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# GREEK READER.

CONSISTING OF SELECTIONS FROM

XENOPHON, PLATO, HERODOTUS, AND THUCYDIDES.

With Notes

ADAPTED TO THE REVISED AND ENLARGED EDITION OF  
GOODWIN'S GREEK GRAMMAR,

*AND COPPERPLATE MAPS.*

EDITED BY

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*REVISED AND ENLARGED EDITION.*

BOSTON, U.S.A. :  
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## PREFACE TO THE FIRST EDITION.

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THIS Reader is designed to supply an equivalent for Xenophon's *Anabasis*, which is now almost universally read in preparation for American colleges. It surely needs no argument to show that a better knowledge even of the elements of a language is gained from a variety of styles than from a single author, or that even the briefest course of reading is the better for exhibiting the higher qualities of the literature which it represents. The fact that the *Anabasis* is accessible in carefully prepared editions has given it a prominence in our schools which neither its literary merit nor its historic importance could justly claim; and its exclusive reign has not been without its injurious effect on our scholarship.

Xenophon and Herodotus are perhaps the only strictly classic prose-writers of Greece who can be studied with success by beginners, except in selected passages. Demosthenes and Thucydides are by no means as well adapted as Cicero and Caesar to the attainments of young students; and Plato must be divested, to a great extent, of his philosophic robes before he can enter our schoolrooms. It will therefore surprise no one that so large a part of the present work is given to Xenophon and Herodotus.

We have attempted to select characteristic passages from

the four authors included in the work, and at the same time to admit nothing which a diligent scholar cannot reasonably be expected to master in the first two years of his Greek studies. We have given the Third and Fourth books of the *Anabasis* entire, as being the most interesting part of the Retreat of the Ten Thousand, and as admirably adapted by its simplicity of style for elementary drill. Then follows the greater part of the Second Book of the *Hellenica*, describing the capture of Athens by the Spartan Lysander, the tragic end of the long Peloponnesian war in the destruction of the Piræus and of the Long Walls of Athens — the pride of Themistocles and Pericles — to the insulting music of flutes, the odious rule of the Thirty Tyrants, with the expulsion of the oligarchy and the restoration of the democracy by Thrasybulus and his band of exiled patriots from Phyle; to which are added the last sections of the *Hellenica*, describing the battle of Mantinea and the death of Epaminondas.

Next comes the first chapter of the *Memorabilia*, giving the character of Socrates as drawn by Xenophon, followed by the last section of the same work. The short extracts from Plato which follow consist of the final address of Socrates to his judges from the *Apology*, and the narrative part of the *Phædo* describing the last hours of the great philosopher.

The selections from Herodotus are in four parts. The first contains the account of the invasion of Darius and the battle of Marathon. The three others contain the most important passages in the Seventh and Eighth books, forming a continuous account of the invasion of Xerxes, — the pomp of the Great King's preparation; the march of the mighty host from Asia to Greece, including bridging

the Hellespont and cutting the canal through Athos; the preparations of the terrified Greeks; the wisdom of the Delphic oracle and the craft of Themistocles; the battles of Thermopylae, Artemisium, and Salamis; and finally the ignominious retreat of Xerxes from Salamis to Asia. The campaign of Mardonius in the following year, with the battles of Plataea and Mycale, is omitted for want of space. In thus condensing two long books of Herodotus into so small a compass, great pains have been taken to avoid abrupt transitions; and often single sentences have been taken from a chapter to keep up the continuity of the narrative. It is hoped that the wonderful story of the campaign of Xerxes has thus been presented to the pupil in greater vividness and completeness than it could have been by detached extracts.

The passage from Thucydides has been abridged by omitting the speeches, and such parts of the narrative as are not essential to the main account. As there is no continuous passage of this length in Thucydides which does not contain difficulties of construction or style too great for beginners, occasional liberties have been taken in omitting sentences or even clauses which are not essential to the story, simply to avoid difficulties. There is perhaps no other part of Thucydides from which so simple a narrative passage of equal interest with this story of Pylus could have been taken.

Although this Reader is especially designed for those who are preparing for college, with a view of giving them the best material afforded by the Greek literature to enliven the course of their earlier studies, it is yet hoped that it may be of use also to those whose study of Greek must be confined to the school or academy. It is especially

hard for such persons to spend a year or more in reading Greek, but to see nothing except the *Anabasis*, — a story of an expedition saved from oblivion chiefly by a skilful retreat, — when the great deeds of Marathon, Thermopylae and Salamis, Leonidas and his Three Hundred, Miltiades, Themistocles, Aristides, Socrates, and Epaminondas are equally within their reach. For such, and indeed for all who may use the work, we desire that it may “enlarge and not belittle the notion of what a classic language and literature mean. The best justification of classical study, after all, is not its value as a means of mental discipline, but that it combines that discipline with some guiding of the mind towards the higher interpretation of history and the deeper lessons of human life.”

The notes make no pretension to learning, and aim merely at aiding beginners in laying a solid foundation for future scholarship. The grammatical aid is given chiefly in the form of references, in which alone it can be systematic. No notes can supply all the collateral information needed for the full understanding of an ancient historian. Constant reference should be made to a classical dictionary and to some Greek history. It may be too much to expect of school-boys in these days that they should read a history like that of Grote; but we cannot too strongly recommend all who wish to catch the true spirit of the history they are studying, to read Grote's graphic account of the Persian wars with Herodotus, his story of Pylus and Cleon with Thucydides, and his chapters on the Thirty Tyrants and on Epaminondas with Xenophon's *Hellenica*. Many parts too of his chapter on Socrates (in vol. viii.) would be appreciated by every thoughtful reader of the extracts here made from the *Memorabilia* and from *Plato*. We

believe, further, that the time spent in reading these chapters of Grote would be more than saved by their aid as a commentary to the Greek text, while the increased interest which they would awaken might often change the study from a task to a pleasure.

It is of course impossible in notes like these to give special credit for every remark which is wholly or partly borrowed. We must therefore express, once for all, our obligations to the long and familiar line of commentators on Xenophon, Herodotus, Thucydides, and Plato; and last, not least, to Grote, from whose notes many valuable hints have been derived which could not be acknowledged by quotation-marks. The maps at the end of the volume are chiefly copied from larger maps in Kiepert's "Atlas von Hellas."

No Poetry has been added to this Reader, partly because the masterpieces of Greek Poetry are nearly all accessible in a convenient form, but chiefly because no ancient poetry is so well adapted to the minds of youth as the Homeric poems, which every scholar should carry with him to college without abridgment. One great advantage of the extended course of preparatory study which, it is to be hoped, all our best colleges will soon expect of those who intend to be classical scholars will be the more thorough acquaintance with Homer which young men will thereby gain before they enter college.

In the extracts from Xenophon, the chapters and sections are numbered as they are in recent editions. The other selections are divided into new sections as they stand, and numbered accordingly. In all cases (except in Plato), the numbers of the original chapter and section with which the right-hand page ends are given at the top of the page.



No special lexicon is added to the volume, partly from the impossibility of making a really complete small lexicon to such a variety of authors, but chiefly from the belief that the use of a partial lexicon is injurious to sound scholarship. We do not refer to such special works as are really more full than a general lexicon, which are often invaluable in reading a difficult author; but to such imperfect glossaries as are sometimes expected at the end of a Greek Reader. The abridgment of Liddell and Scott's Greek-English Lexicon, which admirably combines convenience in size with completeness and exactness in definitions, is now so easily accessible, that all difficulty in this respect is happily removed.

THE EDITORS.

CAMBRIDGE, MASS., July, 1871.

## PREFACE TO THE SECOND EDITION.

---

THE first edition of this Reader, which was published in 1871, was prepared by the undersigned and the Rev. Joseph H. Allen of Cambridge, Mass. The Preface to that edition, which is here reprinted without change, shows the general plan of the work and the purposes at which it aimed. In the present edition the First and Second Books of the Anabasis have been substituted for the Third and Fourth, and the notes on the Anabasis here given contain more than twice as much matter as those belonging to the same amount of text in the former edition. This change has been made in deference to the opinion of many practical teachers, whose views on the nature of a commentary intended for beginners seemed to the Editor entitled to the highest respect. It will be seen that the notes on the First Book of the Anabasis, which it is assumed will be used for giving pupils a solid foundation in the general principles of Greek Syntax, are especially copious; while those on the Second Book of the Anabasis, like those on the following extracts, are written for pupils who are supposed to have mastered the rudiments. In the opinion of the Editor, it is highly desirable to use as small a portion as possible of the classic literature as a *corpus vile* for the

more minute dissection, and to enable pupils at the earliest possible moment to read Greek and Latin with an appreciative mind. The notes on the *Anabasis* have been prepared in great part by my colleague, Professor John W. White, with whose "First Lessons in Greek" the students of this Reader have, it is hoped, already become acquainted. The notes on the remainder of the work are, with few changes, the same as those which appeared in the former edition. A map designed to illustrate the *Anabasis*, copied chiefly from Kiepert's map in Rehdantz's *Anabasis* (1873), has been added in this edition.

W. W. GOODWIN.

HARVARD COLLEGE, March, 1877.

# CONTENTS.



## XENOPHON.

	Page
I. ANABASIS, BOOKS I. AND II . . . . .	1
II. FALL AND RESTORATION OF ATHENS . . . . .	61
III. THE BATTLE OF MANTINEA . . . . .	86
IV. CHARACTER OF SOCRATES . . . . .	90

## PLATO.

I. SOCRATES BEFORE HIS JUDGES . . . . .	96
II. THE DEATH OF SOCRATES . . . . .	101

## HERODOTUS.

I. INVASION OF GREECE BY DARIUS . . . . .	112
II. MARCH OF XERXES: PREPARATIONS OF THE GREEKS . . . . .	120
III. THE PASS OF THERMOPYLÆ . . . . .	136
IV. ARTEMISIUM: MARCH OF XERXES TO ATHENS: SALAMIS: RETREAT OF XERXES TO ASIA . . . . .	156

## THUCYDIDES.

PYLUS AND SPHACTERIA . . . . .	192
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NOTES . . . . .	1-159
PARALLEL REFERENCES . . . . .	160
TABLE OF DATES . . . . .	162



# XENOPHON.

## I. ANABASIS.

### BOOK FIRST.

**I.** Δαρείου καὶ Παρυσάτιδος γίνονται παῖδες δύο, πρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος δὲ Κῦρος. ἐπεὶ δὲ ἠσθένει Δαρείος καὶ ὑπώπτευε τελευτὴν τοῦ βίου, ἐβούλετο τὸ παῖδε ἀμφοτέρῳ παρεῖναι. **2.** ὁ μὲν οὖν πρεσβύτερος παρῶν ἐτύγχανε· Κῦρον δὲ μεταπέμπεται ἀπὸ τῆς ἀρχῆς ἧς αὐτὸν σατράπην ἐποίησε, καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε πάντων ὅσοι εἰς Καστωλοῦ πεδίου ἀθροίζονται. ἀναβαίνει οὖν ὁ Κῦρος λαβὼν Τισσαφέρην ὡς φίλον, καὶ τῶν Ἑλλήνων δὲ ἔχων ὀπλίτας ἀνέβη τριακοσίους, ἄρχοντα δὲ αὐτῶν Ξενίαν Παρρῖσιον. **3.** ἐπεὶ δὲ ἐτελεύτησε Δαρείος καὶ κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, Τισσαφέρης διαβύλλει τὸν Κῦρον πρὸς τὸν ἀδελφὸν ὡς ἐπιβουλεύει αὐτῷ. ὁ δὲ πείθεται τε καὶ συλλαμβάνει Κῦρον ὡς ἀποκτενῶν· ἡ δὲ μήτηρ ἐξαιτησαμένη αὐτὸν ἀποπέμπει πάλιν ἐπὶ τὴν ἀρχήν. **4.** ὁ δ' ὡς ἀπῆλθε κινδυνεύσας καὶ ἀτιμασθεὶς, βουλεύεται ὅπως μήποτε ἔτι ἔσται ἐπὶ τῷ ἀδελφῷ, ἀλλ', ἦν δύνηται, βασιλεύσει ἀντ' ἐκείνου. Παρυσάτις μὲν δὴ ἡ μήτηρ ὑπῆρχε τῷ Κύρῳ, φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρταξέρξην. **5.** ὅστις δ' ἀφικνείτο τῶν παρὰ βασιλέως πρὸς αὐτὸν, πάντας οὕτω διατιθεὶς ἀπέπεμπετο ὥστε αὐτῷ μᾶλλον φίλους εἶναι ἢ βασιλεῖ. καὶ τῶν παρ' ἑαυτῷ δὲ βαρβάρων ἐπεμελεῖτο ὡς πολεμῆν τε ἱκανοὶ εἴησαν καὶ εὐνοικῶς ἔχοιεν αὐτῷ. **6.** τὴν δὲ Ἑλληνικὴν δύναμιν ἤθροιζεν ὡς μάλιστα ἐδύνατο ἐπικρυπτό-

μενος, ὅπως ὅτι ἀπαρασκευότατον λάβοι βασιλέα. ὧδε οὖν ἐποιεῖτο τὴν συλλογὴν. ὅποσας εἶχε φυλακὰς ἐν ταῖς πόλεσι, παρήγγειλε τοῖς φρουράρχοις ἐκίστοις λιμβάνειν ἄνδρας Πελοποννησίους ὅτι πλείστους καὶ βελτίστους, ὡς ἐπιβουλεύουτος Τισσαφέρνους ταῖς πόλεσι. καὶ γὰρ ἦσαν αἱ Ἴωνικαὶ πόλεις Τισσαφέρνους τῷ ἀρχαίῳ ἐκ βασιλείως δεδομέναι, τότε δ' ἀφειστήκεσαν πρὸς Κῦρον πᾶσαι πλὴν Μιλήτου. γ. ἐν Μιλήτῳ δὲ Τισσαφέρνης προαισθόμενος τὰ αὐτὰ ταῦτα βουλευομένους, ὑποστῆναι πρὸς Κῦρον, τοὺς μὲν αὐτῶν ἀπέκτεινε τοὺς δ' ἐξέβαλεν. ὁ δὲ Κῦρος, ὑπολαβὼν τοὺς φεύγοντας, συλλέξας στράτευμα ἐπολιόρκει Μίλητον καὶ κατὰ γῆν καὶ κατὰ θύλατταν, καὶ ἐπειράτῳ κατύγειν τοὺς ἐκπεπτωκότας. καὶ αὕτη αὐτῷ ἄλλη πρόφασις ἦν αὐτῷ τοῦ ἀθροίζειν στράτευμα. δ. πρὸς δὲ βασιλέα νέμπων ἠξίου ἀδελφὸς ὢν αὐτοῦ δοθῆναι οἱ ταύτας τὰς πόλεις μᾶλλον ἢ Τισσαφέρνην ἄρχειν αὐτῶν, καὶ ἡ μήτηρ συνέπραττεν αὐτῷ ταῦτα· ὥστε βασιλεὺς τὴν μὲν πρὸς ἑαυτὸν ἐπιβουλήν οὐκ ἠσθάνετο, Τισσαφέρνει δὲ ἐνόμιζε πολεμοῦντα αὐτὸν ἀμφὶ τὰ στρατεύματα δαπανᾶν· ὥστε οὐδὲν ἠχθετο αὐτῶν πολεμούντων. καὶ γὰρ ὁ Κῦρος ἀπέπεμπε τοὺς γιγνομένους δασμοὺς βασιλεῖ ἐκ τῶν πόλεων ὧν Τισσαφέρνης ἐτύγχανεν ἔχων. ε. ἄλλο δὲ στράτευμα αὐτῷ συνελέγετο ἐν Χερρονήσῳ τῇ καταντιπέρας Ἀβύδου τόνδε τὸν τρόπον. Κλέαρχος Λακεδαιμόνιος φυγὰς ἦν· τούτῳ συγγενόμενος ὁ Κῦρος ἠγάσθη τε αὐτὸν καὶ δίδωσιν αὐτῷ μυρίουσιν ἀργυρίου. ὁ δὲ λαβὼν τὸ χρυσίον στράτευμα συνέλεξε ἀπὸ τούτων τῶν χρημάτων, καὶ ἐπολέμει ἐκ Χερρονήσου ὀρμώμενος τοῖς Θραξῖ τοῖς ὑπὲρ Ἑλλησποντον οἰκοῦσι, καὶ ὠφέλει τοὺς Ἑλληνας· ὥστε καὶ χρήματα συνεβάλλοντο αὐτῷ εἰς τὴν τροφήν τῶν στρατιωτῶν αἱ Ἑλλησποντιακαὶ πόλεις ἐκούσαι. τοῦτο δ' αὐτῷ οὕτω τρε-

φόμενον ἐλάμβανεν αὐτῷ τὸ στράτευμα. 10. Ἀρίστιππος δὲ ὁ Θετταλὸς ξένος ὧν ἐτύγγανεν αὐτῷ, καὶ πιεζόμενος ὑπὸ τῶν οἴκοι ἀντιστασιωτῶν ἔρχεται πρὸς τὸν Κύρον καὶ αἰτεῖ αὐτὸν εἰς δισχιλίους ξένους καὶ τριῶν μηνῶν μισθόν, ὡς οὕτω περιγεγόμενος ἂν τῶν ἀντιστασιωτῶν. ὁ δὲ Κύρος δίδωσιν αὐτῷ εἰς τετρακισχιλίους καὶ ἕξ μηνῶν μισθόν, καὶ δεῖται αὐτοῦ μὴ πρόσθεν καταλύσαι πρὸς τοὺς ἀντιστασιώτας πρὶν ἂν αὐτῷ συμβουλευσῆται. οὕτω δὲ αὐτὸ ἐν Θετταλία ἐλάμβανεν αὐτῷ τρεφόμενον στράτευμα. 11. Πρόξενον δὲ τὸν Βοιώτιον ξένον ὄντα αὐτῷ ἐκέλευσε λαβόντα ἄνδρας ὅτι πλείστους παραγενέσθαι, ὡς εἰς Πισίδας βουλόμενος στρατεύεσθαι, ὡς πρῶγματα παρεχόντων τῶν Πισιδῶν τῇ ἑαυτοῦ χώρᾳ. Σοφαίνετον δὲ τὸν Στυμφάλιον καὶ Σωκράτην τὸν Ἀχαιὸν, ξένους ὄντας καὶ τούτους, ἐκέλευσεν ἄνδρας λαβόντας ἐλθεῖν ὅτι πλείστους, ὡς πολεμήσων Τισσαφέρνει σὺν τοῖς φυγάσι τῶν Μιλησίων. καὶ ἐποίουν οὕτως οὗτοι.

II. Ἐπεὶ δ' ἐδόκει ἤδη πορεύεσθαι αὐτῷ ἄνω, τὴν μὲν πρόφασιν ἐποιεῖτο ὡς Πισίδας βουλόμενος ἐκβαλεῖν παντάπασιν ἐκ τῆς χώρας· καὶ ἀθροίζει ὡς ἐπὶ τούτους τό τε βαρβαρικὸν καὶ τὸ Ἑλληνικόν. ἐνταῦθα καὶ παραγγέλλει τῷ τε Κλεάρχῳ λαβόντι ἦκειν ὅσον ἦν αὐτῷ στράτευμα, καὶ τῷ Ἀριστίππῳ συναλλαγέντι πρὸς τοὺς οἴκοι ἀποπέμψαι πρὸς ἑαυτὸν ὃ εἶχε στράτευμα· καὶ Ξενία τῷ Ἀρκάδι, ὃς αὐτῷ προειστήκει τοῦ ἐν ταῖς πόλεσι ξενικοῦ, ἦκειν παραγγέλλει λαβόντα τοὺς ἄνδρας πλὴν ὅποσοι ἱκανοὶ ἦσαν τὰς ἀκροπόλεις φυλάττειν. 2. ἐκάλεσε δὲ καὶ τοὺς Μίλητον πολιορκούντας, καὶ τοὺς φυγάδας ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι, ὑποσχόμενος αὐτοῖς, εἰ καλῶς καταπράξειεν ἐφ' ἃ ἐστρατεύετο, μὴ πρόσθεν παύσασθαι πρὶν αὐτοὺς καταγάγοι οἴκαδε. οἱ δὲ ἠδέως ἐπέιθοντο· ἐπίστευον γὰρ



αὐτῷ· καὶ λαβόντες τὰ ὄπλα παρήσαν εἰς Σάρδεις. 3. Ξενίας μὲν δὴ τοὺς ἐκ τῶν πόλεων λαβῶν παρεγένετο εἰς Σάρδεις ὀπλίτας εἰς τετρακισχιλίους, Πρόξενος δὲ παρὴν ἔχων ὀπλίτας μὲν εἰς πεντακοσίους καὶ χιλίους, γυμνήτας δὲ πεντακοσίους, Σοφαίνετος δὲ ὁ Στυμφάλιος ὀπλίτας ἔχων χιλίους, Σωκράτης δὲ ὁ Ἀχαιοὺς ὀπλίτας ἔχων ὡς πεντακοσίους, Πασίων δὲ ὁ Μεγαυρεὺς τριακοσίους μὲν ὀπλίτας, τριακοσίους δὲ πελταστὰς ἔχων παρεγένετο· ἦν δὲ καὶ οὗτος καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων. 4. οὗτοι μὲν εἰς Σάρδεις αὐτῷ ἀφίκοντο. Τισσαφέρης δὲ κατανοήσας ταῦτα, καὶ μείζονα ἠγησάμενος εἶναι ἢ ὡς ἐπὶ Πισίδας τὴν παρασκευὴν, πορεύεται ὡς βασιλέα ἢ ἐδύνατο τάχιστα ἵππεὺς ἔχων ὡς πεντακοσίους. 5. καὶ βασιλεὺς μὲν δὴ, ἐπεὶ ἤκουσε Τισσαφέρην τὸν Κύρου στόλον, ἀντιπαρασκευάζετο.

Κύρος δὲ ἔχων οὐδ' εἴρηκα ὠρμάτο ἀπὸ Σάρδεων· καὶ ἐξελαύνει διὰ τῆς Λυδίας σταθμοὺς τρεῖς παρασάγγας εἴκοσι καὶ δύο ἐπὶ τὸν Μαίανδρον ποταμὸν. τούτου τὸ εὖρος δύο πλέθρα· γέφυρα δὲ ἐπὴν ἐξευγμένη πλοίοις ἐπτά. 6. τούτον διαβὰς ἐξελαύνει διὰ Φρυγίας σταθμὸν ἓνα παρασάγγας ὀκτὼ εἰς Κολοσσὰς, πόλιν οἰκουμένην, εὐδαίμονα καὶ μεγάλην. ἐνταῦθα ἔμεινεν ἡμέρας ἐπτά· καὶ ἦκε Μένων ὁ Θετταλὸς ὀπλίτας ἔχων χιλίους καὶ πελταστὰς πεντακοσίους, Δόλοπας καὶ Αἰνιᾶνας καὶ Ὀλυνθίους. 7. ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας εἴκοσιν εἰς Κελαινὰς, τῆς Φρυγίας πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. ἐνταῦθα Κύρω βασιλεία ἦν καὶ παράδεισος μέγας ἀγρίων θηρίων πλήρης, ἃ ἐκείνος ἐθήρευεν ἀπὸ ἵππου, ὅποτε γυμνάσαι βούλοιο ἑαυτὸν τε καὶ τοὺς ἵππους. διὰ μέσου δὲ τοῦ παραδείσου ρεῖ ὁ Μαίανδρος ποταμός· αἱ δὲ πηγαὶ αὐτοῦ εἰσὶν ἐκ τῶν βασιλείων· ρεῖ

δὲ καὶ διὰ τῆς Κελαινῶν πόλεως. 8. ἔστι δὲ καὶ μεγάλου βασιλέως βασιλεία ἐν Κελαιναῖς ἐρυμνὰ ἐπὶ ταῖς πηγαῖς τοῦ Μαρσίου ποταμοῦ ὑπὸ τῇ ἀκροπόλει· ρεῖ δὲ καὶ οὗτος διὰ τῆς πόλεως καὶ ἐμβάλλει εἰς τὸν Μαίανδρον· τοῦ δὲ Μαρσίου τὸ εὐρὸς ἔστιν εἴκοσι καὶ πέντε ποδῶν. ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι Μαρσίαν, νικήσας ἐρίζοντά οἱ περὶ σοφίας, καὶ τὸ δέρμα κρεμάσαι ἐν τῷ ἄντρῳ ὅθεν αἱ πηγαί· διὰ δὲ τοῦτο ὁ ποταμὸς καλεῖται Μαρσύας.

9. ἐνταῦθα Ξέρξης, ὅτε ἐκ τῆς Ἑλλίδος ἠττηθεὶς τῇ μάχῃ ἀπεχώρει, λέγεται οἰκοδομῆσαι ταυτί τε τὰ βασιλεία καὶ τὴν Κελαινῶν ἀκρόπολιν. ἐνταῦθα ἔμεινε Κῦρος ἡμέρας τριάκοντα· καὶ ἦκε Κλέαρχος ὁ Λακεδαιμόνιος φυγὰς ἔχων ὀπλίτας χιλίους καὶ πελταστὰς Θρᾶκας ὀκτακοσίους καὶ τοξότας Κρήτας διακοσίους. ἅμα δὲ καὶ Σῶσις παρῆν ὁ Συρακόσιος ἔχων ὀπλίτας τριακοσίους, καὶ Σοφαίνετος ὁ Ἀρκὺς ἔχων ὀπλίτας χιλίους. καὶ ἐνταῦθα Κῦρος ἐξέτασιν καὶ ἀριθμὸν τῶν Ἑλλήνων ἐποίησεν ἐν τῷ παραδείσῳ, καὶ ἐγένοντο οἱ σύμπαντες ὀπλίται μὲν μύριοι καὶ χίλιοι, πελτασταὶ δὲ ἄμφι τοὺς δισχιλίους.

10. ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασύγγας δέκα εἰς Πέλτας, πόλιν οἰκουμένην. ἐνταῦθ' ἔμεινεν ἡμέρας τρεῖς· ἐν αἷς Ξενίας ὁ Ἀρκὺς τὰ Λύκαια ἔθυσσε καὶ ἀγῶνα ἔθηκε· τὰ δὲ ἄθλα ἦσαν στλεγγίδες χρυσαί· ἐθεώρει δὲ τὸν ἀγῶνα καὶ Κῦρος. ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασύγγας δώδεκα εἰς Κεραμῶν ἀγορᾶν, πόλιν οἰκουμένην, ἐσχάτην πρὸς τῇ Μυσίᾳ χώρα. 11. ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασύγγας τριάκοντα εἰς Καῦστρου πεδίον, πόλιν οἰκουμένην. ἐνταῦθ' ἔμεινεν ἡμέρας πέντε· καὶ τοῖς στρατιώταις ὠφείλετο μισθὸς πλέον ἢ τριῶν μηνῶν, καὶ πολλάκις ἰόντες ἐπὶ τὰς θύρας ἀπήτουν. ὁ δὲ ἐλπίδας λέγων διήγε, καὶ δῆλος ἦν ἀνιώμενος· οὐ γὰρ ἦν πρὸς τοῦ Κύρου τρόπου ἔχοντα

μὴ ἀποδιδόναι. **12.** ἐνταῦθα ἀφικνεῖται Ἐπύαξα ἡ Συενέσιος γυνὴ τοῦ Κιλικῶν βασιλέως παρὰ Κύρον· καὶ ἐλέγετο Κύρῳ δοῦναι χρήματα πολλὰ. τῇ δ' οὖν στρατιᾷ τότε ἀπέδωκε Κύρος μισθὸν τεττάρων μηνῶν. εἶχε δὲ ἡ Κίλισσα καὶ φύλακας περὶ αὐτὴν Κίλικας καὶ Ἀσπενδίους· ἐλέγετο δὲ καὶ συγγενέσθαι Κύρον τῇ Κιλίσση. **13.** ἐντεῦθεν δὲ ἐξελαύνει σταθμοὺς δύο παρασύγγας δέκα εἰς Θύμβριον, πόλιν οἰκουμένην. ἐνταῦθα ἦν παρὰ τὴν ὁδὸν κρήνη ἡ Μίδου καλουμένη τοῦ Φρυγῶν βασιλέως, ἐφ' ἣ λέγεται Μίδας τὸν Σάτυρον θηρεῦσαι οἴνω κεράσας αὐτήν. **14.** ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασύγγας δέκα εἰς Τυριαῖον, πόλιν οἰκουμένην. ἐνταῦθα ἔμεινεν ἡμέρας τρεῖς. καὶ λέγεται δεηθῆναι ἡ Κίλισσα Κύρον ἐπιδείξαι τὸ στράτευμα αὐτῇ· βουλόμενος οὖν ἐπιδείξαι, ἐξέτασιν ποιεῖται ἐν τῷ πεδίῳ τῶν Ἑλλήνων καὶ τῶν βαρβάρων. **15.** ἐκέλευσε δὲ τοὺς Ἕλληνας, ὡς νόμος αὐτοῖς εἰς μάχην, οὕτω ταχθῆναι καὶ στήναι, συντάξαι δ' ἕκαστον τοὺς ἑαυτοῦ. ἐτάχθησαν οὖν ἐπὶ τεττάρων· εἶχε δὲ τὸ μὲν δεξιὸν Μένων καὶ οἱ σὺν αὐτῷ, τὸ δὲ εὐώνυμον Κλέαρχος καὶ οἱ ἐκείνου, τὸ δὲ μέσον οἱ ἄλλοι στρατηγοί. **16.** ἐθεώρει οὖν ὁ Κύρος πρῶτον μὲν τοὺς βαρβάρους· οἱ δὲ παρήλαννον τεταγμένοι κατ' ἴλας καὶ κατὰ τάξεις· εἶτα δὲ τοὺς Ἕλληνας, παρελαύνων ἐφ' ἄρματος καὶ ἡ Κίλισσα ἐφ' ἄρμαμάξης. εἶχον δὲ πάντες κρίνη χαλκᾶ καὶ χιτῶνας φοινικοὺς καὶ κνημίδας καὶ τὰς ἀσπίδας ἐκκεκαλυμμένας. **17.** ἐπειδὴ δὲ πάντας παρήλασε, στήσας τὸ ἄρμα πρὸ τῆς φάλαγγος μέσης, πέμψας Πίγρητα τὸν ἑρμηνέα παρὰ τοὺς στρατηγοὺς τῶν Ἑλλήνων ἐκέλευσε προβαλέσθαι τὰ ὄπλα καὶ ἐπιχωρῆσαι ὄλην τὴν φάλαγγα. οἱ δὲ ταῦτα προεῖπον τοῖς στρατιώταις· καὶ ἐπεὶ ἐσάλπιγξε, προβαλλόμενοι τὰ ὄπλα ἐπήεσαν. ἐκ δὲ τούτου θᾶπτον προϊόντων σὺν κραυγῇ,

ἀπὸ τοῦ αὐτομάτου δρόμος ἐγένετο τοῖς στρατιώταις ἐπὶ τὰς σκηναίς. 18. τῶν δὲ βαρβύρων φόβος πολὺς, καὶ ἦ τε Κίλισσα ἔφυγεν ἐπὶ τῆς ἀρμαμάξης καὶ οἱ ἐκ τῆς ἀγορᾶς καταλιπόντες τὰ ὄνια ἔφυγον· οἱ δὲ Ἕλληνες σὺν γέλῳτι ἐπὶ τὰς σκηναίς ἦλθον. ἡ δὲ Κίλισσα ἰδοῦσα τὴν λαμπρότητα καὶ τὴν τάξιν τοῦ στρατεύματος ἐθαύμασε. Κύρος δὲ ἦσθη τὸν ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβύρους φόβον ἰδών. 19. ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασύγγας εἴκοσιν εἰς Ἰκόνιον, τῆς Φρυγίας πόλιν ἐσχάτην. ἐνταῦθα ἔμεινε τρεῖς ἡμέρας. ἐντεῦθεν ἐξελαύνει διὰ τῆς Λυκαονίας σταθμοὺς πέντε παρασύγγας τριάκοντα. ταύτην τὴν χώραν ἐπέτρεψε διαρπάσαι τοῖς Ἕλλησιν ὡς πολεμίαν οὖσαν. 20. ἐντεῦθεν Κύρος τὴν Κίλισσαν εἰς τὴν Κιλικίαν ἀποπέμπει τὴν ταχίστην ὁδόν· καὶ συνέπεμψεν αὐτῇ στρατιώτας οὓς Μένων εἶχε καὶ αὐτόν. Κύρος δὲ μετὰ τῶν ἄλλων ἐξελαύνει διὰ Καππαδοκίας σταθμοὺς τέτταρας παρασύγγας εἴκοσι καὶ πέντε πρὸς Δύνα, πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· ἐν ᾧ Κύρος ἀπέκτεινεν ἄνδρα Πέρσην Μεγαφέρην, φοινικιστὴν βασιλείον, καὶ ἕτερόν τινα τῶν ὑπάρχων δυνάστην, αἰτιασάμενος ἐπιβουλεύειν αὐτῷ. 21. ἐντεῦθεν ἐπειρῶντο εἰσβίλλειν εἰς τὴν Κιλικίαν· ἡ δὲ εἰσβολὴ ἦν ὁδὸς ἀμαξιτὸς ὀρθία ἰσχυρῶς, καὶ ἀμήχανος εἰσελθεῖν στρατεύματι εἴ τις ἐκώλυεν. ἐλέγετο δὲ καὶ Σύνενσεις εἶναι ἐπὶ τῶν ἄκρων φυλάττων τὴν εἰσβολήν· διὸ ἔμειναν ἡμέραν ἐν τῷ πεδίῳ. τῇ δ' ὑστεραία ἦκεν ἄγγελος λέγων ὅτι λελοιπῶς εἶη Σύνενσεις τὰ ἄκρα, ἐπεὶ ἦσθητο ὅτι τὸ Μένωνος στράτευμα ἦδη ἐν Κιλικίᾳ ἦν εἶσω τῶν ὀρέων, καὶ ὅτι τριήρεις ἦκουε περιπλεύσας ἀπ' Ἰωνίας εἰς Κιλικίαν Ταμῶν ἔχοντα τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου. 22. Κύρος δ' οὖν ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος, καὶ εἶδε τὰς σκηναίς οὐ οἱ

Κίλικες ἐφύλαττον. ἐντεῦθεν δὲ κατέβαινον εἰς πεδίον μέγα καὶ καλόν, ἐπίρρυτον, καὶ δένδρων παντοδιπῶν σύμπλεων καὶ ἀμπέλων· πολὺ δὲ καὶ σήσαμον καὶ μελίην καὶ κέγχρον καὶ πυρούς καὶ κριθὰς φέρει. ὄρος δ' αὐτὸ περιέχει ὄχυρόν καὶ ὑψηλὸν πύνη ἐκ θαλάττης εἰς θάλατταν.

**23.** καταβὰς δὲ διὰ τούτου τοῦ πεδίου ἤλασε σταθμούς τέτταρας παρασύγγας πέντε καὶ εἴκοσιν εἰς Ταρσοὺς, τῆς Κιλικίας πόλιν μεγάλην καὶ εὐδαίμονα. ἐνταῦθα ἦσαν τὰ Συεννέσιος βασιλεία τοῦ Κιλικίων βασιλέως· διὰ μέσου δὲ τῆς πόλεως ῥεῖ ποταμὸς Κύδνος ὄνομα, εὖρος δύο πλέθρων.

**24.** ταύτην τὴν πόλιν ἐξέλιπον οἱ ἐνοικοῦντες μετὰ Συεννέσιος εἰς χωρίον ὄχυρόν ἐπὶ τὰ ὄρη, πλὴν οἱ τὰ καπηλεία ἔχοντες· ἔμειναν δὲ καὶ οἱ παρὰ τὴν θάλατταν οἰκοῦντες ἐν Σόλοις καὶ ἐν Ἰσοῖς.

**25.** Ἐπύαξα δὲ ἡ Συεννέσιος γυνὴ πρότερα Κύρου πέντε ἡμέραις εἰς Ταρσοὺς ἀφίκετο· ἐν δὲ τῇ ὑπερβολῇ τῶν ὀρέων τῶν εἰς τὸ πεδίον δύο λόχοι τοῦ Μένωνος στρατεύματος ἀπώλοντο· οἱ μὲν ἔφασαν ἀρπάζοντάς τι κατακοπῆναι ὑπὸ τῶν Κιλικίων, οἱ δὲ ὑπολειφθέντας καὶ οὐ δυναμένους εὐρεῖν τὸ ἄλλο στράτευμα οὐδὲ τὰς ὁδοὺς εἶτα πλανωμένους ἀπολέσθαι· ἦσαν δ' οὖν οὗτοι ἑκατὸν ὀπλίται.

**26.** οἱ δ' ἄλλοι ἐπεὶ ἤκον, τὴν τε πόλιν τοὺς Ταρσοὺς διήρπασαν, διὰ τὸν ὄλεθρον τῶν συστρατιωτῶν ὀργιζόμενοι, καὶ τὰ βασιλεία τὰ ἐν αὐτῇ. Κύρος δὲ ἐπεὶ εἰσῆλασεν εἰς τὴν πόλιν, μετεπέμπετο τὸν Συέννεσιν πρὸς ἑαυτόν· ὁ δ' οὔτε πρότερον οὐδενὶ πω κρείττονι ἑαυτοῦ εἰς χεῖρας ἔλθειν ἔφη, οὔτε τότε Κύρω ἵναί ἤθελε, πρὶν ἢ γυνὴ αὐτὸν ἔπεισε καὶ πίστεις ἔλαβε.

**27.** μετὰ δὲ ταῦτα ἐπεὶ συνεγένοντο ἀλλήλοις, Συέννεσις μὲν ἔδωκε Κύρω χρήματα πολλὰ εἰς τὴν στρατιάν, Κύρος δὲ ἐκείνῳ δῶρα ἃ νομίζεται παρὰ βασιλεῖ τίμια, ἵππων χρυσοχάλινον καὶ στρεπτόν χρυσοῦν καὶ ψέλια καὶ ἀκινύ-

κην χρυσούν και στολήν Περσικὴν, καὶ τὴν χώραν μηκέτι ἀφαρπάζεσθαι· τὰ δὲ ἤρπασμένα ἀνδράποδα, ἣν που ἐν τυγχάνωσιν, ἀπολαμβάνειν.

ΙΙΙ. Ἐνταῦθα ἔμεινε Κῦρος καὶ ἡ στρατιὰ ἡμέρας εἴκοσιν· οἱ γὰρ στρατιῶται οὐκ ἔφασαν ἰέναι τοῦ πρόσω· ὑπώπτεον γὰρ ἤδη ἐπὶ βασιλέα ἰέναι· μισθωθῆναι δὲ οὐκ ἐπὶ τούτῳ ἔφασαν. πρῶτος δὲ Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο ἰέναι· οἱ δὲ αὐτόν τε ἔβαλλον καὶ τὰ ὑποζύγια τὰ ἐκείνου, ἐπεὶ ἤρξατο προίεναι. 2. Κλέαρχος δὲ τότε μὲν μικρὸν ἐξέφυγε μὴ καταπετρωθῆναι, ὕστερον δ' ἐπεὶ ἔγνω ὅτι οὐ δυνήσεται βιάσασθαι, συνήγαγεν ἐκκλησίαν τῶν αὐτοῦ στρατιωτῶν. καὶ πρῶτον μὲν ἐδάκρυε πολὺν χρόνον ἐστῶς· οἱ δὲ ὀρώντες ἐθαύμαζον καὶ ἐσιώπων· εἶτα δὲ ἔλεξε τοιάδε. 3. Ἄνδρες στρατιῶται, μὴ θαυμάζετέ ὅτι χαλεπῶς φέρω τοῖς παροῦσι πράγμασιν. ἐμοὶ γὰρ ξένος Κῦρος ἐγένετο καὶ με φεύγοντα ἐκ τῆς πατρίδος τά τε ἄλλα ἐτίμησε καὶ μυρίους ἔδωκε δαρεικούς· οὓς ἐγὼ λαβὼν οὐκ εἰς τὸ ἴδιον κατεθέμην ἐμοὶ ἀλλ' οὐδὲ καθηδυνπάθησα, ἀλλ' εἰς ὑμᾶς ἐδαπάνων. 4. καὶ πρῶτον μὲν πρὸς τοὺς Θρᾶκας ἐπολέμησα, καὶ ὑπὲρ τῆς Ἑλλάδος ἐτιμωρούμην μεθ' ὑμῶν, ἐκ τῆς Χερρονήσου αὐτοὺς ἐξελαίνων βουλομένους ἀφαιρεῖσθαι τοὺς ἰνοικοῦντας Ἑλληνας τὴν γῆν. ἐπειδὴ δὲ Κῦρος ἐκάλει, λαβὼν ὑμᾶς ἐπορευόμεν, ἵνα εἴ τι δέοιτο ὠφελοῖν αὐτὸν ἀνθ' ὧν εὖ ἔπαθον ὑπ' ἐκείνου. 5. ἐπεὶ δὲ ὑμεῖς οὐ βούλεσθε συμπορεύεσθαι, ἀνάγκη δὴ μοι ἢ ὑμᾶς προδόντα τῇ Κύρου φιλίᾳ χρῆσθαι ἢ πρὸς ἐκείνον ψευδόμενον μεθ' ὑμῶν ἰέναι. εἰ μὲν δὴ δίκαια ποιήσω οὐκ οἶδα, αἰρήσομαι δ' οὖν ὑμᾶς καὶ σὺν ὑμῖν ὅ τι ἂν δέῃ πείσομαι. καὶ οὐποτε ἐρεῖ οὐδεὶς ὡς ἐγὼ, Ἑλληνας ἀγαγὼν εἰς τοὺς βαρβάρους, προδοὺς τοὺς Ἑλληνας τὴν τῶν βαρβάρων φιλίαν εἰλόμην. 6. ἀλλ' ἐπεὶ

ὑμεῖς ἐμοὶ οὐκ ἐθέλετε πείθεσθαι οὐδὲ ἔπεσθαι, ἐγὼ σὺν  
 ὑμῖν ἔψομαι καὶ ὃ τι ἂν δέῃ πείσομαι. νομίζω γὰρ ὑμᾶς  
 ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμάχους, καὶ σὺν  
 ὑμῖν μὲν ἂν οἶμαι εἶναι τίμιος ὅπου ἂν ᾧ, ὑμῶν δὲ ἔρημος  
 ᾧν οὐκ ἂν ἰκανὸς εἶναι οἶμαι οὐτ' ἂν φίλον ὠφελῆσαι οὐτ'  
 ἂν ἐχθρὸν ἀλέξασθαι. ὡς ἐμοῦ οὖν ἰόντος ὅπη ἂν καὶ ὑμεῖς,  
 οὕτω τὴν γνώμην ἔχετε. 7. ταῦτα εἶπεν· οἱ δὲ στρατιῶ-  
 ται οἱ τε αὐτοῦ ἐκείνου καὶ οἱ ἄλλοι ταῦτα ἀκούσαντες, ὅτι  
 οὐ φαίη παρὰ βασιλέα πορεύεσθαι, ἐπήνεσαν· παρὰ δὲ Ξε-  
 νίου καὶ Πασίωνος πλείους ἢ δισχίλιοι λαβόντες τὰ ὄπλα  
 καὶ τὰ σκευοφόρα ἐστρατοπεδεύσαντο παρὰ Κλεάρχῳ.  
 8. Κῦρος δὲ τούτοις ἀπορῶν τε καὶ λυπούμενος μετεπέμ-  
 πετο τὸν Κλεάρχον· ὁ δὲ ἰέναι μὲν οὐκ ἤθελε, λάθρα δὲ  
 τῶν στρατιωτῶν πέμπων αὐτῷ ἄγγελον ἔλεγε θαρρεῖν ὡς  
 καταστησομένων τούτων εἰς τὸ δέον· μεταπέμπεσθαι δ'  
 ἐκέλευεν αὐτόν· αὐτὸς δ' οὐκ ἔφη ἰέναι. 9. μετὰ δὲ ταῦτα  
 συναγαγὼν τοὺς θ' ἑαυτοῦ στρατιώτας καὶ τοὺς προσελ-  
 θόντας αὐτῷ καὶ τῶν ἄλλων τὸν βουλόμενον, ἔλεξε τοιαύδε.  
 Ἄνδρες στρατιῶται, τὰ μὲν δὴ Κύρου δῆλον ὅτι οὕτως ἔχει  
 πρὸς ἡμᾶς ὥσπερ τὰ ἡμέτερα πρὸς ἐκείνον· οὔτε γὰρ ἡμεῖς  
 ἐκείνου ἔτι στρατιῶται, ἐπεὶ γε οὐ συνεπόμεθα αὐτῷ, οὔτε  
 ἐκεῖνος ἔτι ἡμῖν μισθοδότης. 10. ὅτι μέντοι ἀδικεῖσθαι  
 νομίζει ὑφ' ἡμῶν οἶδα· ὥστε καὶ μεταπεμπομένου αὐτοῦ  
 οὐκ ἐθέλω ἐλθεῖν, τὸ μὲν μέγιστον αἰσχυρόμενος ὅτι σύν-  
 οἶδα ἑμαυτῷ πάντα ἐψευσμένος αὐτόν, ἔπειτα καὶ δεδιὼς  
 μὴ λαβὼν με δίκην ἐπιθῆ ᾧν νομίζει ὑπ' ἐμοῦ ἠδικῆσθαι.  
 11. ἐμοὶ οὖν δοκεῖ οὐχ ὥρα εἶναι ἡμῖν καθεῦδειν οὐδ' ἀμε-  
 λεῖν ἡμῶν αὐτῶν, ἀλλὰ βουλευέσθαι ὃ τι χρὴ ποιεῖν ἐκ  
 τούτων. καὶ ἕως τε μένομεν αὐτοῦ σκεπτέον μοι δοκεῖ  
 εἶναι ὅπως ἀσφαλέστατα μένωμεν, εἴ τε ἤδη δοκεῖ ἀπιέναι,  
 ὅπως ἀσφαλέστατα ἄπιμεν καὶ ὅπως τὰ ἐπιτήδεια ἔξομεν·

ἄνευ γὰρ τούτων οὔτε στρατηγοῦ οὔτε ιδιώτου ὄφελος οὐδέν. 12. ὁ δ' ἀνὴρ πολλοῦ μὲν ἄξιος φίλος ᾧ ἂν φίλος ᾖ, χαλεπώτατος δ' ἐχθρὸς ᾧ ἂν πολέμιος ᾖ, ἔχει δὲ δύναμιν καὶ πεζὴν καὶ ἰππικὴν καὶ ναυτικὴν ἣν πάντες ὁμοίως ὀρώμεν τε καὶ ἐπιστάμεθα· καὶ γὰρ οὐδὲ πόρρω δοκοῦμέν μοι αὐτοῦ καθῆσθαι. ὥστε ὧρα λέγειν ὅτι τις γιγνώσκει ἄριστον εἶναι. ταῦτα εἰπὼν ἐπαύσατο. 13. ἐκ δὲ τούτου ἀνίσταντο οἱ μὲν ἐκ τοῦ αὐτομίτου, λέγοντες ἃ ἐγίγνωσκον, οἱ δὲ καὶ ὑπ' ἐκείνου ἐγκέλευστοι, ἐπιδεικνύντες οἷα εἶη ἡ ἀπορία ἄνευ τῆς Κύρου γνώμης καὶ μένειν καὶ ἀπιέναι. 14. εἷς δὲ δὴ εἶπε, προσποιούμενος σπεύδειν ὡς τάχιστα πορεύεσθαι εἰς τὴν Ἑλλάδα, στρατηγούς μὲν ἐλέσθαι ἄλλους ὡς τάχιστα, εἰ μὴ βούλεται Κλέαρχος ἀπάγειν· τὰ δ' ἐπιτιθεῖ ἀγοράζεσθαι· ἡ δ' ἀγορὰ ἦν ἐν τῷ βαρβαρικῷ στρατεύματι· καὶ συσκευάζεσθαι· ἐλθόντας δὲ Κῦρον αἰτεῖν πλοῖα, ὡς ἀποπλέοιεν· ἔαν δὲ μὴ διδῶ ταῦτα, ἡγεμόνα αἰτεῖν Κῦρον ὅστις διὰ φιλίας τῆς χώρας ἀπάξει· ἔαν δὲ μηδὲ ἡγεμόνα διδῶ, συντάττεσθαι τὴν ταχίστην, πέμψαι δὲ καὶ προκαταληφόμενους τὰ ἄκρα, ὅπως μὴ φθάσωσι μήτε Κῦρος μήτε οἱ Κίλικες καταλαβόντες, ὧν πολλοὺς καὶ πολλὰ χρήματα ἔχομεν ἀνηρπακότες. οὗτος μὲν τοιαῦτα εἶπε· μετὰ δὲ τούτον Κλέαρχος εἶπε τοσοῦτον. 15. Ὡς μὲν στρατηγήσοντα ἐμὲ ταύτην τὴν στρατηγίαν μηδεὶς ὑμῶν λεγέτω· πολλὰ γὰρ ἐνορῶ δι' ἃ ἐμοὶ τούτο οὐ ποιητέον· ὡς δὲ τῷ ἀνδρὶ ὃν ἂν ἔλησθε πείσομαι ἢ δυνατὸν μάλιστα, ἵνα εἰδῆτε ὅτι καὶ ἄρχεσθαι ἐπίσταμαι ὥς τις καὶ ἄλλος μάλιστα ἀνθρώπων. 16. μετὰ τούτου ἄλλος ἀνέστη, ἐπιδεικνύς μὲν τὴν εὐθῆβαιαν τοῦ τὰ πλοῖα αἰτεῖν κελεύοντος, ὥσπερ πάλιν τὸν στόλον Κύρου ποιουμένου, ἐπιδεικνύς δὲ ὡς εὔθες εἶη ἡγεμόνα αἰτεῖν παρὰ τούτου ᾧ λυμαινόμεθα τὴν πρᾶξιν. εἰ δὲ καὶ τῷ ἡγεμόνι



πιστεύσομεν ὃν ἂν Κύρος διδῶ, τί κωλύει καὶ τὰ ἄκρα ἡμῖν  
κελεύειν Κύρον προκαταλαμβάνειν; 17. ἐγὼ γὰρ ὀκνοίην  
μὲν ἂν εἰς τὰ πλοῖα ἐμβαίνειν ἅ ἡμῖν δοίη, μὴ ἡμᾶς αὐταῖς  
ταῖς τριήρεσι καταδύσῃ, φοβοίμην δ' ἂν τῷ ἡγεμόνι ᾧ δοίη  
ἔπεσθαι, μὴ ἡμᾶς ἀγάγῃ ὅθεν οὐχ οἶόν τε ἔσται ἐξελθεῖν·  
βουλοίμην δ' ἂν ἄκοντος ὑπῴων Κύρου λαθεῖν αὐτὸν ὑπελ-  
θῶν· ὃ οὐ δυνατόν ἐστίν. ἀλλ' ἐγὼ φημι ταῦτα μὲν φλυ-  
αρίας εἶναι. 18. δοκεῖ δέ μοι ἄνδρας ἐλθόντας πρὸς Κύρον  
οὔτινες ἐπιτήδειοι σὺν Κλεάρχῳ ἐρωτᾶν ἐκείνον τί βούλεται  
ἡμῖν χρῆσθαι· καὶ ἐὺν μὲν ἢ πρᾶξις ἢ παραπλησία οἷα περ  
καὶ πρόσθεν ἐχρήτο τοῖς ξένοις, ἔπεσθαι καὶ ἡμᾶς καὶ μὴ  
κακίους εἶναι τῶν πρόσθεν τούτῳ συναναβύντων. 19. ἐὺν  
δὲ μείζων ἢ πρᾶξις τῆς πρόσθεν φαίνεται καὶ ἐπιπικνωτέρα  
καὶ ἐπικινδυνωτέρα, ἀξιούν ἢ πείσαντα ἡμᾶς ἄγειν ἢ πει-  
σθέντα πρὸς φιλίαν ἀφιέναι· οὕτω γὰρ καὶ ἐπόμενοι ἂν  
φίλοι αὐτῷ καὶ πρόθυμοι ἐποίμεθα, καὶ ὑπῴοντες ἀσφαλῶς  
ἂν ἀπίοιμεν· ὅτι δ' ἂν πρὸς ταῦτα λέγῃ ἀναγγεῖλαι δεῦρο·  
ἡμᾶς δ' ἀκούσαντας πρὸς ταῦτα βουλευέσθαι. 20. ἔδοξε  
ταῦτα, καὶ ἄνδρας ἐλόμενοι σὺν Κλεάρχῳ πέμπουσιν οἱ  
ἡρώτων Κύρον τὰ δόξαντα τῇ στρατιᾷ. ὁ δ' ἀπεκρίνατο  
ὅτι ἀκούει Ἀβροκόμαν ἐχθρὸν ἄνδρα ἐπὶ τῷ Εὐφράτῃ πο-  
ταμῷ εἶναι, ἀπέχοντα δώδεκα σταθμούς· πρὸς τοῦτον οὖν  
ἔφη βούλεσθαι ἐλθεῖν· κἂν μὲν ἢ ἐκεῖ, τὴν δίκην ἔφη χρή-  
ζειν ἐπιθεῖναι αὐτῷ, ἣν δὲ φεύγῃ, ἡμεῖς ἐκεῖ πρὸς ταῦτα  
βουλευσόμεθα. 21. ἀκούσαντες δὲ ταῦτα οἱ αἰρετοὶ ἀναγ-  
γέλλουσι τοῖς στρατιώταις· τοῖς δὲ ὑποψία μὲν ἦν ὅτι  
ἄγει πρὸς βασιλέα, ὅμως δὲ ἐδόκει ἔπεσθαι. προσαιτούσι  
δὲ μισθόν· ὁ δὲ Κύρος ὑπισχνεῖται ἡμιόλιον πᾶσι δώσειν  
οὐ πρότερον ἔφερον, ἀντὶ δαρεικοῦ τρία ἡμιδαρειακά τοῦ μη-  
νὸς τῷ στρατιώτῃ· ὅτι δὲ ἐπὶ βασιλέα ἄγοι οὐδὲ ἐνταῦθα  
ἤκουσεν οὐδεὶς ἐν γὰρ τῷ φανερωῷ.

**IV.** Ἐντεῦθεν ἐξελαύνει σταθμούς δύο παρασύγγας δέκα ἐπὶ τὸν Ψάρον ποταμὸν, οὗ ἦν τὸ εὖρος τρία πλέθρα. ἐντεῦθεν ἐξελαύνει σταθμὸν ἕνα παρασύγγας πέντε ἐπὶ τὸν Πύραμον ποταμὸν, οὗ τὸ εὖρος στάδιον. ἐντεῦθεν ἐξελαύνει σταθμούς δύο παρασύγγας πεντεκαίδεκα εἰς Ἴσσοις, τῆς Κιλικίας ἐσχάτην πόλιν ἐπὶ τῇ θαλίττῃ οἰκουμένην, μεγάλην καὶ εὐδαίμονα. **2.** ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ Κύρῳ παρήσαν αἱ ἐκ Πελοποννήσου νῆες τριάκοντα καὶ πέντε καὶ ἐπ' αὐταῖς ναύαρχος Πυθιγόρας Λακεδαιμόνιος. ἠγγείτο δ' αὐταῖς Ταμῶς Αἰγύπτιος ἐξ Ἐφέσου, ἔχων ναῦς ἑτέρας Κύρου πέντε καὶ εἴκοσιν, αἷς ἐπολιόρκει Μίλητον, ὅτε Τισσαφέρνει φίλη ἦν, καὶ συνεπολέμει Κύρῳ πρὸς αὐτόν. **3.** παρῆν δὲ καὶ Χειρίσοφος Λακεδαιμόνιος ἐπὶ τῶν νεῶν, μετύπεμπος ὑπὸ Κύρου, ἑπτακοσίους ἔχων ὀπλίτας, ὧν ἐστρατιῆγει παρὰ Κύρῳ. αἱ δὲ νῆες ὄρμουν παρὰ τὴν Κύρου σκηνήν. ἐνταῦθα καὶ οἱ παρ' Ἀβροκόμα μισθοφόροι Ἕλληνες ἀποστάντες ἦλθον παρὰ Κύρον τετρακόσιοι ὀπλίται καὶ συνεστρατεύοντο ἐπὶ βασιλείᾳ. **4.** ἐντεῦθεν ἐξελαύνει σταθμὸν ἕνα παρασύγγας πέντε ἐπὶ πύλας τῆς Κιλικίας καὶ τῆς Συρίας. ἦσαν δὲ ταῦτα δύο τεῖχη, καὶ τὸ μὲν ἔσωθεν τὸ πρὸ τῆς Κιλικίας Συέννεσις εἶχε καὶ Κιλικίων φυλακῆ, τὸ δὲ ἔξω τὸ πρὸ τῆς Συρίας βασιλέως ἐλέγετο φυλακῆ φυλάττειν. διὰ μέσου δὲ ρεῖ τούτων ποταμὸς Κύρσος ὄνομα, εὖρος πλέθρου. ἅπαν δὲ τὸ μέσον τῶν τειχῶν ἦσαν στάδιοι τρεῖς· καὶ παρελθεῖν οὐκ ἦν βία· ἦν γὰρ ἡ πάροδος στενὴ καὶ τὰ τεῖχη εἰς τὴν θάλατταν καθήκοντα, ὑπερθεὶν δ' ἦσαν πέτραι ἠλίβατοι· ἐπὶ δὲ τοῖς τείχεσιν ἀμφοτέροις ἐφειστήκεσαν πύλαι. **5.** ταύτης ἕνεκα τῆς παρόδου Κύρος τὰς ναῦς μετεπέμψατο, ὅπως ὀπλίτας ἀποβιβάσειεν εἴσω καὶ ἔξω τῶν πυλῶν, καὶ βιασάμενοι τοὺς πολεμίους παρέλθοιεν, εἰ φυλάττοιεν ἐπὶ ταῖς Συρίαις

πύλαις, ὅπερ ᾤετο ποιήσειν ὁ Κῦρος τὸν Ἀβροκόμαν, ἔχοντα πολὺ στράτευμα. Ἀβροκόμας δὲ οὐ τοῦτ' ἐποίησεν, ἀλλ' ἐπεὶ ἤκουσε Κῦρον ἐν Κιλικίᾳ ὄντα, ἀναστρέψας ἐκ Φοινίκης παρὰ βασιλέα ἀπήλαυεν, ἔχων, ὡς ἐλέγετο, τριάκοντα μυριάδας στρατιᾶς. 6. ἐντεῦθεν ἐξελαύνει διὰ Συρίας σταθμὸν ἕνα παρασάγγας πέντε εἰς Μυριάνδον, πόλιν οἰκουμένην ὑπὸ Φοινίκων ἐπὶ τῇ θαλάττῃ· ἐμπόριον δ' ἦν τὸ χωρίον καὶ ὄρμον αὐτόθι ὀλκίδες πολλαί. 7. ἐνταῦθ' ἔμειναν ἡμέρας ἑπτὰ· καὶ Ξενίας ὁ Ἀρκᾶς στρατηγὸς καὶ Πασίων ὁ Μεγαρεὺς ἐμβάντες εἰς πλοῖον καὶ τὰ πλείστου ἄξια ἐνθήμενοι ἀπέπλευσαν, ὡς μὲν τοῖς πλείστοις ἐδόκουν, φιλοτιμηθέντες ὅτι τοὺς στρατιώτας αὐτῶν τοὺς παρὰ Κλέαρχον ἀπελθόντας ὡς ἀπίοντας εἰς τὴν Ἑλλάδα πάλιν καὶ οὐ πρὸς βασιλέα εἶα Κῦρος τὸν Κλέαρχον ἔχειν. ἐπεὶ δ' ἦσαν ἀφανεῖς, διῆλθε λόγος ὅτι διώκοι αὐτοὺς Κῦρος τριήρεσι· καὶ οἱ μὲν εὐχοντο ὡς δειλοὺς ὄντας αὐτοὺς ληφθῆναι, οἱ δ' ᾤκτειρον εἰ ἀλώσοιντο. 8. Κῦρος δὲ συγκαλέσας τοὺς στρατηγούς εἶπεν. Ἀπολελοίπασιν ἡμᾶς Ξενίας καὶ Πασίων. ἀλλ' εὖ γε μέντοι ἐπιστάσθωσαν ὅτι οὔτε ἀποδεδράκασιν· οἶδα γὰρ ὅπη οἴχονται· οὔτε ἀποπεφύγασιν· ἔχω γὰρ τριήρεις ὥστε ἐλείν τὸ ἐκείνων πλοῖον· ἀλλὰ μὰ τοὺς θεοὺς οὐκ ἔγωγε αὐτοὺς διώξω, οὐδ' ἐρεῖ οὐδεὶς ὡς ἐγὼ ἕως μὲν ἂν παρῆ τις χρῶμαι, ἐπειδὴν δὲ ἀπίεναι βούληται, συλλαβὼν καὶ αὐτοὺς κακῶς ποιῶ καὶ τὰ χρήματα ἀποσουλῶ. ἀλλὰ ἴόντων, εἰδότες ὅτι κακίους εἰσὶ περὶ ἡμᾶς ἢ ἡμεῖς περὶ ἐκείνους. καίτοι ἔχω γε αὐτῶν καὶ τέκνα καὶ γυναῖκας ἐν Τράλλεσι φρουρούμενα· ἀλλ' οὐδὲ τούτων στερήσονται, ἀλλ' ἀπολήφονται τῆς πρόσθεν ἕνεκα περὶ ἐμὲ ἀρετῆς. 9. καὶ ὁ μὲν ταῦτα εἶπεν· οἱ δὲ Ἕλληνες, εἴ τις καὶ ἀθυμότερος ἦν πρὸς τὴν ἀνάβασιν, ἀκούοντες τὴν Κύρου ἀρετὴν ἥδιον καὶ προθυμότερον συνεπορεύοντο.

Μετὰ ταῦτα Κῦρος ἐξελαύνει σταθμούς τέτταρας παρασύγγας εἴκοσιν ἐπὶ τὸν Χάλου ποταμὸν, ὄντα τὸ εὖρος πλέθρου, πλήρη δ' ἰχθύων μεγάλων καὶ πραέων, οὓς οἱ Σύροι θεοὺς ἐνόμιζον καὶ ἄδικεῖν οὐκ εἶων. οὐδὲ τὰς περιστεράς. αἱ δὲ κῶμαι ἐν αἷς ἐσκήνουν Παρυσάτιδος ἦσαν, εἰς ζώνην δεδομένοι. 10. ἐντεῦθεν ἐξελαύνει σταθμούς πέντε παρασύγγας τριίκοντα ἐπὶ τὰς πηγὰς τοῦ Δύρδατος ποταμοῦ, οὗ τὸ εὖρος πλέθρου. ἐνταῦθα ἦσαν τὰ Βελέσσοι βασιλεία τοῦ Συρίας ἄρξαντος, καὶ παρὰδεισος πᾶν μέγας καὶ καλὸς, ἔχων πάντα ὅσα ὦραι φύουσι. Κῦρος δ' αὐτὸν ἐξέκοψε καὶ τὰ βασιλεία κατέκαυσεν. 11. ἐντεῦθεν ἐξελαύνει σταθμούς τρεῖς παρασύγγας πεντεκαίδεκα ἐπὶ τὸν Εὐφράτην ποταμὸν, ὄντα τὸ εὖρος τεττάρων σταδίων· καὶ πόλις αὐτόθι ὠκεῖτο μεγάλη καὶ εὐδαίμων Θύσακος ὄνομα. ἐνταῦθα ἔμειναν ἡμέρας πέντε· καὶ Κῦρος μεταπεμφόμενος τοὺς στρατηγοὺς τῶν Ἑλλήνων ἔλεγεν ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα μέγαν εἰς Βαβυλῶνα· καὶ κελύει αὐτοὺς λέγειν ταῦτα τοῖς στρατιώταις καὶ ἀναπείθειν ἔπεσθαι. 12. οἱ δὲ ποιήσαντες ἐκκλησίαν ἀπήγγελλον ταῦτα· οἱ δὲ στρατιῶται ἐχαλέπαινον τοῖς στρατηγοῖς, καὶ ἔφασαν αὐτοὺς πάλαι ταῦτ' εἰδότας κρύπτειν, καὶ οὐκ ἔφασαν ἰέναι, εἰ μὴ τις αὐτοῖς χρήματα διδῶ, ὥσπερ τοῖς προτέροις μετὰ Κύρου ἀναβάσι παρὰ τὸν πατέρα τοῦ Κύρου, καὶ ταῦτα οὐκ ἐπὶ μάχην ἰόντων, ἀλλὰ καλοῦντος τοῦ πατρὸς Κύρου. 13. ταῦτα οἱ στρατηγοὶ Κύρῳ ἀπήγγελλον· ὁ δ' ὑπέσχετο ἀνδρὶ ἐκίστω δώσειν πέντε ἀργυρίου μνᾶς ἐπὶν εἰς Βαβυλῶνα ἤκωσι, καὶ τὸν μισθὸν ἐντελῆ μέχρι ἂν καταστήσῃ τοὺς Ἕλληνας εἰς Ἰωνίαν πάλιν. τὸ μὲν δὴ πολὺ τοῦ Ἑλληνικοῦ οὕτως ἐπέισθη. Μένων δὲ, πρὶν δῆλον εἶναι τί ποιήσουσιν οἱ ἄλλοι στρατιῶται, πότερον ἔψονται Κύρῳ ἢ οὐ, συνέλεξε τὸ αὐτοῦ στρατεύμα γωρὶς τῶν ἄλλων καὶ ἔλεξε τάδε. 14. Ἄνδρες, εἰν μοι

πεισθῆτε, οὔτε κινδυνεύσαντες οὔτε πονήσαντες τῶν ἄλλων πλέον προτιμήσεσθε στρατιωτῶν ὑπὸ Κύρου. τί οὖν κελεύω ποιῆσαι; νῦν δέεται Κύρος ἔπεσθαι τοὺς Ἕλληνας ἐπὶ βασιλέα· ἐγὼ οὖν φημι ὑμᾶς χρῆναι διαβῆναι τὸν Εὐφράτην ποταμὸν πρὶν δῆλον εἶναι ὅτι οἱ ἄλλοι Ἕλληνες ἀποκρινοῦνται Κύρῳ. **15.** ἦν μὲν γὰρ ψηφίσωνται ἔπεσθαι, ὑμεῖς δόξετε αἴτιοι εἶναι ἄρξαντες τοῦ διαβαίνειν, καὶ ὡς προθυμοτάτοις οὖσιν ὑμῖν χάριν εἴσεται Κύρος καὶ ἀποδώσει· ἐπίσταται δ' εἴ τις καὶ ἄλλος· ἦν δ' ἀποψηφίσωνται οἱ ἄλλοι, ἄπιμεν μὲν ἅπαντες τοῦμπαλιν, ὑμῖν δὲ ὡς μόνοις πειθομένοις πιστοτάτοις χρήσεται καὶ εἰς φρούρια καὶ εἰς λοχαγίας, καὶ ἄλλου οὔτινος ἂν δέσθε οἶδα ὅτι ὡς φίλου τεύξεσθε Κύρου. **16.** ἀκούσαντες ταῦτα ἐπέιθοντο καὶ διέβησαν πρὶν τοὺς ἄλλους ἀποκρίνασθαι. Κύρος δ' ἐπεὶ ἦσθετο διαβεβηκότας, ἦσθη τε καὶ τῷ στρατεύματι πέμψας Γλοῦν εἶπεν, Ἐγὼ μὲν, ὦ ἄνδρες, ἤδη ὑμᾶς ἐπαινῶ· ὅπως δὲ καὶ ὑμεῖς ἐμὲ ἐπαινέσετε ἐμοὶ μελήσει, ἢ μηκέτι με Κύρον νομίζετε. **17.** οἱ μὲν δὴ στρατιῶται ἐν ἐλπίσι μεγάλαις ὄντες εὐχοντο αὐτὸν εὐτυχῆσαι, Μένωνι δὲ καὶ δῶρα ἐλέγετο πέμψαι μεγαλοπρεπῶς. ταῦτα δὲ ποιήσας διέβαινε· συνείπετο δὲ καὶ τὸ ἄλλο στρίτευμα αὐτῷ ἅπαν. καὶ τῶν διαβαινόντων τὸν ποταμὸν οὐδεὶς ἐβρέχθη ἄνωτέρω τῶν μαστῶν ὑπὸ τοῦ ποταμοῦ. **18.** οἱ δὲ Θαψακηνοὶ ἔλεγον ὅτι οὐπώποθ' οὗτος ὁ ποταμὸς διαβατὸς γένοιτο πεζῇ εἰ μὴ τότε, ἀλλὰ πλοίοις, ἃ τότε Ἀβροκόμας προῖων κατέκαυσεν, ἵνα μὴ Κύρος διαβῇ. ἐδόκει δὴ θεῖον εἶναι καὶ σαφῶς ὑποχωρῆσαι τὸν ποταμὸν Κύρῳ ὡς βασιλεύουσιν. **19.** ἐντεῦθεν ἐξελαύνει διὰ τῆς Συρίας σταθμοὺς ἐννέα παρασύγγας πεντήκοντα· καὶ ἀφικνοῦνται πρὸς τὸν Ἀράξην ποταμόν. ἐνταῦθα ἦσαν κῶμαι πολλαὶ, μεσταὶ σίτου καὶ οἴνου. ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιίσαντο.

**V.** Ἐντεῦθεν ἐξελαύνει διὰ τῆς Ἀραβίας, τὸν Εὐφράτην ποταμὸν ἐν δεξιᾷ ἔχων, σταθμοὺς ἐρήμους πέντε παρασάγγας τριάκοντα καὶ πεντε. ἐν τούτῳ δὲ τῷ τόπῳ ἦν μὲν ἡ γῆ πεδίον ἅπαν ὀμαλὲς ὥσπερ θύλαττα, ἀψινοθύου δὲ πλήρες· εἰ δέ τι καὶ ἄλλο ἐνήν ὕλης ἢ καλάμου, ἅπαντα ἦσαν εὐώδη ὥσπερ ἰσώματα· δένδρον δ' οὐδὲν ἐνήν. **2.** θηρία δὲ παντοῖα, πλείστοι ὄνοι ἄγριοι, πολλοὶ δὲ στρουθοὶ οἱ μεγάλοι· ἐνήσαν δὲ καὶ ὠτίδες καὶ δορκίδες· ταῦτα δὲ τὰ θηρία οἱ ἰππεῖς ἐνίοτε ἐδίωκον. καὶ οἱ μὲν ὄνοι, ἐπεὶ τις διώκοι, προδραμόντες ἔστασαν· πολὺ γὰρ τῶν ἵππων ἔτρεχον θάττον· καὶ πάλιν, ἐπεὶ πλησιάζοιεν οἱ ἵπποι, ταῦτόν ἐποίουν, καὶ οὐκ ἦν λαβεῖν, εἰ μὴ διαστίντες οἱ ἰππεῖς θηρῶν διαδεχόμενοι. τὰ δὲ κρέα τῶν ἀλισκομένων ἦν παραπλήσια τοῖς ἐλαφείοις, ἀπαλότερα δέ. **3.** στρουθὸν δὲ οὐδεὶς ἔλαβεν· οἱ δὲ διώξαντες τῶν ἰππέων ταχὺ ἐπαύοντο· πολὺ γὰρ ἀπεσπάτο φεύγουσα, τοῖς μὲν ποσὶ δρόμῳ, ταῖς δὲ πτέρυξιν αἴρουσα ὥσπερ ἰστίῳ χρωμένη. τὰς δὲ ὠτίδας ἂν τις ταχὺ ἀνιστῆ, ἔστι λαμβάνειν· πέτονται γὰρ βραχὺ ὥσπερ πέρδικες καὶ ταχὺ ἀπαγορεύουσι. τὰ δὲ κρέα αὐτῶν ἥδιστα ἦν. **4.** πορευόμενοι δὲ διὰ ταύτης τῆς χώρας ἀφικνοῦνται ἐπὶ τὸν Μύσκαν ποταμὸν, τὸ εὖρος πλεθριαῖον. ἐνταῦθα ἦν πόλις ἐρήμη μεγάλη, ὄνομα δ' αὐτῇ Κορσωτή· περιερρέιτο δ' αὕτη ὑπὸ τοῦ Μάσκα κύκλῳ. ἐνταῦθ' ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο. **5.** ἐντεῦθεν ἐξελαύνει σταθμοὺς ἐρήμους τρισκαίδεκα παρασάγγας ἐνενήκοντα, τὸν Εὐφράτην ποταμὸν ἐν δεξιᾷ ἔχων, καὶ ἀφικνεῖται ἐπὶ Πύλας. ἐν τούτοις τοῖς σταθμοῖς πολλὰ τῶν ὑποζυγίων ἀπώλετο ὑπὸ λιμοῦ· οὐ γὰρ ἦν χόρτος οὐδὲ ἄλλο οὐδὲν δένδρον, ἀλλὰ ψιλὴ ἦν ἅπασα ἡ χώρα· οἱ δὲ ἐνοικούντες ὄνους ἀλέτας παρὰ τὸν ποταμὸν ὀρύττοντες καὶ ποιούντες εἰς Βαβυλῶνα ἦγον καὶ ἐπώλουν, καὶ ἀνταγορά-

ζοντες σίτον ἔζων. 6. τὸ δὲ στράτευμα ὁ σίτος ἐπέλιπε, καὶ πρίασθαι οὐκ ἦν εἰ μὴ ἐν τῇ Λυδία ἀγορᾷ ἐν τῷ Κύρου βαρβαρικῇ τὴν καπίθην ἀλεύρων ἢ ἀλφίτων τεττύρων σίγλων. ὁ δὲ σίγλος δύναται ἐπτὰ ὀβολοὺς καὶ ἡμιωβόλιον Ἀττικῶν· ἢ δὲ καπίθη δύο χοίνικας Ἀττικὰς ἐχώρει κρέα οὖν ἐσθίοντες οἱ στρατιῶται διεγίγνοντο. 7. ἦν δὲ τούτων τῶν σταθμῶν οὗς πάνυ μακροὺς ἤλαυνεν, ὅποτε ἢ πρὸς ὕψω βούλοιο διατελέσαι ἢ πρὸς χιλόν. καὶ δὴ ποτε στενοχωρίας καὶ πηλοῦ φανέντος ταῖς ἀμιξαῖς δυσπορεύτου, ἐπέστη ὁ Κύρος σὺν τοῖς περὶ αὐτὸν ἀρίστοις καὶ εὐδαιμονεστάτοις καὶ ἔταξε Γλοῦν καὶ Πίγρητα, λαβόντας τοῦ βαρβαρικοῦ στρατοῦ, συνεκβιβίξειν τὰς ἀμάξας. 8. ἐπεὶ δ' ἐδόκουν αὐτῷ σχολαίως ποιεῖν, ὥσπερ ὀργῇ ἐκέλευσε τοὺς περὶ αὐτὸν Πέρσας τοὺς κρατίστους συνεπισπεύσαι τὰς ἀμάξας. ἔνθα δὴ μέρος τι τῆς εὐταξίας ἦν θεάσασθαι. ῥίψαντες γὰρ τοὺς πορφυροῦς κάνδους ὅπου ἔτυχεν ἕκαστος ἐστήκως, ἔεντο ὥσπερ ἂν δράμοι τις περὶ νίκης καὶ μάλα κατὰ πρानοῦς γηλόφου, ἔχοντες τούτους τε τοὺς πολυτελεῖς χιτῶνας καὶ τὰς ποικίλους ἀναξυρίδας, ἔνιοι δὲ καὶ στρεπτοὺς περὶ τοῖς τραχήλοις καὶ ψέλια περὶ ταῖς χερσίν· εὐθὺς δὲ σὺν τούτοις εἰσπηδήσαντες εἰς τὸν πηλὸν θᾶπτον ἢ ὡς τις ἂν ᾤετο μετεώρους ἐξεκόμισαν τὰς ἀμάξας. 9. τὸ δὲ σύμπαν δῆλος ἦν Κύρος ὡς σπεύδων πᾶσαν τὴν ὁδὸν καὶ οὐ διατρίβων ὅπου μὴ ἐπισιτισμοῦ ἕνεκα ἢ τινος ἄλλου ἀναγκαίου ἐκαθέζετο, νομίζων, ὅσῳ μὲν θᾶπτον ἔλθοι, τοσούτῳ ἀπαρασκευοτέρῳ βασιλεῖ μαχεῖσθαι, ὅσῳ δὲ σχολαιτέρων, τοσούτῳ πλέον συναγείρεσθαι βασιλεῖ στράτευμα. καὶ συνιδεῖν δ' ἦν τῷ προσέχοντι τὸν νοῦν ἢ βασιλέως ἀρχὴ πλήθει μὲν χώρας καὶ ἀνθρώπων ἰσχυρὰ οὖσα, τοῖς δὲ μήκεσι τῶν ὁδῶν καὶ τῷ διεσπᾶσθαι τὰς δυνάμεις ἄσθε-

7, εἴ τις διὰ ταχέων τὸν πόλεμον ἐποιεῖτο. 10. πέραν

δὲ τοῦ Εὐφράτου ποταμοῦ κατὰ τοὺς ἐρήμους σταθμοὺς ἦν πόλις εὐδαίμων καὶ μεγάλη, ὄνομα δὲ *Χαρμάνδη*. ἐκ ταύτης οἱ στρατιῶται ἠγόραζον τὰ ἐπιτιήδεια, σχεδίαις διαβαίνοντες ὧδε. διφθέρας ἄς εἶχον σκεπάσματα ἐπίμπλασαν χόρτου κούφου, εἶτα συνήγον καὶ συνέσπων, ὡς μὴ ἄπτεσθαι τῆς κύρφης τὸ ὕδωρ· ἐπὶ τούτων διέβαινον καὶ ἐλάβανον τὰ ἐπιτιήδεια, οἶνόν τε ἐκ τῆς βαλάνου πεποιημένον τῆς ἀπὸ τοῦ φοίνικος καὶ σίτον μελίνης· τούτο γὰρ ἦν ἐν τῇ χώρᾳ πλεῖστον. **11.** ἀμφιλεξάντων δὲ τι ἐνταῦθα τῶν τε τοῦ Μένωνος στρατιωτῶν καὶ τῶν τοῦ Κλέαρχου, ὁ Κλέαρχος κρίνας ἀδικεῖν τὸν τοῦ Μένωνος πληγῆς ἐνέβαλεν· ὁ δὲ ἐλθὼν πρὸς τὸ ἑαυτοῦ στρατεύμα ἔλεγεν· ἀκούσαντες δ' οἱ στρατιῶται ἐχαλέπαινον καὶ ὠργίζοντο ἰσχυρῶς τῷ Κλεάρχῳ. **12.** τῇ δὲ αὐτῇ ἡμέρᾳ Κλέαρχος ἐλθὼν ἐπὶ τὴν διάβασιν τοῦ ποταμοῦ καὶ ἐκεῖ κατασκεψάμενος τὴν ἀγοράν, ἀφιππεύει ἐπὶ τὴν ἑαυτοῦ σκηνὴν διὰ τοῦ Μένωνος στρατεύματος σὺν ὀλίγοις τοῖς περὶ αὐτόν· Κύρος δὲ οὐπῶ ἦκεν, ἀλλ' ἔτι προσήλαυε· τῶν δὲ Μένωνος στρατιωτῶν ξύλα σχίζων τις, ὡς εἶδε Κλέαρχον διελαύνοντα, ἦισι τῇ ἀξίνῃ· καὶ οὗτος μὲν αὐτοῦ ἤμαρτεν· ἄλλος δὲ λίθῳ καὶ ἄλλος, εἶτα πολλοὶ, κραυγῆς γενομένης. **13.** ὁ δὲ καταφεύγει εἰς τὸ ἑαυτοῦ στρατεύμα, καὶ εὐθὺς παραγγέλλει εἰς τὰ ὄπλα· καὶ τοὺς μὲν ὀπλίτας αὐτοῦ ἐκέλευσε μείναι τὰς ἀσπίδας πρὸς τὰ γόνατα θέντας, αὐτὸς δὲ λαβὼν τοὺς Θρᾶκας καὶ τοὺς ἰππέας, οἳ ἦσαν αὐτῷ ἐν τῷ στρατεύματι πλείους ἢ τετταράκοντα, τούτων δὲ οἱ πλείστοι Θρᾶκες, ἤλαυνεν ἐπὶ τοὺς Μένωνος, ὥστ' ἐκείνους ἐκπεπλήχθαι καὶ αὐτὸν Μένωνα, καὶ τρέχειν ἐπὶ τὰ ὄπλα· οἱ δὲ καὶ ἔστασαν ἀποροῦντες τῷ πράγματι. **14.** ὁ δὲ Πρόξενος, ἔτυχε γὰρ ὕστερος προσιῶν καὶ τάξις αὐτῷ ἐπομένη τῶν ὀπλιτῶν, εὐθὺς οὖν εἰς τὸ μέσον ἀμφοτέρων ἄγων



ἔθετο τὰ ὄπλα καὶ ἰδεῖτο τοῦ Κλεάρχου μὴ ποιεῖν ταῦτα. ὁ δ' ἐχαλέπαιεν ὅτι αὐτοῦ ὀλίγου δεήσαντος καταλευσθῆναι πράως λέγοι τὸ αὐτοῦ πάθος, ἐκέλευσέ τε αὐτὸν ἐκ τοῦ μέσου ἐξίστασθαι. 15. ἐν τούτῳ δὲ ἐπῆει καὶ Κύρος καὶ ἐπύθετο τὸ πρᾶγμα· εὐθύς δ' ἔλαβε τὰ παλτὰ εἰς τὰς χεῖρας καὶ σὺν τοῖς παρούσι τῶν πιστῶν ἦκεν ἐλαφῶν εἰς τὸ μέσον, καὶ λέγει τάδε. 16. Κλέαρχε καὶ Πρόξενε καὶ οἱ ἄλλοι οἱ παρόντες Ἕλληνες, οὐκ ἴστε ὅ τι ποιείτε. εἰ γάρ τινα ἀλλήλοις μάχην συνάψετε, νομίζετε ἐν τῆδε τῇ ἡμέρᾳ ἐμέ τε κατακεκόψεσθαι καὶ ὑμᾶς οὐ πολὺ ἐμοῦ ὕστερον· κακῶς γὰρ τῶν ἡμετέρων ἐχόντων πάντες οὗτοι οὐς ὁράτε βάρβαροι πολεμιώτεροι ἡμῖν ἔσονται τῶν παρὰ βασιλεῖ ὄντων. 17. ἀκούσας ταῦτα ὁ Κλέαρχος ἐν ἑαυτῷ ἐγένετο· καὶ παυσάμενοι ἀμφοτέροι κατὰ χώραν ἔθετο τὰ ὄπλα.

VI. Ἐντεῦθεν προϊόντων ἐφαίνετο ἵχνη ἵππων καὶ κόπρος· εἰκάζετο δ' εἶναι ὁ στίβος ὡς δισχιλίων ἵππων. οὗτοι προϊόντες ἔκαον καὶ χιλὸν καὶ εἶ τι ἄλλο χρήσιμον ἦν. Ὀρόντας δὲ Πέρσης ἀνὴρ, γένει τε προσήκων βασιλεῖ καὶ τὰ πολέμια λεγόμενος ἐν τοῖς ἀρίστοις Περσῶν, ἐπιβουλεύει Κύρῳ, καὶ πρόσθεν πολεμήσας καταλλαγείς δέ. 2. οὗτος Κύρῳ εἶπεν, εἰ αὐτῷ δοίῃ ἵππέας χιλίους, ὅτι τοὺς προκατακάοντας ἵππέας ἢ κατακάνοι ἂν ἐνεδρεύσας ἢ ζῶντας πολλοὺς αὐτῶν ἔλοι καὶ κωλύσειε τοῦ κάειν ἐπιόντας, καὶ ποιήσειεν ὥστε μήποτε δύνασθαι αὐτοὺς ἰδόντας τὸ Κύρου στράτευμα βασιλεῖ διαγγεῖλαι. τῷ δὲ Κύρῳ ἀκούσαντι ταῦτα ἐδόκει ὠφέλιμα εἶναι, καὶ ἐκέλευσεν αὐτὸν λαμβάνειν μέρος παρ' ἐκάστου τῶν ἡγεμόνων. 3. ὁ δ' Ὀρόντας, νομίσας ἐτοιμοὺς εἶναι αὐτῷ τοὺς ἵππέας, γράφει ἐπιστολὴν παρὰ βασιλέα ὅτι ἤξοι ἔχων ἵππέας ὡς ἂν δύνηται πλείστους· ἀλλὰ φράσαι τοῖς ἑαυτοῦ ἵππεύσιν ἐκέλευεν ὡς φίλιον αὐτὸν ὑποδέχεσθαι. ἐνῆν δὲ ἐν τῇ

ἐπιστολῇ καὶ τῆς πρόσθεν φιλίας ὑπομνήματα καὶ πίστεως. ταύτην τὴν ἐπιστολὴν δίδωσι πιστῷ ἀνδρὶ, ὡς ᾤετο· ὁ δὲ λαβὼν Κύρῳ δίδωσιν. 4. ἀναγνοὺς δὲ αὐτὴν ὁ Κύρος συλλαμβάνει Ὀρόνταν, καὶ συγκαλεῖ εἰς τὴν ἑαυτοῦ σκηπὴν Πέρσας τοὺς ἀρίστους τῶν περὶ αὐτὸν ἑπτὰ, καὶ τοὺς τῶν Ἑλλήνων στρατηγούς ἐκέλευεν ὀπλίτας ἀγαγεῖν, τούτους δὲ θέσθαι τὰ ὄπλα περὶ τὴν αὐτοῦ σκηπὴν. οἱ δὲ ταῦτα ἐποίησαν, ἀγαγόντες ὡς τρισχιλίους ὀπλίτας. 5. Κλέαρχον δὲ καὶ εἴσω παρεκάλεσε σύμβουλον, ὅς γε καὶ αὐτῷ καὶ τοῖς ἄλλοις ἐδόκει προτιμηθῆναι μάλιστα τῶν Ἑλλήνων. ἐπεὶ δ' ἐξήλθεν, ἐξήγγειλε τοῖς φίλοις τὴν κρίσιν τοῦ Ὀρόντα ὡς ἐγένετο· οὐ γὰρ ἀπόρητον ἦν. ἔφη δὲ Κύρον ἄρχειν τοῦ λόγου ὧδε. 6. Παρεκάλεσα ὑμᾶς, ἄνδρες φίλοι, ὅπως σὺν ὑμῖν βουλευόμενος, ὅτι δίκαιόν ἐστι καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων, τοῦτο πράξω περὶ Ὀρόντου τουτουί. τοῦτον γὰρ πρῶτον μὲν ὁ ἐμὸς πατὴρ ἔδωκεν ὑπήκοον εἶναι ἐμοί· ἐπεὶ δὲ ταχθεὶς, ὡς ἔφη αὐτὸς, ὑπὸ τοῦ ἐμοῦ ἀδελφοῦ οὗτος ἐπολέμησεν ἐμοὶ ἔχων τὴν ἐν Σύρδεσιν ἀκρόπολιν καὶ ἐγὼ αὐτὸν προσπολεμῶν ἐποίησα ὥστε δόξαι τούτῳ τοῦ πρὸς ἐμὲ πολέμου παύσασθαι καὶ δεξιὰν ἔλαβον καὶ ἔδωκα, 7. μετὰ ταῦτα, ἔφη, ὦ Ὀρόντα, ἔστιν ὅ τι σε ἠδίκησα; ἀπεκρίνατο ὅτι οὐ. πάλιν δὲ ὁ Κύρος ἠρώτα, Οὐκοῦν ὕστερον, ὡς αὐτὸς σὺ ὁμολογεῖς οὐδὲν ὑπ' ἐμοῦ ἀδικούμενος, ἀποστὰς εἰς Μυσοὺς κακῶς ἐποίηεις τὴν ἐμὴν χώραν ὅ τι ἐδύνω; ἔφη ὁ Ὀρόντας. Οὐκοῦν, ἔφη ὁ Κύρος, ὀπότ' αὐτὸς ἐγνως τὴν σεαυτοῦ δόναμιν, ἐλθὼν ἐπὶ τὸν τῆς Ἀρτέμιδος βωμὸν μεταμέλειν τέ σοι ἔφησθα καὶ πείσας ἐμὲ πιστὰ πάλιν ἔδωκάς μοι καὶ ἔλαβες παρ' ἐμοῦ; καὶ ταῦθ' ὁμολόγει ὁ Ὀρόντας. 8. Τί οὖν, ἔφη ὁ Κύρος, ἀδικηθεὶς ὑπ' ἐμοῦ νῦν τὸ τρίτον ἐπιβουλεύων μοι φανερὸς γέγονας; εἰπόντος δὲ τοῦ Ὀρόντα ὅτι οὐδὲν

ἀδικηθεῖς, ἠρώτησεν ὁ Κῦρος αὐτὸν, Ὅμολογεῖς οὖν περὶ ἐμὲ ἀδικος γεγενῆσθαι; Ἡ γὰρ ἀνάγκη, ἔφη ὁ Ὀρόντας. ἐκ τούτου πάλιν ἠρώτησεν ὁ Κῦρος, Ἔτι οὖν ἂν γενοιο τῷ ἐμῷ ἀδελφῷ πολέμιος, ἐμοὶ δὲ φίλος καὶ πιστός; ὁ δὲ ἀπεκρίνατο ὅτι οὐδ' εἰ γενοίμην, ὦ Κῦρε, σοί γ' ἂν ποτε ἔτι δόξαιμι. 9. πρὸς ταῦτα Κῦρος εἶπε τοῖς παροῦσιν, Ὁ μὲν ἀνὴρ τοιαῦτα μὲν πεποίηκε, τοιαῦτα δὲ λέγει· ὑμῶν δὲ σὺ πρῶτος, ὦ Κλέυρχε, ἀπόφηναι γνώμην ὅ τι σοι δοκεῖ. Κλέαρχος δὲ εἶπε τάδε. Συμβουλευῶ ἐγὼ τὸν ἄνδρα τούτον ἐκποδῶν ποιεῖσθαι ὡς τάχιστα, ὡς μηκέτι δέη τούτον φυλάττεσθαι, ἀλλὰ σχολῇ ἢ ἡμῖν τὸ κατὰ τούτου εἶναι τοὺς ἐθελοντὰς φίλους τούτους εὖ ποιεῖν. 10. ταύτῃ δὲ τῇ γνώμῃ ἔφη καὶ τοὺς ἄλλους προσθέσθαι. μετὰ ταῦτα κελεύοντος Κῦρου ἔλαβον τῆς ζώνης τὸν Ὀρόνταν ἐπὶ θανάτῳ ἅπαντες ἀναστάντες καὶ οἱ συγγενεῖς· εἶτα δὲ ἐξήγγον αὐτὸν οἷς προσετάχθη. ἐπεὶ δὲ εἶδον αὐτὸν οἷπερ πρόσθεν προσεκύνουν, καὶ τότε προσεκύνησαν, καίπερ εἰδότες ὅτι ἐπὶ θάνατον ἄγοιτο. 11. ἐπεὶ δὲ εἰς τὴν Ἀρταπάτου σκηπνὴν εἰσῆχθη τοῦ πιστοτάτου τῶν Κῦρου σκηπτούχων, μετὰ ταῦτα οὔτε ζῶντα Ὀρόνταν οὔτε τεθνηκότα οὐδεὶς εἶδε πώποτε οὐδὲ ὅπως ἀπέθανεν οὐδεὶς εἰδὼς ἔλεγεν· εἴκαζον δὲ ἄλλοι ἄλλως· τάφος δὲ οὐδεὶς πώποτε αὐτοῦ ἐφάνη.

VII. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Βαβυλωνίας σταθμοὺς τρεῖς παρασάγγας δώδεκα. ἐν δὲ τῷ τρίτῳ σταθμῷ Κῦρος ἐξέτασιν ποιεῖται τῶν Ἑλλήνων καὶ τῶν βαρβάρων ἐν τῷ πεδίῳ περὶ μέσας νύκτας· ἐδόκει γὰρ εἰς τὴν ἐπιούσαν ἔω ἦξειν βασιλέα σὺν τῷ στρατεύματι μαχοῦμενον· καὶ ἐκέλευε Κλέαρχον μὲν τοῦ δεξιοῦ κέρως ἡγεῖσθαι, Μένωνα δὲ τὸν Θετταλὸν τοῦ εὐωνύμου, αὐτὸς δὲ τοὺς ἑαυτοῦ διέταξε. 2. μετὰ δὲ τὴν ἐξέτασιν ἅμα τῇ ἐπιούσῃ ἡμέρᾳ ἦκοντες αὐτόμολοι παρὰ μεγάλου βασιλέως ἀπίγγελλον

Κύρῳ περὶ τῆς βασιλέως στρατιᾶς. Κύρος δὲ συγκαλέσας τοὺς στρατηγοὺς καὶ λοχαγοὺς τῶν Ἑλλήνων συνεβουλεύετό τε πῶς ἂν τὴν μίχην ποιοῖτο καὶ αὐτὸς παρήνει θαρρύνων τοιούδε. 3. Ὡ ἄνδρες Ἕλληνες, οὐκ ἀνθρώπων ἀπορῶν βαρβύρων συμμίχους ὑμᾶς ἄγω, ἀλλὰ νομίζων ἀμείνους καὶ κρείττους πολλῶν βαρβύρων ὑμᾶς εἶναι, διὰ τοῦτο προσέλαβον. ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας ἧς κέκτησθε καὶ ἧς ὑμᾶς ἐγὼ εὐδαιμονίζω. εὖ γὰρ ἴστε ὅτι τὴν ἐλευθερίαν ἐλοίμην ἂν ἀνθ' ὧν ἔχω πάντων καὶ ἄλλων πολλαπλασίῳν. 4. ὅπως δὲ καὶ εἰδήτε εἰς οἶον ἔρχεσθε ἀγῶνα, ὑμᾶς εἰδὼς διδύξω. τὸ μὲν γὰρ πλῆθος πολὺ, καὶ κραυγῇ πολλῇ ἐπίασιν· ἂν δὲ ταῦτα ἀνίσχησθε, τᾶλλα καὶ αἰσχύνεσθαί μοι δοκῶ οἶους ἡμῖν γνώσεσθε τοὺς ἐν τῇ χώρᾳ ὄντας ἀνθρώπους. ὑμῶν δὲ ἀνδρῶν ὄντων καὶ εὐτόλμων γενομένων, ἐγὼ ὑμῶν τὸν μὲν οἴκαδε βουλόμενον ἀπιέναι τοῖς οἴκοι ζηλωτὸν ποιήσω ἀπελθεῖν, πολλοὺς δὲ οἶμαι ποιήσειν τὰ παρ' ἐμοὶ ἐλέσθαι ἀντὶ τῶν οἴκοι. 5. ἐνταῦθα Γαυλίτης παρὼν φυγὰς Σύμιος, πιστὸς δὲ Κύρῳ, εἶπε, Καὶ μὴν, ὦ Κύρε, λέγουσί τινες ὅτι πολλὰ ὑπισχνεῖ νῦν διὰ τὸ ἐν τοιούτῳ εἶναι τοῦ κινδύνου προσιόντους. ἂν δὲ εὖ γένηταί τι, οὐ μεμνήσεσθαί σε φασιν· ἔνιοι δὲ οὐδ' εἰ μεμνήῳ τε καὶ βούλοιο, δύνασθαι ἂν ἀποδοῦναι ὅσα ὑπισχνεῖ. 6. ἀκούσας ταῦτα ἔλεξεν ὁ Κύρος, Ἄλλ' ἔστι μὲν ἡμῖν, ὦ ἄνδρες, ἡ ἀρχὴ ἢ πατρίᾳ πρὸς μὲν μεσημβρίαν μέχρι οὐ διὰ καῦμα οὐ δύνανται οἰκεῖν ἀνθρωποι, πρὸς δὲ ἄρκτον μέχρι οὐ διὰ χειμῶνα· τὰ δ' ἐν μέσῳ τούτων πάντα σατραπεύουσιν οἱ τοῦ ἐμοῦ ἀδελφοῦ φίλοι. 7. ἦν δ' ἡμεῖς νικῆσωμεν, ἡμᾶς δεῖ τοὺς ἡμετέρους φίλους τούτων ἐγκρατεῖς ποιῆσαι. ὥστε οὐ τοῦτο δέδοικα μὴ οὐκ ἔχω ὅ τι δῶ ἐκάστῳ τῶν φίλων, ἂν εὖ γένηται, ἀλλὰ μὴ οὐκ ἔχω ἰκανοὺς οἷς δῶ. ὑμῶν δὲ τῶν Ἑλλήνων καὶ στέ-

φανον ἐκάστῳ χρυσοῦν δώσω. 8. οἱ δὲ ταῦτα ἀκούσαντες αὐτοί τε ἦσαν πολὺ προθυμότεροι καὶ τοῖς ἄλλοις ἐξήγγελλον. εἰσήεσαν δὲ παρ' αὐτὸν οἳ τε στρατηγοὶ καὶ τῶν ἄλλων Ἑλλήνων τινὲς, ἀξιοῦντες εἰδέναι τί σφίσιιν ἔσται ἐν κρατήσωσιν. ὁ δὲ ἐμπιμπλὰς ἀπάντων τὴν γνώμην ἀπέπεμπε. 9. παρεκελεύοντο δὲ αὐτῷ πάντες ὅσοιπερ διελέγοντο μὴ μάχεσθαι, ἀλλ' ὄπισθεν ἑαυτῶν τάττεσθαι. ἐν δὲ τῷ καιρῷ τούτῳ Κλέαρχος ᾧδὲ πως ἤρετο τὸν Κύρον. Οἶε γὰρ σοι μαχεῖσθαι, ὦ Κύρε, τὸν ἀδελφόν; Νῆ Δί', ἔφη ὁ Κύρος, εἴπερ γε Διυρείου καὶ Παρυσάτιδος ἔστι παῖς ἐμὸς δὲ ἀδελφός, οὐκ ἀμαχεῖ ταῦτ' ἐγὼ λήψομαι. 10. ἐν ταῦθα δὲ ἐν τῇ ἐξοπλισίᾳ ἀριθμὸς ἐγένετο τῶν μὲν Ἑλλήνων ἄσπις μυρία καὶ τετρακοσία, πελτασταὶ δὲ δισχίλιοι καὶ πεντακόσιοι, τῶν δὲ μετὰ Κύρου βαρβάρων δέκα μυριάδες καὶ ἄρματα δρεπανηφόρα ἀμφὶ τὰ εἴκοσι. 11. τῶν δὲ πολεμίων ἐλέγοντο εἶναι ἐκίτον καὶ εἴκοσι μυριάδες καὶ ἄρματα δρεπανηφόρα διακόσια. ἄλλοι δὲ ἦσαν ἑξακισχίλιοι ἰππεῖς, ὧν Ἀρταγέρσης ἤρχεν· οὗτοι δ' αὖ πρὸ αὐτοῦ βασιλέως τεταγμένοι ἦσαν. 12. τοῦ δὲ βασιλέως στρατεύματος ἦσαν ἄρχοντες καὶ στρατηγοὶ καὶ ἡγεμόνες τέτταρες, τριάκοντα μυριάδων ἕκαστος. Ἀβροκόμας, Τισσαφέρνης, Γωβρύας, Ἀρβάκης. τούτων δὲ παρεγένοντο ἐν τῇ μάχῃ ἑνεήκοντα μυριάδες καὶ ἄρματα δρεπανηφόρα ἑκατὸν καὶ πεντήκοντα· Ἀβροκόμας δὲ ὑστέρησε τῆς μάχης ἡμέραις πέντε, ἐκ Φοινίκης ἐλαύνων. 13. ταῦτα δὲ ἠγγελλον πρὸς Κύρον οἱ αὐτομολήσαντες ἐκ τῶν πολεμίων παρὰ μεγάλου βασιλέως πρὸ τῆς μάχης, καὶ μετὰ τὴν μάχην οἱ ὑστερον ἐλήφθησαν τῶν πολεμίων ταῦτα ἠγγελλον. 14. ἐντεῦθεν δὲ Κύρος ἐξελαύνει σταθμὸν ἕνα παρασάγγας τρεῖς συντεταγμένῳ τῷ στρατεύματι παντὶ καὶ τῷ Ἑλληνικῷ καὶ τῷ βαρβαρικῷ· ᾤετο γὰρ ταύτῃ τῇ ἡμέρᾳ μαχεῖσθαι βασιλέα·

κατὰ γὰρ μέσον τὸν σταθμὸν τοῦτον τάφρος ἦν ὀρυκτὴ βαθεῖα, τὸ μὲν εὖρος ὀργυιαὶ πέντε, τὸ δὲ βάθος ὀργυιαὶ τρεῖς. 15. παρετέτατο δὲ ἡ τάφρος ἄνω διὰ τοῦ πεδίου ἐπὶ δώδεκα παρασύγγας μέχρι τοῦ Μηδίας τείχους. ἔνθα αἱ διώρυχες, ἀπὸ τοῦ Τίγρητος ποταμοῦ ρέουσαι· εἰσὶ δὲ τέταρες, τὸ μὲν εὖρος πλεθριαῖαι, βαθεῖαι δὲ ἰσχυρῶς, καὶ πλοῖα πλεῖ ἐν αὐταῖς σιταγωγὰ· εἰσβύλλουσι δὲ εἰς τὸν Εὐφράτην, διαλείπουσι δ' ἐκίστη παρασάγγην, γέφυραι δ' ἔπεισιν. ἦν δὲ παρὰ τὸν Εὐφράτην πύροδος στενὴ μεταξὺ τοῦ ποταμοῦ καὶ τῆς τάφρου ὡς εἴκοσι ποδῶν τὸ εὖρος. 16. ταύτην δὲ τὴν τάφρον βασιλεὺς ποιεῖ μέγας ἀντὶ ἐρύματος, ἐπειδὴ πυνθίνεται Κῦρον προσελαύνοντα. ταύτην δὴ τὴν πύροδον Κῦρός τε καὶ ἡ στρατιὰ παρήλθε καὶ ἐγένοντο εἴσω τῆς τάφρου. 17. ταύτη μὲν οὖν τῇ ἡμέρᾳ οὐκ ἐμαχέσατο βασιλεὺς, ἀλλ' ὑποχωρούντων φανερὰ ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἵχνη πολλά. 18. ἐνταῦθα Κῦρος Σιλανὸν καλέσας τὸν Ἀμβρακιώτην μάντιν ἔδωκεν αὐτῷ δαρεϊκοὺς τρισχιλίους, ὅτι τῇ ἐνδεκάτῃ ἀπ' ἐκείνης ἡμέρας θυόμενος εἶπεν αὐτῷ ὅτι βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν, Κῦρος δ' εἶπεν, Οὐκ ἄρα ἔτι μαχεῖται, εἰ ἐν ταύταις οὐ μαχεῖται ταῖς ἡμέραις· ἐὰν δ' ἀληθεύσης, ὑπισχινοῦμαι σοι δέκα τάλαντα. τοῦτο τὸ χρυσίον τότε ἀπέδωκεν, ἐπεὶ παρήλθον αἱ δέκα ἡμέραι. 19. ἐπεὶ δ' ἐπὶ τῇ τάφρῳ οὐκ ἐκώλυε βασιλεὺς τὸ Κῦρου στράτευμα διαβαίνειν, ἔδοξε καὶ Κῦρῳ καὶ τοῖς ἄλλοις ἀπεγνωκέναι τοῦ μάχεσθαι· ὥστε τῇ ὑστεραίᾳ Κῦρος ἐπορεύετο ἡμελημένως μᾶλλον. 20. τῇ δὲ τρίτῃ ἐπὶ τε τοῦ ἄρματος καθήμενος τὴν πορείαν ἐποιεῖτο καὶ ὀλίγους ἐν τάξει ἔχων πρὸ αὐτοῦ, τὸ δὲ πολὺ αὐτῷ ἀνατεταραγμένον ἐπορεύετο καὶ τῶν ὄπλων τοῖς στρατιώταις πολλὰ ἐπὶ ἀμαξῶν ἤγετο καὶ ὑποζυγίων.

VIII. Καὶ ἦδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσαν καὶ πλη-

σίον ἦν ὁ σταθμὸς ἔνθα ἔμελλε καταλύειν, ἠνίκα Πατηγύας ἀνὴρ Πέρσης τῶν ἀμφὶ Κῦρον πιστῶν προφαίνεται ἐλαύνων ἀνὰ κράτος ἰδρῶντι τῷ ἵππῳ, καὶ εὐθὺς πᾶσιν οἷς ἐνετύγχανεν ἐβόα καὶ βαρβαρικῶς καὶ ἑλληνικῶς ὅτι βασιλεὺς σὺν στρατεύματι πολλῷ προσέρχεται ὡς εἰς μάχην παρεσκευασμένος. 2. ἔνθα δὴ πολὺς τύραχος ἐγένετο· αὐτίκα γὰρ ἐδόκουν οἱ Ἕλληνες καὶ πάντες δὲ ἀτάκτοις σφίσιμ ἐπιπεσεῖσθαι· 3. Κῦρός τε καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδου καὶ ἀναβὺς ἐπὶ τὸν ἵππον τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε, τοῖς τε ἄλλοις πᾶσι παρήγγελλεν ἐξοπλίσσθαι καὶ καθίστασθαι εἰς τὴν ἑαυτοῦ τάξιν ἕκαστον. 4. ἔνθα δὴ σὺν πολλῇ σπουδῇ καθίσταντο, Κλέαρχος μὲν τὰ δεξιὰ τοῦ κέρατος ἔχων πρὸς τῷ Εὐφριάτῃ ποταμῷ, Πρόξενος δὲ ἐχόμενος, οἱ δ' ἄλλοι μετὰ τούτου, Μένων δὲ καὶ τὸ στρατεύμα τὸ εὐώνυμον κέρας ἔσχε τοῦ Ἑλληνικοῦ. 5. τοῦ δὲ βαρβαρικοῦ ἵππεῖς μὲν Παφλαγῶνες εἰς χιλίους παρὰ Κλέαρχον ἔστησαν ἐν τῷ δεξιῷ καὶ τὸ Ἑλληνικὸν πελταστικόν, ἐν δὲ τῷ εὐωνύμῳ Ἀριαῖός τε ὁ Κύρου ὑπαρχος καὶ τὸ ἄλλο βαρβαρικόν. 6. Κῦρος δὲ καὶ οἱ ἵππεῖς τούτου ὅσον ἑξακόσιοι ὠπλισμένοι θώραξι μὲν αὐτοὶ καὶ παραμηριδίους καὶ κράνεσι πάντες πλὴν Κύρου· Κῦρος δὲ ψιλὴν ἔχων τὴν κεφαλὴν εἰς τὴν μάχην καθίστατο. 7. οἱ δ' ἵπποι πάντες οἱ μετὰ Κύρου εἶχον καὶ προμετωπίδια καὶ προστερνίδια· εἶχον δὲ καὶ μαχαίρας οἱ ἵππεῖς Ἑλληνικάς. 8. καὶ ἤδη τε ἦν μέσον ἡμέρας καὶ οὐπω καταφανεῖς ἦσαν οἱ πολέμιοι· ἠνίκα δὲ δειλὴ ἐγίγνετο, ἐφάνη κοινορτὸς ὥσπερ νεφέλη λευκὴ, χρόνῳ δὲ συχνῷ ὕστερον ὥσπερ μελανία τις ἐν τῷ πεδίῳ ἐπὶ πολὺ. ὅτε δὲ ἐγγύτερον ἐγίγνοντο, τύχα δὴ καὶ χαλκός τις ἤστραπτε καὶ αἱ λόγχαι καὶ αἱ τάξεις καταφανεῖς ἐγίγνοντο. 9. καὶ ἦσαν ἵππεῖς μὲν λευκοθώρακες ἐπὶ τοῦ εὐωνύμου τῶν πολεμίων· Τισσαφέρνης ἐλέγετο τούτων

ἄρχειν· ἐχόμενοι δὲ τούτων γερροφόροι, ἐχόμενοι δὲ ὀπλίται  
 σὺν ποδίηρεσι ξυλίλαις ἀσπίσιν· Αἰγύπτιοι δ' οὗτοι ἐλέ-  
 γοντο εἶναι· ἄλλοι δ' ἵππεῖς, ἄλλοι τοξόται. πάντες δ'  
 οὗτοι κατὰ ἔθνη ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον τὸ  
 ἔθνος ἐπορεύετο. 10. πρὸ δὲ αὐτῶν ἄρματα διαλείποντα  
 συχνὸν ἀπ' ἀλλήλων τὰ δὴ δρεπανηφόρα καλούμενα· εἶχον  
 δὲ τὰ δρέπανα ἐκ τῶν ἀξόνων εἰς πλώγιον ἀποτεταμένα καὶ  
 ὑπὸ τοῖς δίφροις εἰς γῆν βλέποντα, ὡς διακόπτειν ὄψω ἐν-  
 τυγχάνοιεν. ἡ δὲ γνώμη ἦν ὡς εἰς τὰς τάξεις τῶν Ἑλλή-  
 νων ἐλῶντα καὶ διακόψοντα. 11. ὁ μέντοι Κύρος εἶπεν ὅτε  
 καλέσας παρεκελεύετο τοῖς Ἑλλήσι τὴν κραυγὴν τῶν βαρ-  
 βάρων ἀνέχεσθαι, ἐψεύσθη τοῦτο· οὐ γὰρ κραυγῇ ἀλλὰ  
 σιγῇ ὡς ἀνυστὸν καὶ ἡσυχῇ ἐν ἴσῳ καὶ βραδέως προσήεσαν.  
 12. καὶ ἐν τούτῳ Κύρος παρελαύνων αὐτὸς σὺν Πίγηρητι  
 τῷ ἑρμηνεῖ καὶ ἄλλοις τρισὶν ἢ τέτταρσι τῷ Κλέαρχῳ ἐβόα  
 ἄγειν τὸ στράτευμα κατὰ μέσον τὸ τῶν πολεμίων, ὅτι ἐκεῖ  
 βασιλεὺς εἶη· κὰν τοῦτ', εἶφη, νικῶμεν, πάνθ' ἡμῖν πεποιήται.  
 13. ὁρῶν δὲ ὁ Κλέαρχος τὸ μέσον στίφος καὶ ἀκούων Κύ-  
 ρου ἔξω ὄντα τοῦ Ἑλληνικοῦ εὐωνύμου βασιλεία· τοσοῦτον  
 γὰρ πλήθει περιῆν βασιλεὺς ὥστε μέσον τὸ ἑαυτοῦ ἔχων  
 τοῦ Κύρου εὐωνύμου ἔξω ἦν· ἀλλ' ὅμως ὁ Κλέαρχος οὐκ  
 ἠθέλεν ἀποσπίσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρασ, φο-  
 βούμενος μὴ κυκλωθεῖη ἐκατέρωθεν, τῷ δὲ Κύρῳ ἀπεκρί-  
 νατο ὅτι αὐτῷ μέλοι ὅπως καλῶς ἔχοι. 14. καὶ ἐν τούτῳ  
 τῷ καιρῷ τὸ μὲν βαρβαρικὸν στράτευμα ὁμαλῶς προῆει,  
 τὸ δὲ Ἑλληνικὸν ἔτι ἐν τῷ αὐτῷ μένον συνετάττετο ἐκ τῶν  
 ἔτι προσιώντων. καὶ ὁ Κύρος παρελαύνων οὐ πᾶνυ πρὸς  
 αὐτῷ τῷ στρατεύματι κατεθεᾶτο ἐκατέρωσε ἀποβλέπων εἰς  
 τε τοὺς πολεμίους καὶ τοὺς φίλους. 15. ἰδὼν δὲ αὐτὸν ἀπὸ  
 τοῦ Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος, ὑπελάσας ὡς συναντή-  
 σαι ἤρετο εἴ τι παραγγέλλοι· ὁ δ' ἐπιστήσας εἶπε καὶ λέ-



γειν ἐκέλευσε πᾶσιν ὅτι καὶ τὰ ἱερὰ καλὰ καὶ τὰ σφύγια καλὰ. **16.** ταῦτα δὲ λέγων θορύβου ἤκουσε διὰ τῶν τάξεων ἰόντος, καὶ ἤρετο τίς ὁ θόρυβος εἶη. ὁ δὲ Κλέαρχος εἶπεν ὅτι τὸ σύνθημα παρέρχεται δεύτερον ἤδη. καὶ ὃς ἐθαύμασε τίς παραγγέλλει καὶ ἤρετο ὅ τι εἶη τὸ σύνθημα. ὁ δ' ἀπεκρίνατο, **ZETΣ ΣΩΤΗΡ ΚΑΙ ΝΙΚΗ.** **17.** ὁ δὲ Κῦρος ἀκούσας Ἄλλὰ δέχομαί τε, ἔφη, καὶ τοῦτο ἔστω. ταῦτα δ' εἰπὼν εἰς τὴν ἑαυτοῦ χώραν ἀπήλαυε· καὶ οὐκέτι τρία ἢ τέτταρα στάδια διειχέτην τῷ φύλαγγε ἀπ' ἀλλήλων ἰνίκα ἐπαιανίζον τε οἱ Ἕλληνες καὶ προΐρχοντο ἀντίοι ἰέναι τοῖς πολεμίοις. **18.** ὡς δὲ πορευομένων ἐξεκύμαιέ τι τῆς φύλαγγος, τὸ ἐπιλειπόμενον ἤρξατο δρόμῳ θεῖν· καὶ ἅμα ἐφθέγγαντο πάντες οἰόνπερ τῷ Ἐνναλίῳ ἐλελίζουσι. καὶ πάντες δὲ ἔθεον. λέγουσι δὲ τινες ὡς καὶ ταῖς ἁσπίσι πρὸς τὰ δόρατα ἐδούπησαν, φόβον ποιοῦντες τοῖς ἵπποις. **19.** πρὶν δὲ τόξευμα ἐξικνεῖσθαι, ἐκκλίνουσιν οἱ βίρβαροι καὶ φεύγουσι. καὶ ἐνταῦθα δὴ ἐδίωκον μὲν κατὰ κράτος οἱ Ἕλληνες, ἐβόων δὲ ἀλλήλοις μὴ θεῖν δρόμῳ ἀλλ' ἐν τύξει ἔπασθαι. **20.** τὰ δ' ἄρματα ἐφέροντο τὰ μὲν δι' αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ διὰ τῶν Ἑλλήνων κενὰ ἰμιόχων. οἱ δ' ἐπεὶ προῖδοιεν, διίσταντο· ἔστι δ' ὅστις καὶ κατελίφθη ὥσπερ ἐν ἵπποδρόμῳ ἐκπλαγείς· καὶ οὐδὲν μέντοι οὐδὲ τοῦτον παθεῖν ἔφασαν, οὐδ' ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς οὐδὲν, πλὴν ἐπὶ τῷ εὐωνύμῳ τοξευθῆναί τις ἐλέγετο. **21.** Κῦρος δ' ὀρών τους Ἕλληνας νικῶντας τὸ καθ' αὐτοὺς καὶ διώκοντας, ἰδόμενος καὶ προσκυνούμενος ἤδη ὡς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτὸν, οὐδ' ὡς ἰξήχθη διώκειν, ἀλλὰ συνεσπειραμένην ἔχων τὴν τῶν σὺν ἑαυτῷ ἑξακοσίων ἵππέων τάξιν ἐπεμελεῖτο ὅ τι ποιήσει βασιλεὺς. καὶ γὰρ ἤδει αὐτὸν ὅτι μέσον ἔχει τοῦ Περσικοῦ στρατεύματος. **22.** καὶ πάντες δ' οἱ τῶν βαρβάρων ἄρχοντες μέσιν

ἔχοντες τὸ αὐτῶν ἠγοῦνται, νομίζοντες οὕτω καὶ ἐν ἀσφα-  
 λεστάτῳ εἶναι, ἢν ἢ ἡ ἰσχὺς αὐτῶν ἐκατέρωθεν, καὶ εἴ τι  
 παραγγεῖλαι χρήζοιεν, ἡμίσει ἂν χρόνῳ αἰσθάνεσθαι τὸ  
 στράτευμα. **23.** καὶ βασιλεὺς δὴ τότε μέσον ἔχων τῆς  
 αὐτοῦ στρατιᾶς ὅμως ἕξω ἐγένετο τοῦ Κύρου εὐώνυμου  
 κέρατος. ἐπεὶ δὲ οὐδεὶς αὐτῷ ἐμάχετο ἐκ τοῦ ἀντίου οὐδὲ  
 τοῖς αὐτοῦ τεταγμένους ἔμπροσθεν, ἐπέκαμπτεν ὡς εἰς κύ-  
 κλωσιν. **24.** ἔνθα δὴ Κύρος δέισας μὴ ὀπίσθεν γενόμενος  
 κατακόψῃ τὸ Ἑλληνικὸν ἐλαύνει ἀντίος· καὶ ἐμβάλων σὺν  
 τοῖς ἑξακοσίοις νικᾷ τοὺς πρὸ βασιλέως τεταγμένους καὶ εἰς  
 φυγὴν ἔτρεψε τοὺς ἑξακισχιλίους, καὶ ἀποκτείνει λέγεται αὐ-  
 τὸς τῇ ἑαυτοῦ χειρὶ Ἀρταγέρσην τὸν ἄρχοντα αὐτῶν. **25.** ὡς  
 δ' ἡ τροπὴ ἐγένετο, διασπείρονται καὶ οἱ Κύρου ἑξακόσιοι εἰς  
 τὸ διώκειν ὀρμήσαντες, πλὴν πάνυ ὀλίγοι ἀμφ' αὐτὸν κατε-  
 λείφθησαν, σχεδὸν οἱ ὁμοτράπεζοι καλούμενοι. **26.** σὺν τού-  
 τοις δὲ ὦν καθορᾷ βασιλέα καὶ τὸ ἀμφ' ἐκείνον στίφος· καὶ  
 εὐθὺς οὐκ ἠνέσχετο, ἀλλ' εἰπὼν Τὸν ἄνδρα ὀρώ, ἴετο ἐπ' αὐτὸν  
 καὶ πιαίει κατὰ τὸ στέρνον καὶ τιτρώσκει διὰ τοῦ θώρακος,  
 ὡς φησι Κτησίας ὁ ἰατρὸς καὶ ἰᾶσθαι αὐτὸς τὸ τραῦμά φησι.  
**27.** παίοντα δ' αὐτὸν ἀκοντίζει τις παλτῶ ὑπὸ τὸν ὀφθαλ-  
 μὸν βιαίως· καὶ ἐνταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κύ-  
 ρος καὶ οἱ ἀμφ' αὐτοὺς ὑπὲρ ἑκατέρου, ὅποσοι μὲν τῶν ἀμφὶ  
 βασιλέα ἀπέθνησκον Κτησίας λέγει· παρ' ἐκείνῳ γὰρ ἦν·  
 Κύρος δὲ αὐτὸς τε ἀπέθανε καὶ ὀκτὼ οἱ ἄριστοι τῶν περὶ  
 αὐτὸν ἕκειντο ἐπ' αὐτῷ. **28.** Ἀρταπάτης δ' ὁ πιστότατος  
 αὐτῷ τῶν σκηπτούχων θεράπων λέγεται, ἐπειδὴ πεπτωκότα  
 εἶδε Κύρον, καταπηδήσας ἀπὸ τοῦ ἵππου περιπεσεῖν αὐτῷ.  
**29.** καὶ οἱ μὲν φασὶ βασιλέα κελεῦσαι τινα ἐπισφάζαι αὐ-  
 τὸν Κύρῳ, οἱ δ' ἑαυτὸν ἐπισφάξασθαι σπασάμενον τὸν  
 ἀκινάκην· εἶχε γὰρ χρυσοῦν· καὶ στρεπτόν δ' ἐφόρει καὶ  
 ψέλια καὶ τάλλα ὥσπερ οἱ ἄριστοι Περσῶν· ἐτετίμητο γὰρ  
 ὑπὸ Κύρου δι' εὐνοίαν τε καὶ πιστότητα.

**ΙΧ.** Κῦρος μὲν οὖν οὕτως ἐτελεύτησεν, ἀνὴρ ὧν Περσῶν τῶν μετὰ Κῦρον τὸν ἀρχαῖον γενομένων βασιλικώτατός τε καὶ ἄρχειν ἀξιώτατος, ὡς παρὰ πάντων ὁμολογεῖται τῶν Κύρου δοκούντων ἐν πείρᾳ γενέσθαι. 2. πρῶτον μὲν γὰρ εἶτι παῖς ὦν, ὅτ' ἐπαιδεύετο καὶ σὺν τῷ ἀδελφῷ καὶ σὺν τοῖς ἄλλοις παισὶ, πάντων πάντα κρῆτιστος ἐνομίζετο. 3. πάντες γὰρ οἱ τῶν ἀρίστων Περσῶν παῖδες ἐπὶ ταῖς βασιλέως θύραις παιδεύονται· ἐνθα πολλὴν μὲν σωφροσύνην καταμίθοι ἂν τις, αἰσχροὺς δ' οὐδὲν οὐτ' ἀκούσαι οὐτ' ἰδεῖν ἔστι. 4. θεῶνται δ' οἱ παῖδες καὶ τιμωμένους ὑπὸ βασιλέως καὶ ἀκούουσι, καὶ ἄλλους ἀτιμαζομένους· ὥστε εὐθύς παῖδες ὄντες μανθάνουσιν ἄρχειν τε καὶ ἄρχεσθαι. 5. ἐνθα Κῦρος αἰδημονέστατος μὲν πρῶτον τῶν ἡλικιωτῶν ἐδόκει εἶναι, τοῖς τε πρεσβυτέροις καὶ τῶν ἑαυτοῦ ὑποδεεστέρων μᾶλλον πείθεσθαι, ἔπειτα δὲ φιλιππότατος καὶ τοῖς ἵπποις ἄριστα χρῆσθαι· ἔκρινον δ' αὐτὸν καὶ τῶν εἰς τὸν πόλεμον ἔργων, τοξικῆς τε καὶ ἀκουτίσεως, φιλομαθέστατον εἶναι καὶ μελετηρότατον. 6. ἐπεὶ δὲ τῇ ἡλικίᾳ ἔπρεπε, καὶ φιλοθηρότατος ἦν καὶ πρὸς τὰ θηρία μέντοι φιλοκινδυνότατος. καὶ ἄρκτον ποτὲ ἐπιφερομένην οὐκ ἔτρεσεν, ἀλλὰ συμπεσὼν κατεσπᾶσθη ἀπὸ τοῦ ἵππου, καὶ τὰ μὲν ἔπαθεν, ὧν καὶ τὰς ὠτειλὰς εἶχε, τέλος δὲ κατέκανε· καὶ τὸν πρῶτον μέντοι βοηθήσαντα πολλοῖς μακαριστὸν ἐποίησεν. 7. ἐπεὶ δὲ κατεπέμφθη ὑπὸ τοῦ πατρὸς σατράπης Λυδίας τε καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδοκίας, στρατηγὸς δὲ καὶ πῦντων ἀπεδείχθη οἷς καθήκει εἰς Καστωλοῦ πεδίου ἀθροίζεσθαι, πρῶτον μὲν ἐπέδειξεν αὐτὸν ὅτι περὶ πλείστου ποιοῖτο, εἴ τῳ σπείσαιτο καὶ εἴ τῳ συνθοῖτο καὶ εἴ τῳ ὑπόσχοιτό τι, μηδὲν ψεύδεσθαι. 8. καὶ γὰρ οὖν ἐπίστευον μὲν αὐτῷ αἱ πόλεις ἐπιτρεπόμεναι, ἐπίστευον δ' οἱ ἄνδρες· καὶ εἴ τις πολέμιος ἐγένετο, σπεισαμένου Κύρου ἐπίστευε μηδὲν ἂν παρὰ τὰς

σπονδὰς παθεῖν. 9. τοιγαροῦν ἐπεὶ Τισσαφέρνει ἐπολέμησε, πᾶσαι αἱ πόλεις ἐκούσαι Κῦρον εἴλοντο ἀντὶ Τισσαφέρνους πλὴν Μιλησίων· οὗτοι δὲ, ὅτι οὐκ ἤθελε τοὺς φεύγοντας προέσθαι, ἐφοβούντο αὐτόν. 10. καὶ γὰρ ἔργῳ ἐπεδείκνυτο καὶ ἔλεγεν ὅτι οὐκ ἂν ποτε προοίτο, ἐπεὶ ἅπαξ φίλος αὐτοῖς ἐγένετο, οὐδ' εἰ ἔτι μὲν μείους γένοιτο ἔτι δὲ κάκιον πράξειαν. 11. φανερὸς δ' ἦν καὶ, εἴ τις τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτόν, νικᾶν πειρώμενος· καὶ εὐχὴν δὲ τινες αὐτοῦ ἐξέφερον ὡς εὐχοίτο τοσοῦτον χρόνον ζῆν ἔσται νικῶν καὶ τοὺς εὖ καὶ τοὺς κακῶς ποιούντας ἀλεξόμενος. 12. καὶ γὰρ οὖν πλείστοι δὴ αὐτῷ ἐνὶ γε ἀνδρὶ τῶν ἐφ' ἡμῶν ἐπεθύμησαν καὶ χρήματα καὶ πόλεις καὶ τὰ ἑαυτῶν σώματα προέσθαι. 13. οὐ μὲν δὴ οὐδὲ τοῦτ' ἂν τις εἶποι ὡς τοὺς κακούργους καὶ ἀδίκους εἶα καταγελαῦν, ἀλλ' ἄφειδέστατα πάντων ἐτιμωρεῖτο. πολλάκις δ' ἦν ἰδεῖν παρὰ τὰς στειβομένας ὁδοὺς καὶ ποδῶν καὶ χειρῶν καὶ ὀφθαλμῶν στερομένους ἀνθρώπους· ὥστ' ἐν τῇ Κύρου ἀρχῇ ἐγένετο καὶ Ἑλληνι καὶ βαρβάρῳ μηδὲν ἀδικοῦντι ἀδεῶς πορεύεσθαι ὅποι τις ἤθελεν, ἔχοντι ὅ τι προχωροῖη. 14. τοὺς γε μέντοι ἀγαθοὺς εἰς πόλεμον ὠμολόγητο διαφερόντως τιμᾶν. καὶ πρῶτον μὲν ἦν αὐτῷ πόλεμος πρὸς Πισίδας καὶ Μυσούς· στρατευόμενος οὖν καὶ αὐτὸς εἰς ταύτας τὰς χώρας οὐς ἑώρα ἐθέλοντας κινδυνεύειν, τούτους καὶ ἄρχοντας ἐποίει ἧς κατεστρέφετο χώρας, ἔπειτα δὲ καὶ ἄλλοις δώροις ἐτίμα· 15. ὥστε φαινεσθαι τοὺς μὲν ἀγαθοὺς εὐδαιμονεστάτους, τοὺς δὲ κακοὺς δούλους τούτων ἀξιοῦσθαι εἶναι. τοιγαροῦν πολλὴ ἦν ἀφθονία αὐτῷ τῶν ἐθελόντων κινδυνεύειν, ὅπου τις οἶοιτο Κῦρον αἰσθήσεσθαι. 16. εἷς γε μὴν δικαιοσύνην εἴ τις αὐτῷ φανερὸς γένοιτο ἐπιδείκνυσθαι βουλόμενος, περὶ παντὸς ἐποιεῖτο τούτους πλουσιωτέρους ποιεῖν τῶν ἐκ τοῦ ἀδίκου φιλοκερδούντων. 17. καὶ γὰρ οὖν ἄλλα τε

ἀδικηθεῖς, ἠρώτησεν ὁ Κύρος αὐτὸν, Ὁμολογεῖς οὖν περὶ ἐμὲ ἄδικος γεγενῆσθαι; Ἡ γὰρ ἀνάγκη, ἔφη ὁ Ὀρόντας. ἐκ τούτου πάλιν ἠρώτησεν ὁ Κύρος, Ἔτι οὖν ἂν γενόιο τῷ ἐμῷ ἀδελφῷ πολέμιος, ἐμοὶ δὲ φίλος καὶ πιστός; ὁ δὲ ἀπεκρίνατο ὅτι οὐδ' εἰ γενοίμην, ὦ Κύρε, σοί γ' ἂν ποτε ἔτι δόξαιμι. 9. πρὸς ταῦτα Κύρος εἶπε τοῖς παροῦσιν, Ὁ μὲν ἀνὴρ τοιαῦτα μὲν πεποίηκε, τοιαῦτα δὲ λέγει· ὑμῶν δὲ σὺ πρῶτος, ὦ Κλέαρχε, ἀπόφηναι γνώμην ὅ τι σοι δοκεῖ. Κλέαρχος δὲ εἶπε τάδε. Συμβουλευῶ ἐγὼ τὸν ἄνδρα τούτου ἐκποδῶν ποιεῖσθαι ὡς τάχιστα, ὡς μηκέτι δέη τούτον φυλάττεσθαι, ἀλλὰ σχολὴ ἢ ἡμῖν τὸ κατὰ τούτον εἶναι τοὺς ἐθελοντὰς φίλους τούτους εὖ ποιεῖν. 10. ταύτῃ δὲ τῇ γνώμῃ ἔφη καὶ τοὺς ἄλλους προσθέσθαι. μετὰ ταῦτα κελεύοντος Κύρου ἔλαβον τῆς ζώνης τὸν Ὀρόνταν ἐπὶ θανάτῳ ἅπαντες ἀναστάντες καὶ οἱ συγγενεῖς· εἶτα δὲ ἐξήγγον αὐτὸν οἷς προσετάχθη. ἐπεὶ δὲ εἶδον αὐτὸν οἷπερ πρόσθεν προσεκύνουν, καὶ τότε προσεκύνησαν, καίπερ εἰδότες ὅτι ἐπὶ θάνατον ἄγοιτο. 11. ἐπεὶ δὲ εἰς τὴν Ἀρταπάτου σκηπνὴν εἰσῆχθη τοῦ πιστοτάτου τῶν Κύρου σκηπτούχων, μετὰ ταῦτα οὔτε ζῶντα Ὀρόνταν οὔτε τεθνηκότα οὐδεὶς εἶδε πώποτε οὐδὲ ὅπως ἀπέθανεν οὐδεὶς εἰδὼς ἔλεγεν· εἵκαζον δὲ ἄλλοι ἄλλως· τάφος δὲ οὐδεὶς πώποτε αὐτοῦ ἐφάνη.

VII. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Βαβυλωνίας σταθμοὺς τρεῖς παρασάγγας δώδεκα. ἐν δὲ τῷ τρίτῳ σταθμῷ Κύρος ἐξέτασιν ποιεῖται τῶν Ἑλλήνων καὶ τῶν βαρβάρων ἐν τῷ πεδίῳ περὶ μέσας νύκτας· ἐδόκει γὰρ εἰς τὴν ἐπιούσαν ἔω ἤξειεν βασιλέα σὺν τῷ στρατεύματι μαχομένον· καὶ ἐκέλευε Κλέαρχον μὲν τοῦ δεξιοῦ κέρως ἡγεῖσθαι, Μένωνα δὲ τὸν Θετταλὸν τοῦ εὐωνύμου, αὐτὸς δὲ τοὺς ἑαυτοῦ διέταξε. 2. μετὰ δὲ τὴν ἐξέτασιν ἅμα τῇ ἐπιούσῃ ἡμέρᾳ ἤκουτες αὐτόμολοι παρὰ μεγάλου βασιλέως ἀπήγγελλον

καὶ τῷ προθυμείσθαι χαρίζεσθαι, ταῦτα ἔμοιγε μᾶλλον δοκεῖ ἀγαστὰ εἶναι. 25. Κῦρος γὰρ ἔπεμπε βίκους οἴνου ἡμιδεεῖς πολλύκεις ὅποτε πάνυ ἡδὺν λάβοι, λέγων ὅτι οὐπω δὴ πολλοῦ χρόνου τούτου ἰδίῳ οἴνῳ ἐπιτύχοι· τούτον οὖν σοὶ ἔπεμψε καὶ δεῖταί σου τήμερον τούτον ἐκπιεῖν σὺν οἷς μάλιστα φιλεῖς. 26. πολλύκεις δὲ χῆνας ἡμιβρώτους ἔπεμπε καὶ ἄρτων ἡμίσεια καὶ ἄλλα τοιαῦτα, ἐπιλέγειν κελεύων τὸν φέροντα. Τούτοις ἦσθη Κῦρος· βούλεται οὖν καὶ σὲ τούτων γεύσασθαι. 27. ὅπου δὲ χιλὸς σπάνιος πάνυ εἶη, αὐτὸς δ' ἐδύνατο παρασκευάσασθαι διὰ τὸ πολλοὺς ἔχειν ὑπηρέτας καὶ διὰ τὴν ἐπιμέλειαν, διαπέμπων ἐκέλευε τοὺς φίλους τῆς τὰ ἑαυτῶν σώματα ἄγουσιν ἵπποις ἐμβύλλειν τούτον τὸν χιλὸν, ὡς μὴ πεινῶντες τοὺς ἑαυτοῦ φίλους ἄγωσιν. 28. εἰ δὲ δὴ ποτε πορεύοιτο καὶ πλείστοι μέλλοιεν ὄψεσθαι, προσκαλῶν τοὺς φίλους ἐσπουδαιολογεῖτο, ὡς δηλοῖ ὅς τιμᾶ. ὥστε ἔγωγε ἐξ ὧν ἀκούω οὐδένα κρίνω ὑπὸ πλειόνων πεφιλῆσθαι οὔτε Ἑλλήνων οὔτε βαρβάρων. 29. τεκμήριον δὲ τούτου καὶ τόδε. παρὰ μὲν Κύρου δούλου ὄντος οὐδεὶς ἀπῆει πρὸς βασιλέα, πλὴν Ὀρόντας ἐπεχείρησε· καὶ οὗτος δὴ ὄν ᾤετο πιστόν οἱ εἶναι ταχὺ αὐτὸν εὔρε Κῦρῳ φιλαίτερον ἢ ἑαυτῷ· παρὰ δὲ βασιλέως πολλοὶ πρὸς Κῦρον ἀπήλθον, ἐπειδὴ πολέμιοι ἀλλήλοις ἐγένοντο, καὶ οὗτοι μέντοι οἱ μάλιστα ὑπ' αὐτοῦ ἀγαπώμενοι, νομίζοντες παρὰ Κῦρῳ ὄντες ἀγαθοὶ ἀξιοτέρας ἂν τιμῆς τυγχάνειν ἢ παρὰ βασιλεῖ. 30. μέγα δὲ τεκμήριον καὶ τὸ ἐν τῇ τελευτῇ τοῦ βίου αὐτῷ γενόμενον ὅτι καὶ αὐτὸς ἦν ἀγαθὸς καὶ κρίνειν ὀρθῶς ἐδύνατο τοὺς πιστοὺς καὶ εὖνους καὶ βεβαίους. 31. ἀποθνήσκοντος γὰρ αὐτοῦ πάντες οἱ παρ' αὐτὸν φίλοι καὶ συντράπεζοι ἀπέθανον μαχόμενοι ὑπὲρ Κύρου πλὴν Ἀριαίου· οὗτος δὲ τεταγμένος ἐτύγχανεν ἐπὶ τῷ εὐωνύμῳ τοῦ ἵππου ἀρχῶν· ὡς δ' ἦσθητο Κῦρον πεπτωκότα, ἔφυγεν ἔχων καὶ τὸ στράτευμα πᾶν οὐ ἡγήετο.

**Χ.** Ἐνταῦθα δὴ Κύρου ἀποτέμνεται ἡ κεφαλὴ καὶ ἡ χεὶρ ἢ δεξιὰ. βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσπίπτει εἰς τὸ Κύρειον στρατόπεδον· καὶ οἱ μὲν μετὰ Ἀριαίου οὐκέτι ἴστανται, ἀλλὰ φεύγουσι διὰ τοῦ αὐτῶν στρατοπέδου εἰς τὸν σταθμὸν ἔνθεν ὄρμητο· τέτταρες δ' ἐλέγοντο παρασύγγαι εἶναι τῆς ὁδοῦ. **Β.** βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ τί τε ἄλλα πολλὰ διαρπίζουσι, καὶ τὴν Φωκαΐδα τὴν Κύρου παλλακίδα τὴν σοφὴν καὶ καλὴν λεγομένην εἶναι λαμβάνει. **Γ.** ἡ δὲ Μιλησία ἢ νεωτέρα ληφθεῖσα ὑπὸ τῶν ἀμφὶ βασιλέα ἐκφεύγει γυμνὴ πρὸς τῶν Ἑλλήνων ὃ ἔτυχον ἐν τοῖς σκευοφόροις ὄπλα ἔχοντες, καὶ ἀντιταχθέντες πολλοὺς μὲν τῶν ἀρπαζόντων ἀπέκτειναν, οἱ δὲ καὶ αὐτῶν ἀπέθανον· οὐ μὴν ἔφυγόν γε, ἀλλὰ καὶ ταύτην ἔσωσαν καὶ ἄλλα ὅποσα ἐντὸς αὐτῶν καὶ χρήματα καὶ ἄνθρωποι ἐγένοντο πάντα ἔσωσαν. **Δ.** ἐνταῦθα διέσχον ἡλλήλων βασιλεὺς τε καὶ οἱ Ἕλληες ὡς τριῖκοντα στάδια, οἱ μὲν διώκοντες τοὺς καθ' αὐτοὺς ὡς πάντας νικῶντες, οἱ δ' ἀρπίζοντες ὡς ἤδη πάντες νικῶντες. **Ε.** ἐπεὶ δ' ἤσθοντο οἱ μὲν Ἕλληες ὅτι βασιλεὺς σὺν τῷ στρατεύματι ἐν τοῖς σκευοφόροις εἶη, βασιλεὺς δ' αὐτῷ ἤκουσε Τισσαφέρνους ὅτι οἱ Ἕλληες νικῶεν τὸ καθ' αὐτοὺς καὶ εἰς τὸ πρόσθεν οἴχονται διώκοντες, ἐνταῦθα δὲ βασιλεὺς μὲν ἀθροίζει τε τοὺς ἑαυτοῦ καὶ συντάττεται, ὁ δὲ Κλέαρχος ἐβουλεύετο Πρόξενον καλέσας, πλησιαίτατος γὰρ ἦν, εἰ πέμποιέν τινας ἢ πίντες ἴοιεν ἐπὶ τὸ στρατόπεδον ἀρήξοντες. **Σ.** ἐν τούτῳ καὶ βασιλεὺς δῆλος ἦν προσιῶν πάλιν ὡς ἐδόκει ὄπισθεν. καὶ οἱ μὲν Ἕλληες στραφέντες παρεσκευάζοντο ὡς ταύτην προσιόντος καὶ δεξόμενοι, ὁ δὲ βασιλεὺς ταύτη μὲν οὐκ ἤγεν, ἡ δὲ παρήλθεν· ἔξω τοῦ εὐωνύμου κέρατος ταύτη καὶ ἀπήγαγεν, ἀναλαβὼν καὶ τοὺς ἐν τῇ μάχῃ κατὰ τοὺς Ἕλληνας αὐτομολήσαντας καὶ Τισσαφέρην καὶ τοὺς σὺν αὐτῷ. **Ζ.** ὁ γὰρ Τισσαφέρ-

νης ἐν τῇ πρώτῃ συνόδῳ οὐκ ἔφυγεν, ἀλλὰ διήλασε παρὰ τὸν ποταμὸν κατὰ τοὺς Ἕλληνας πελταστίας· διελαύνων δὲ κατέκανε μὲν οὐδένα. διαστάντες δ' οἱ Ἕλληνες ἔπαιον καὶ καὶ ἠκόντιζον αὐτούς· Ἐπισθένης δὲ Ἀμφιπολίτης ἦρχε τῶν πελταστῶν καὶ ἐλέγετο φρόνιμος γενέσθαι. 8. ὁ δ' οὖν Τισσαφέρνης ὡς μείον ἔχων ὑπηλλάγη, πάλιν μὲν οὐκ ἀναστρέφει, εἰς δὲ τὸ στρατόπεδον ἀφικόμενος τὸ τῶν Ἑλλήνων ἐκεῖ συντυγχάνει βασιλεῖ, καὶ ὁμοῦ δὴ πάλιν συνταξιόμενοι ἐπορεύοντο. 9. ἐπεὶ δ' ἦσαν κατὰ τὸ εὐώνυμον τῶν Ἑλλήνων κέρας, ἔδεισαν οἱ Ἕλληνες μὴ προσίγιεν πρὸς τὸ κέρας καὶ περιπτύξιντες ἀμφοτέρωθεν αὐτοὺς κατακόφειαν· καὶ ἐδόκει αὐτοῖς ἀναπτύσσειν τὸ κέρας καὶ ποιήσασθαι ὄπισθεν τὸν ποταμὸν. 10. ἐν ᾧ δὲ ταῦτα ἐβουλεύοντο, καὶ δὴ βασιλεὺς παραμειψάμενος εἰς τὸ αὐτὸ σχῆμα κατέστησεν ἀντίαν τὴν φύλαγγα ὥσπερ τὸ πρῶτον μαχόμενος συνῆει. ὡς δὲ εἶδον οἱ Ἕλληνες ἐγγὺς τε ὄντας καὶ παρατεταγμένους, αὐθις παιανίσαντες ἐπῆσαν πολὺ ἔτι προθυμότερον ἢ τὸ πρόσθεν. 11. οἱ δ' αὖ βίρβαροι οὐκ ἐδέχοντο, ἀλλ' ἐκ πλείονος ἢ τὸ πρόσθεν ἔφευγον· οἱ δ' ἐπεδίωκον μέχρι κώμης τινός. 12. ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες· ὑπὲρ γὰρ τῆς κώμης γήλοφος ἦν, ἐφ' οὗ ἀνεστρίψησαν οἱ ὑμφὶ βασιλέα, πεζοὶ μὲν οὐκέτι, τῶν δὲ ἰππέων ὁ λόφος ἐνεπλήσθη, ὥστε τὸ ποιούμενον μὴ γιγνώσκειν. καὶ τὸ βασιλείου σημεῖον ὄραν ἔφασαν ἕτερον τινα χρυσοῦν ἐπὶ πέλτῃ ἐπὶ ξύλου ἀνατεταμένον. 13. ἐπεὶ δὲ καὶ ἐνταῦθ' ἐχώρουν οἱ Ἕλληνες, λείπουσι δὴ καὶ τὸν λόφον οἱ ἰππεῖς· οὐ μὴν ἔτι ἀθρόοι ἀλλ' ἄλλοι ἄλλοθεν· ἐψιλοῦτο δ' ὁ λόφος τῶν ἰππέων· τέλος δὲ καὶ πάντες ὑπεχώρησαν. 14. ὁ οὖν Κλέαρχος οὐκ ἀνεβίβαζεν ἐπὶ τὸν λόφον, ἀλλ' ὑπ' αὐτὸν στήσας τὸ στράτευμα πέμπει Λύκιον τὸν Συρακόσιον καὶ ἄλλον ἐπὶ τὸν λόφον καὶ κελεύει κατιδόντας τὰ



ὑπὲρ τοῦ λόφου τί ἐστὶν ἀπαγγεῖλαι. 15. καὶ ὁ Λύκιος ἤλασέ τε καὶ ἰδὼν ἀπαγγέλλει ὅτι φεύγουσιν ἀνὰ κράτος. σχεδὸν δ' ὅτε ταῦτα ἦν καὶ ἥλιος ἐδύετο. 16. ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες καὶ θέμενοι τὰ ὄπλα ἀνεπαύοντο· καὶ ἅμα μὲν ἐθαύμαζον ὅτι οὐδαμοῦ Κῦρος φαίνοιτο οὐδ' ἄλλος ἀπ' αὐτοῦ οὐδεὶς παρείη· οὐ γὰρ ἤδεσαν αὐτὸν τεθνηκότα, ἀλλ' εἶκαζον ἢ διώκοντα οἴχεσθαι ἢ καταληψόμενόν τι προεληλακέναι. 17. καὶ αὐτοὶ ἐβουλεύοντο εἰ αὐτοῦ μέιναντες τὰ σκευοφόρα ἐνταῦθα ἄγοιντο ἢ ἀπίοιεν ἐπὶ τὸ στρατόπεδον. ἔδοξεν αὐτοῖς ἀπίεσαι· καὶ ἀφικνούνται ἀμφὶ δορηστον ἐπὶ τὴν σκηνάς. 18. ταύτης μὲν τῆς ἡμέρας τοῦτο τὸ τέλος ἐγένετο. καταλαμβάνουσι δὲ τῶν τε ἄλλων χρημάτων τὰ πλείστα διηρησάμενα καὶ εἴ τι σιτίον ἢ ποτὸν ἦν, καὶ τὰς ἀμάξας μεστὰς ἀλεύρων καὶ οἴνου, ἃς παρεσκευάσατο Κῦρος ἵνα, εἴ ποτε σφοδρὰ τὸ στράτευμα λάβοι ἔνδεια, διαδοίῃ τοῖς Ἕλλησιν· ἦσαν δ' αὐταὶ τετρακόσιοι ὡς ἐλέγοντο ἅμαξαι· καὶ ταύτας τότε οἱ σὺν βασιλεῖ διήρπασαν. 19. ὥστε ἄδειπνοι ἦσαν οἱ πλείστοι τῶν Ἑλλήνων· ἦσαν δὲ καὶ ἀνίριστοι· πρὶν γὰρ δὴ καταλύσαι τὸ στράτευμα πρὸς ἄριστον βασιλεὺς ἐφάνη. ταύτην μὲν οὖν τὴν νύκτα οὕτω διεγένοντο.

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 BOOK SECOND.

I. Ὡς μὲν οὖν ἠθροίσθη Κύρῳ τὸ Ἑλληνικὸν ὅτε ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην ἐστρατεύετο, καὶ ὅσα ἐν τῇ ἀνόδῳ ἐπρίχθη καὶ ὡς ἡ μάχη ἐγένετο καὶ ὡς Κῦρος ἐτελεύτησε καὶ ὡς ἐπὶ τὸ στρατόπεδον ἐλθόντες οἱ Ἕλληνες ἐκοιμήθησαν οἰόμενοι τὰ πάντα νικᾶν καὶ Κῦρον ζῆν, ἐν τῷ ἔμπροσθεν λόγῳ δεδήλωται. 2. ἅμα δὲ τῇ ἡμέρᾳ συναελθόντες

οἱ στρατηγοὶ ἐθαύμαζον ὅτι Κῦρος οὔτε ἄλλον πέμποι ση-  
 μανούντα ὃ τι χρῆ ποιεῖν οὔτε αὐτὸς φαίνοιτο. ἔδοξεν οὖν  
 αὐτοῖς συσκευασαμένοις ἃ εἶχον καὶ ἐξοπλισαμένοις προΐ-  
 ἔναι εἰς τὸ πρόσθεν ἕως Κίρῳ συμμίξειαν. 3. ἤδη δὲ ἐν  
 ὁρμῇ ὄντων ἅμα ἠλίφ ἀνίσχοντι ἦλθε Προκλῆς ὁ Τευθρα-  
 νίας ἄρχων, γεγονὼς ἀπὸ Δαμαρῦτου τοῦ Δύκωνος, καὶ  
 Γλοῦς ὁ Ταμῶ. οὗτοι ἔλεγον ὅτι Κῦρος μὲν τέθνηκεν,  
 Ἀριαῖος δὲ πεφευγὼς ἐν τῇ σταθμῷ εἶη μετὰ τῶν ἄλλων  
 βαρβάρων ὅθεν τῇ προτεραίᾳ ὄρμητο, καὶ λέγοι ὅτι ταύ-  
 την μὲν τὴν ἡμέραν περιμεΐνειεν ἂν αὐτοὺς, εἰ μέλλοιεν  
 ἦκειν, τῇ δὲ ἄλλῃ ἀπιέναι φαίη ἐπὶ Ἰωνίας, ὅθεν περ ἦλθε.  
 4. ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ οἱ ἄλλοι Ἕλληνες  
 πυθθανόμενοι βαρέως ἔφερον. Κλέαρχος δὲ τάδε εἶπεν,  
 Ἄλλ' ὄφελε μὲν Κῦρος ζῆν· ἐπεὶ δὲ τετελεύτηκεν, ἀπαγ-  
 γέλλετε Ἀριαίῳ ὅτι ἡμεῖς νικῶμέν τε βασιλέα καὶ ὡς ὁρᾶτε  
 οὐδεὶς ἐτι ἡμῖν μάχεται, καὶ εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα  
 ἂν ἐπὶ βασιλεία. ἐπαγγελόμεθα δὲ Ἀριαίῳ, εἰν ἐνθάδε  
 ἔλθῃ, εἰς τὸν θρόνον τὸν βιαιόλειον καθιεῖν αὐτόν· τῶν γὰρ  
 μάχῃ νικῶντων καὶ τὸ ἄρχεῖν ἐστί. 5. ταῦτ' εἰπὼν ἀπο-  
 στέλλει τοὺς ἀγγέλους καὶ σὺν αὐτοῖς Χειρίσῳφον τὸν Λά-  
 κωνα καὶ Μένωνα τὸν Θετταλόν· καὶ γὰρ αὐτὸς Μένων  
 ἐβούλετο· ἦν γὰρ φίλος καὶ ξένος Ἀριαίου. 6. οἱ μὲν  
 ᾤχοντο, Κλέαρχος δὲ περιέμενε. τὸ δὲ στράτευμα ἐπορί-  
 ζετο σίτον ὅπως ἐδύνατο ἐκ τῶν ὑποζυγίων κόπτουτες τοὺς  
 βούς καὶ ὄνους· ξύλοις δ' ἐχρῶντο μικρὸν προϊόντες ἀπὸ  
 τῆς φάλαγγος οὗ ἢ μάχῃ ἐγένετο τοῖς τε οἰστοῖς πολλοῖς  
 οὔσιν, οὓς ἠνάγκαζον οἱ Ἕλληνες ἐκβάλλειν τοὺς αὐτομο-  
 λούοντας παρὰ βασιλέως, καὶ τοῖς γέρροις καὶ ταῖς ὑσπίσι  
 ταῖς ξυλίναις ταῖς Αἰγυπτίαις· πολλαὶ δὲ καὶ πέλται καὶ  
 ἅμαξαι ἦσαν φέρεσθαι ἔρημοι· οἷς πᾶσι χρώμενοι κρέα  
 ἔψοντες ἦσθιον ἐκείνην τὴν ἡμέραν. 7. καὶ ἤδη τε ἦν περι

πλήθουσαν ἀγορὰν καὶ ἔρχονται παρὰ βασιλέως καὶ Τισσιφέρνους κήρυκες οἱ μὲν ἄλλοι βύρβαροι, ἦν δ' αὐτῶν Φαλῖνος εἰς Ἕλληνα, ὃς ἐτύγχανε παρὰ Τισσαφέρνει ὦν καὶ ἐντίμως ἔχων· καὶ γὰρ προσποιεῖτο ἐπιστήμων εἶναι τῶν ἀμφὶ τάξεις τε καὶ ὄπλομαχίαν. 8. οὗτοι δὲ προσελθόντες καὶ καλέσαντες τοὺς τῶν Ἑλλήνων ἄρχοντας λέγουσιν ὅτι βασιλεὺς κελεύει τοὺς Ἕλληνας, ἐπεὶ νικῶν τυγχάνει καὶ Κῦρον ἀπέκτονε, παραδόντας τὰ ὄπλα ἰόντας ἐπὶ τὰς βασιλέως θύρας εὐρίσκεσθαι ἂν τι δύνωνται ἀγαθόν. 9. ταῦτα μὲν εἶπον οἱ βασιλέως κήρυκες· οἱ δὲ Ἕλληνες βαρέως μὲν ἤκουσαν, ὅμως δὲ Κλέαρχος τοσοῦτον εἶπεν, ὅτι οὐ τῶν νικόντων εἶη τὰ ὄπλα παραδιδόναι· ἀλλ', ἔφη, ὑμεῖς μὲν, ὧ ἄνδρες στρατηγοὶ, τούτοις ἀποκρίνασθε ὅ τι κάλλιστόν τε καὶ ἄριστον ἔχετε· ἐγὼ δὲ αὐτίκα ἤξω. ἐκάλεσε γὰρ τις αὐτὸν τῶν ὑπηρετῶν, ὅπως ἴδοι τα ἱερά ἐξηρημμένα· ἔτυχε γὰρ θυόμενος. 10. ἔνθα δὴ ἀπεκρίνατο Κλεώνωρ μὲν ὁ Ἄρκας πρεσβύτατος ὦν ὅτι πρόσθεν ἂν ἀποθάνοιεν ἢ τὰ ὄπλα παραδοίεν· Πρόξενος δὲ ὁ Θηβαῖος, Ἄλλ' ἐγὼ, ἔφη, ὧ Φάλινε, θαυμάζω πότερα ὡς κρατῶν βασιλεὺς αἰτεῖ τὰ ὄπλα ἢ ὡς διὰ φιλίαν δῶρα. εἰ μὲν γὰρ ὡς κρατῶν, τί δεῖ αὐτὸν αἰτεῖν καὶ οὐ λαβεῖν ἐλθόντα; εἰ δὲ πείσας βούλεται λαβεῖν, λεγέτω τί ἔσται τοῖς στρατιώταις, εἴν αὐτῷ ταῦτα χαρίσωνται. 11. πρὸς ταῦτα Φαλῖνος εἶπε, Βασιλεὺς νικᾷν ἠγείται, ἐπεὶ Κῦρον ἀπέκτονε. τίς γὰρ αὐτῷ ἔστιν ὅστις τῆς ἀρχῆς ἀντιποιεῖται; νομίζει δὲ καὶ ὑμᾶς ἑαυτοῦ εἶναι, ἔχων ἐν μέσῃ τῇ ἑαυτοῦ χώρα καὶ ποταμῶν ἐντὸς ἀδιαβίτων καὶ πλήθος ἀνθρώπων ἐφ' ὑμᾶς δυνάμενος ἀγαγεῖν ὅσον οὐδ' εἰ παρέχοι ὑμῖν δύναισθε ἂν ἀποκτεῖναι. 12. μετὰ τοῦτον Θεόπομπος Ἀθηναῖος εἶπεν, ὦ Φάλινε, νῦν, ὡς σὺ ὀράς, ἡμῖν οὐδὲν ἔστιν ἀγαθὸν ἄλλο εἰ μὴ ὄπλα καὶ ἀρετῆ. ὄπλα μὲν οὖν ἔχοντες οἰόμεθα ἂν καὶ τῇ ἀρετῇ χρῆσθαι,

παραδόντες δ' ἂν ταῦτα καὶ τῶν σωμίτων στερηθῆναι. μὴ οὖν οἶον τὰ μόνα ἀγαθὰ ἡμῖν ὄντα ὑμῖν παραδώσειν, ἀλλὰ σὺν τούτοις καὶ περὶ τῶν ὑμετέρων ἀγαθῶν μαχοόμεθα. **13.** ἀκούσας δὲ ταῦτα ὁ Φαλίνοσ ἐγέλασε καὶ εἶπεν, Ἄλλὰ φιλοσόφῳ μὲν ἔοικας, ὦ νεανίσκε, καὶ λέγεις οὐκ ἀχίριστα· ἴσθι μέντοι ἀνόητος ὢν, εἰ οἶει τὴν ὑμέτεραν ἀρετὴν περιγενέσθαι ἂν τῆσ βασιλέωσ δυνάμειωσ. **14.** ἄλλουσ δὲ τινασ ἔφασαν λέγειν ὑπομαλακίζομένουσ ὡσ καὶ Κύρῳ πιστοὶ ἐγένοντο καὶ βασιλεῖ ἂν πολλοῦ ἄξιοι γένοιτο, εἰ βούλοιτο φίλοσ γενέσθαι· καὶ εἴτε ἄλλο τι θέλοι χρῆσθαι εἴτ' ἐπ' Αἴγυπτον στρατεύειν, συγκαταστρέψαιντ' ἂν αὐτῷ. **15.** ἐν τούτῳ Κλέαρχοσ ἦκε, καὶ ἠρώτησεν εἰ ἤδη ἀποκεκριμένοι εἶεν. Φαλίνοσ δὲ ὑπολαβὼν εἶπεν, Οὗτοί μὲν, ὦ Κλέαρχε, ἄλλοσ ἄλλα λέγει· σὺ δ' ἡμῖν εἶπε τί λέγεις. **16.** ὁ δ' εἶπεν, Ἐγὼ σε, ὦ Φαλίνε, ἄσμενοσ ἐώρακα, οἶμαι δὲ καὶ οἱ ἄλλοι πάντεσ· σὺ τε γὰρ Ἕλλην εἶ καὶ ἡμεῖσ τοσοῦτοσ ὄντεσ ὅσοουσ σὺ ὀράσ· ἐν τοιοῦτοῖσ δὲ ὄντεσ πράγμασι συμβουλευόμεθί σοι τί χρῆ ποιεῖν περὶ ὧν λέγεις. **17.** σὺ οὖν πρὸσ θεῶν συμβούλευσον ἡμῖν ὅ τι σοι δοκεῖ κίλλιστον καὶ ἄριστον εἶναι, καὶ ὅ σοι τιμὴν οἴσει εἰσ τὸν ἔπειτα χρόνον λεγόμενον, ὅτι Φαλίνοσ ποτε πεμφθεῖσ παρὰ βασιλέωσ κελεύσων τοὺσ Ἕλληνασ τὰ ὄπλα παραδοῦναι συμβουλευόμενοισ συνεβούλευσεν αὐτοῖσ ταῖδε. οἴσθα δὲ ὅτι ἀνάγκη λέγεσθαι ἐν τῇ Ἑλλάδι ἅ ἂν συμβουλευέσῃσ. **18.** ὁ δὲ Κλέαρχοσ ταῦτα ὑπήγγετο βουλόμενοσ καὶ αὐτὸν τὸν παρὰ βασιλέωσ πρέσβεύοντα συμβουλεύσαι μὴ παραδοῦναι τὰ ὄπλα, ὅπωσ εὐέλπιδεσ μᾶλλον εἶεν οἱ Ἕλληνεσ. Φαλίνοσ δὲ ὑποστρέψασ παρὰ τὴν δόξαν αὐτοῦ εἶπεν, **19.** Ἐγὼ, εἰ μὲν τῶν μυρίων ἐλπίδων μία τισ ὑμῖν ἐστι σωθῆναι πολεμοῦντασ βασιλεῖ, συμβουλεύω μὴ παραδιδόναι τὰ ὄπλα· εἰ δὲ τοι μηδεμία σωτηρίας ἐστὶν ἐλπίσ ἄκοντοσ βασιλέωσ,

συμβουλευώ σώζεσθαι ὑμῖν ὅπη δυνατόν. 20. Κλέαρχος δὲ πρὸς ταῦτα εἶπεν, Ἄλλὰ ταῦτα μὲν δὴ σὺ λέγεις· παρ' ἡμῶν δὲ ἀπαγγελλε τάδε, ὅτι ἡμεῖς οἴομεθα, εἰ μὲν δέοι βασιλεὶ φίλους εἶναι, πλείονος ἂν ἄξιοι εἶναι φίλοι ἔχοντες τὰ ὄπλα ἢ παραδόντες ἄλλω, εἰ δὲ δέοι πολεμεῖν, ἄμεινον ἂν πολεμεῖν ἔχοντες τὸ ὄπλι ἢ ἄλλω παραδόντες. 21. ὁ δὲ Φαλίνοσ εἶπε, Ταῦτα μὲν δὴ ἀπαγγελοῦμεν· ἀλλὰ καὶ τάδε ὑμῖν εἰπεῖν ἐκέλευσε βασιλεὺς ὅτι μένουσι μὲν αὐτοῦ σπονδαὶ εἴησαν, προϋοῦσι δὲ καὶ ἀπιούσι πόλεμος. εἴπατε οὖν καὶ περὶ τούτου πότερα μενεῖτε καὶ σπονδαὶ εἰσιν ἢ ὡς πολέμου ὄντος παρ' ὑμῶν ἀπαγγελῶ. 22. Κλέαρχος δ' ἔλεξεν, Ἀπαγγελλε τοίνυν καὶ περὶ τούτου ὅτι καὶ ἡμῖν ταῦτ' ἰδοὺ δοκεῖ ἄπερ καὶ βασιλεὶ. Τί οὖν ταῦτά ἐστιν; ἔφη ὁ Φαλίνοσ. ἀπεκρίνατο Κλέαρχος, Ἦν μὲν μένωμεν, σπονδαὶ, ἀπιούσι δὲ καὶ προϋοῦσι πόλεμος. 23. ὁ δὲ πάλιν ἠρώτησε, Σπονδὰς ἢ πόλεμον ἀπαγγελῶ; Κλέαρχος δὲ ταῦτ' ἀπέκρίνατο, Σπονδαὶ μὲν μένουσιν, ἀπιούσι δὲ ἢ προϋοῦσι πόλεμος. ὅτι δὲ ποιήσοι οὐ διεσήμηνε.

II Φαλίνοσ μὲν δὴ ὤχετο καὶ οἱ σὺν αὐτῷ. οἱ δὲ παρὰ Ἀριαίου ἤκον Προκλῆς καὶ Χειρίσοφος· Μένων δὲ αὐτοῦ ἔμενε παρὰ Ἀριαίῳ· οὗτοι δὲ ἔλεγον ὅτι πολλοὺς φαίη Ἀριαῖοσ εἶναι Πέρσας ἑαυτοῦ βελτίους, οὓσ οὐκ ἂν ἀιασχέσθαι αὐτοῦ βασιλεύοντος· ἀλλ' εἰ βούλεσθε συναπιέναι, ἤκειν ἤδη κελεύει τῆσ νυκτός. εἰ δὲ μὴ, αὐτὸσ πρὸ ἀπιέναι φησίν. 2. ὁ δὲ Κλέαρχοσ εἶπεν, Ἄλλ' οὕτω χρὴ ποιεῖν· εἴαν μὲν ἤκωμεν, ὡσπερ λέγετε· εἰ δὲ μὴ, πρίττετε ὁποῖον ἂν τι ὑμῖν οἴησθε μάλιστα συμφέρειν. ὅτι δὲ ποιήσοι οὐδὲ τούτοισ εἶπε. 3. μετὰ ταῦτα ἤδη ἡλίου δύνοντοσ συγκαλέσασ τοὺσ στρατηγοὺσ καὶ λοχαγοὺσ ἔλεξε τοιμίδε. Ἐμοί, ὦ ἄνδρες, θυομένῳ ἵεναι ἐπὶ βασιλέα οὐκ ἐγίγνωτο τὰ ἱερά. καὶ εἰκότωσ ἄρα οὐκ ἐγίγνωτο· ὡσ γὰρ ἐγὼ νῦν πυνθάνομαι, ἐν μέσῳ ἡμῶν καὶ βασιλέωσ ὁ Τίγρησ ποταμόσ ἐστί ναυσί-

πορος, ὃν οὐκ ἂν δυναίμεθα ἄνευ πλοίων διαβῆναι· πλοῖα δὲ ἡμεῖς οὐκ ἔχομεν. οὐ μὲν δὴ αὐτοῦ γε μένειν οἶόν τε· τὰ γὰρ ἐπιτήδεια οὐκ ἔστιν ἔχειν· ἰέναι δὲ παρὰ τοὺς Κύρου φίλους πάνυ καλὰ ἰμῖν τὰ ἱερὰ ἦν. 4. ὧδε οὖν χρή ποιεῖν· ὑπιόντας δειπνεῖν ὅ τι τις ἔχει· ἐπειδὴν δὲ σημήνη τῷ κέρατι ὡς ἀναπαύεσθαι, συσκευάζεσθε· ἐπειδὴν δὲ τὸ δεύτερον, ἀνατίθεσθε ἐπὶ τὰ ὑποζύγια· ἐπὶ δὲ τῷ τρίτῳ ἔπεσθε τῷ ἰγουμενῶ, τὰ μὲν ὑποζύγια ἔχοντες πρὸς τοῦ ποταμοῦ, τὰ δὲ ὄπλα ἔξω. 5. ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ λοχαγοὶ ἀπήλθον καὶ ἐποίουν οὕτω. καὶ τὸ λοιπὸν ὁ μὲν ἦρχεν, οἱ δὲ ἐπείθοντο, οὐχ ἐλόμενοι, ἀλλὰ ὀρώντες ὅτι μόνος ἐφρόνει οἷα δεῖ τὸν ἄρχοντα, οἱ δ' ἄλλοι ἄπειροι ἦσαν. 6. ἀριθμὸς δὲ τῆς ὁδοῦ ἦν ἦλθον ἐξ Ἐφέσου τῆς Ἰωνίας μέχρι τῆς μάχης σταθμοὶ τρεῖς καὶ ἐνετήκοντα, παρασύγγαι πέντε καὶ τριάκοντα καὶ πεντακόσιοι, στάδιοι πεντήκοντα καὶ ἑξακισχίλιοι καὶ μύριοι· ἀπὸ δὲ τῆς μάχης ἐλέγοντο εἶναι εἰς Βαβυλῶνα στάδιοι ἐξήκοντα καὶ τριακόσιοι. 7. ἐντεῦθεν ἐπεὶ σκότος ἐγένετο Μιλτοκύθης μὲν ὁ Θραξ ἔχων τοὺς τε ἰππίας τοὺς μεθ' ἑαυτοῦ εἰς τετταράκοντα καὶ τῶν πεζῶν Θρακῶν ὡς τριακοσίους ἠτόμολησε πρὸς βασιλέα. 8. Ἐλέαρχος δὲ τοῖς ἄλλοις ἠγείτο κατὰ τὰ παρηγγελμένα, οἱ δ' εἶποντο· καὶ ἀφικνοῦνται εἰς τὸν πρῶτον σταθμὸν παρὰ Ἀριαίων καὶ τὴν ἐκείνου στρατιὰν ἀμφὶ μίσας νύκτας· καὶ ἐν τάξει θέμενοι τὰ ὄπλα συνηλθον οἱ στρατηγοὶ καὶ λοχαγοὶ τῶν Ἑλλήνων παρὰ Ἀριαίων· καὶ ὤμοσαν οἷ τε Ἕλληνας καὶ ὁ Ἀριαῖος καὶ τῶν σὺν αὐτῷ οἱ κρῆτιστοι μήτε προδώσειν ἀλλήλους σύμμαχοί τε ἔσεσθαι· οἱ δὲ βάρβαροι προσώμοσαν καὶ ἠγήσασθαι ἀδόλως. 9. ταῦτα δ' ὤμοσαν, σφάξαντες ταῦρον καὶ λύκον καὶ κίπρον καὶ κριὸν εἰς ἀσπίδα, οἱ μὲν Ἕλληνας βάπτοντες ξίφος, οἱ δὲ βάρβαροι λόγχην. 10. ἐπεὶ δὲ τὰ πιστὰ ἐγένετο, εἶπεν ὁ Κλέαρχος, Ἄγε δὴ, ὦ Ἀριαῖε· ἐπει-

περ ὁ αὐτὸς ὑμῖν στόλος ἐστὶ καὶ ἡμῖν, εἶπε τίνα γνώμην ἔχεις περὶ τῆς πορείας, πότερον ἄπιμεν ἢ ἡνπερ ἤλθομεν ἢ ἄλλην τινὰ ἐννενοηκέαι δοκεῖς ὁδὸν κρείττω. **11.** ὁ δ' εἶπεν, Ἐν μὲν ἤλθομεν ἀπιόντες παντελῶς ἂν ὑπὸ λιμοῦ ἀπολοίμεθα· ὑπάρχει γὰρ νῦν ἡμῖν οὐδὲν τῶν ἐπιτηδείων. ἑπτακαίδεκα γὰρ σταθμῶν τῶν ἐγγυτάτω οὐδὲ δεῦρο ἴοντες ἐκ τῆς χώρας οὐδὲν εἶχομεν λαμβάνειν· ἔνθα δ' εἴ τι ἦν, ἡμεῖς διαπορευόμενοι κατεδαπανήσαμεν. νῦν δ' ἐπινοοῦμεν πορεύεσθαι μακροτέραν μὲν, τῶν δ' ἐπιτηδείων οὐκ ἀπορήσομεν. **12.** πορευτίον δ' ἡμῖν τοὺς πρώτους σταθμοὺς ὡς ἂν δυνώμεθα μακροτάτους, ἵνα ὡς πλείστον ἀποσπασθῶμεν τοῦ βασιλικοῦ στρατεύματος· ἦν γὰρ ἅπαξ δύο ἢ τριῶν ἡμερῶν ὁδὸν ἀπόσχωμεν, οὐκέτι μὴ δύνηται βασιλεὺς ἡμᾶς καταλαβεῖν. ὀλίγω μὲν γὰρ στρατεύματι οὐ τολμήσει ἐφέπεσθαι· πολὺν δ' ἔχων στόλον οὐ δύνησεται ταχέως πορεύεσθαι· ἴσως δὲ καὶ τῶν ἐπιτηδείων σπανιεῖ. ταύτην, ἔφη, τὴν γνώμην ἔχω ἔγωγε.

**13.** Ἐν δὲ αὕτῃ ἡ στρατηγία οὐδὲν ἄλλο δυναμένη ἢ ἀποδρᾶναι ἢ ἀποφυγεῖν· ἡ δὲ τύχη ἐστρατήγησε κάλλιον. ἐπεὶ γὰρ ἡμίρα ἐγένετο, ἐπορεύοντο ἐν δεξιᾷ ἔχοντες τὸν ἥλιον, λογιζόμενοι ἥξειν ἅμα ἡλίῳ δύνουσι εἰς κώμας τῆς Βαβυλωνίας χώρας· καὶ τοῦτο μὲν οὐκ ἐψείσθησαν.

**14.** ἔτι δὲ ἀμφὶ δείλην ἔδοξαν πολεμίους ὄραν ἰππέας· καὶ τῶν τε Ἑλλήνων οὐ μὴ ἔτυχον ἐν ταῖς τάξεσιν ὄντες εἰς τὰς τάξεις ἔθειον, καὶ Ἀριαῖος, ἐτύγγανε γὰρ ἐφ' ἀμάξης πορευόμενος διότι ἐτέρωτο, καταβίς ἐθωρακίζετο καὶ οἱ σὺν αὐτῷ.

**15.** ἐν ᾧ δὲ ὠπλίζοντο ἤκου λέγοντες οἱ προπεμφθέντες σκοποὶ ὅτι οὐχ ἰππεῖς εἰσιν ἀλλ' ὑποζύγια νέμοιτο. καὶ εὐθὺς ἔγνωσαν πάντες ὅτι ἐγγύς που ἐστρατοπεδεύετο βασιλεὺς· καὶ γὰρ καὶ καπνὸς ἐφαίνετο ἐν κώμας οὐ πρόσω.

**16.** Γλέαρχος δὲ ἐπὶ μὲν τοὺς πολεμίους οὐκ ἦγεν· ἦδει γὰρ καὶ ἀπειρηκότας τοὺς στρατιώτας καὶ ἀσίτους ὄντας· ἦδη δὲ καὶ ὄψε ἦν· οὐ μέντοι οὐδὲ ἀπέκλινε, φυλαττόμενος

μη δοκοίη φεύγειν, ἀλλ' εὐθύωρον ἄγων ἅμα τῷ ἡλίῳ δυο-  
 μένῳ εἰς τὰς ἐγγυτάτω κόμας τοὺς πρώτους ἔχων κατεσκή-  
 νωσεν, ἐξ ὧν διήρπαστο ὑπὸ τοῦ βασιλικοῦ στρατεύματος  
 καὶ αὐτὰ τὰ ὑπὸ τῶν οἰκιῶν ξύλα. 17. οἱ μὲν οὖν πρώτοι  
 ὁμῶς τρόπῳ τινὶ ἐστρατοπεδεύσαντο, οἱ δὲ ὕστεροι σκοταῖοι  
 προσιόντες ὡς ἐτύγχανον ἕκαστοι ἠυλίζοντο, καὶ κραυγὴν  
 πολλὴν ἐποίουν καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολε-  
 μίους ἀκούειν· ὥστε οἱ μὲν ἐγγύτατα τῶν πολεμίων καὶ  
 ἔφυγον ἐκ τῶν σκηνωμάτων. 18. δῆλον δὲ τοῦτο τῇ ὕστε-  
 ραίᾳ ἐγένετο· οὔτε γὰρ ὑποζύγιον ἔτ' οὐδὲν ἐφάνη οὔτε  
 στρατόπεδον οὔτε καπνὸς οὐδαμοῦ πλησίον. ἐξεπλάγη δὲ,  
 ὡς ἔοικε, καὶ βασιλεὺς τῇ ἐφόδῳ τοῦ στρατεύματος. ἐδή-  
 λωσε δὲ τοῦτο οἷς τῇ ὕστεραίᾳ ἔπραττε. 19. προΐούσης  
 μέντοι τῆς νυκτὸς ταύτης καὶ τοῖς Ἕλλησι φόβος ἐμπίπτει,  
 καὶ θέρυβος καὶ δούπος ἦν οἶον εἰκὸς φόβου ἐμπεσόντος γίγ-  
 νεσθαι. 20. Κλέαρχος δὲ Τολμίδην Ἡλείον, ὃν ἐτύγχανεν  
 ἔχων παρ' ἑαυτῷ κήρυκα ἄριστον τῶν τότε, τοῦτον ἀνειπεῖν  
 ἐκέλευσε σιγὴν κατακηρύξαντα ὅτι προαγορεύουσιν οἱ ἄρχον-  
 τες, ὃς ἂν τὸν ἀφέντα τὸν ὄνον εἰς τὰ ὄπλα μνηύσῃ, ὅτι λήψε-  
 ται μισθὸν τάλαντον ἀργυρίου. 21. ἐπεὶ δὲ ταῦτα ἐκηρύχθη,  
 ἔγνωσαν οἱ στρατιῶται ὅτι κενὸς ὁ φόβος εἶη καὶ οἱ ἄρχον-  
 τες σώοι. ἅμα δὲ ὀρθρῶ παρίγγειλεν ὁ Κλέαρχος εἰς τάξιν  
 τὰ ὄπλα τίθεσθαι τοὺς Ἕλληνας ἥπερ εἶχον ὅτε ἦν ἡ μάχη.

ΙΙΙ. Ὁ δὲ δι' ἔγραψα ὅτι βασιλεὺς ἐξεπλάγη τῇ ἐφόδῳ,  
 τῷδε δῆλον ἦν. τῇ μὲν γὰρ πρόσθεν ἡμέρᾳ πέμπων τὰ  
 ὄπλα παραδιδόναι ἐκέλευε, τότε δὲ ἅμα ἡλίῳ ἀνατέλλοντι  
 κήρυκας ἔπεμψε περὶ σπουδῶν. 2. οἱ δ' ἐπεὶ ἦλθον πρὸς  
 τοὺς προφύλακας, ἐζήτησαν τοὺς ἄρχοντας. ἐπειδὴ δὲ ἀπήγ-  
 γελλον οἱ προφύλακες, Κλέαρχος τυχῶν τότε τὴν τάξιν  
 ἐπισκοπῶν εἶπε τοῖς προφύλαξι κελεύειν τοὺς κήρυκας περι-  
 μένειν ἄχρι ἂν σχολύσῃ. 3. ἐπεὶ δὲ κατέστησε τὸ στρά-  
 τευμα ὥστε καλῶς ἔχειν ὀραῖσθαι πάντῃ φύλαγα πυκνὴν,



τῶν δὲ ἀόπλων μηδένα καταφανῆ εἶναι, ἐκύλεσε τοὺς ἀγγέλους, καὶ αὐτὸς τε προῆλθε τοὺς τε εὐοπλοτάτους ἔχων καὶ εὐειδεστάτους τῶν αὐτοῦ στρατιωτῶν καὶ τοῖς ἄλλοις στρατηγοῖς ταῦτα ἔφρασεν. 4. ἐπεὶ δὲ ἦν πρὸς τοῖς ἀγγέλοις, ἀνηρώτα τί βούλοιντο. οἱ δ' ἔλεγον ὅτι περὶ σπονδῶν ἤκοιεν ἄνδρες οἵτινες ἱκανοὶ ἔσονται τὰ τε παρὰ βασιλέως τοῖς Ἑλλησιν ἀπαγγεῖλαι καὶ τὰ παρὰ τῶν Ἑλλήνων βασιλεῖ. 5. ὁ δὲ ἀπεκρίνατο, Ἀπαγγέλλετε τοίνυν αὐτῷ ὅτι μάχης δεῖ πρῶτον· ἄριστον γὰρ οὐκ ἔστιν οὐδ' ὁ τολμήσων περὶ σπονδῶν λέγειν τοῖς Ἑλλησι μὴ πορίσας ἄριστον. 6. ταῦτα ἀκούσαντες οἱ ἄγγελοι ἀπήλαννον, καὶ ἦκον ταχύ· ᾧ καὶ δῆλον ἦν ὅτι ἐγγὺς πού βασιλεὺς ἦν ἢ ἄλλος τις ᾧ ἐπετέτακτο ταῦτα πράττειν· ἔλεγον δὲ ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ ἤκοιεν ἡγεμόνας ἔχοντες οὐ αὐτοὺς, ἐν σπονδαὶ γένωνται, ἄξουσιν ἔνθεν ἔξυσι τὰ ἐπιτήδεια. 7. ὁ δὲ ἠρώτα εἰ αὐτοῖς τοῖς ἀνδράσι σπένδοιτο ἰούσι καὶ ὑπιούσιν, ἢ καὶ τοῖς ἄλλοις ἔσοιτο σπονδαί. οἱ δὲ, Ἀπασιν, ἔφασαν, μέχρι ἂν βασιλεῖ τὰ παρ' ὑμῶν διαγγελθῆ. 8. ἐπεὶ δὲ ταῦτα εἶπον, μεταστησάμενος αὐτοὺς ὁ Κλέαρχος ἐβουλεύετο· καὶ ἐδόκει ταχὺ τὰς σπονδὰς ποιεῖσθαι καὶ καθ' ἰσυχίαν ἐλθεῖν τε ἐπὶ τὰ ἐπιτήδεια καὶ λαβεῖν. 9. ὁ δὲ Κλέαρχος εἶπε, Δοκεῖ μὲν κίμοι ταῦτα· οὐ μέντοι ταχύ γε ἀπαγγελῶ, ἀλλὰ διατρίψω ἔστ' ἂν ὀκνήσωσιν οἱ ἄγγελοι μὴ ἀποδόξῃ ἡμῖν τὰς σπονδὰς ποιήσασθαι· οἰμαί γε μέντοι, ἔφη, καὶ τοῖς ἡμετέροις στρατιώταις τὸν αὐτὸν φόβον παρέσεσθαι. ἐπεὶ δὲ ἐδόκει καιρὸς εἶναι, ἀπήγγελλεν ὅτι σπένδοιτο, καὶ εὐθύς ἡγεῖσθαι ἐκέλευε πρὸς τὰ ἐπιτήδεια. 10. καὶ οἱ μὲν ἡγοῦντο, Κλέαρχος μέντοι ἐπορεύετο τὰς μὲν σπονδὰς ποιησόμενος, τὸ δὲ στράτευμα ἔχων ἐν τάξει, καὶ αὐτὸς ὠπισθοφυλίκει. καὶ ἐνετύγχανον τύφροις καὶ ἀλῶσιν ὕδατος πλήρεσιν ὡς μὴ δύνασθαι διαβαίνειν ἄνευ γυγῶν· ἀλλ' ἐποιοῦντο ἐκ τῶν φοινίκων ὃ ἦσαν ἐκπεπτω-

κότες, τοὺς δὲ καὶ ἐξέκοπτον. 11. καὶ ἐνταῦθα ἦν Κλέαρχον καταμαθεῖν ὡς ἐπεστάται, ἐν μὲν τῇ ἀριστερᾷ χειρὶ τὸ δόρυ ἔχων, ἐν δὲ τῇ δεξιᾷ βακτηρίαν· καὶ εἴ τις αὐτῷ δοκοίη τῶν πρὸς τοῦτο τεταγμένων βλακεύειν, ἐκλεγόμενος τὸν ἐπιτήδειον ἔπαισεν ἄν, καὶ ἅμα αὐτὸς προσελάμβανεν εἰς τὸν πηλὸν ἐμβαίνων· ὥστε πᾶσιν αἰσχύνην εἶναι μὴ οὐ συσπουδάξειν. 12. καὶ ἐτύχθησαν μὲν πρὸς αὐτοῦ οἱ τριμίκοντα ἔτη γεγονότες· ἐπεὶ δὲ καὶ Κλέαρχον ἐώρων σπουδάζοντα, προσελάμβανον καὶ οἱ πρεσβύτεροι. 13. πολὺ δὲ μᾶλλον ὁ Κλέαρχος ἔσπευδεν, ὑποπτεύων μὴ αἰεὶ οὕτω πλήρεις εἶναι τὰς τάφρους ὕδατος· οὐ γὰρ ἦν ὥρα οἷα τὸ πεδίον ἄρδειν· ἀλλ' ἵνα ἤδη πολλὰ προφαίνοιτο τοῖς Ἑλλησι δεινὰ εἰς τὴν πορείαν, τούτου ἕνεκα βασιλέα ὑπόπτειν ἐπὶ τὸ πεδίον τὸ ὕδωρ ἀφεικῆναι. 14. πορευόμενοι δὲ ἀφίκοντο εἰς κώμας ὅθεν ἀπέδειξαν οἱ ἡγεμόνες λαμβάνειν τὰ ἐπιτήδεια. ἐνῆν δὲ σίτος πολὺς καὶ οἶνος φοινίκων καὶ ὄξος ἐψητὸν ἀπὸ τῶν αὐτῶν. 15. αὐταὶ δὲ αἱ βύλανοι τῶν φοινίκων οἷας μὲν ἐν τοῖς Ἑλλησιν ἔστιν ἰδεῖν τοῖς οἰκέταις ἀπέκειντο, αἱ δὲ τοῖς δεσπόταις ἀποκείμεναι ἦσαν ἀπόλεκτοι. θαυμάσιαι τοῦ κάλλους καὶ μεγέθους, ἡ δὲ ὄψις ἡλέκτρον οὐδὲν διέφερε· τὰς δὲ τινὰς ξηραίνοντες τραγήματα ἀπετίθεσαν. καὶ ἦν καὶ παρὰ πότον ἰδὺ μὲν, κεφαλαλγῆς δέ. 16. ἐνταῦθα καὶ τὸν ἐγκέφαλον τοῦ φοίνικος πρῶτον ἔφαγον οἱ στρατιῶται, καὶ οἱ πολλοὶ ἐθαύμασαν τό τε εἶδος καὶ τὴν ιδιότητα τῆς ἡδονῆς. ἦν δὲ σφόδρα καὶ τοῦτο κεφαλαλγῆς. ὁ δὲ φοῖνιξ ὅθεν ἐξαιρεθεῖη ὁ ἐγκέφαλος ὄλος αὐαίνεται.

17. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ παρὰ μεγάλου βασιλέως ἦκε Τισσαφέρνης καὶ ὁ τῆς βασιλείως γυναικὸς ἀδελφὸς καὶ ἄλλοι Πέρσαι τρεῖς· δούλοι δὲ πολλοὶ εἶποντο, ἐπεὶ δὲ ἀπήντησαν αὐτοῖς οἱ τῶν Ἑλλήνων στρατηγοὶ, ἔλεγε πρῶτος Τισσαφέρνης δι' ἑρμηνέως τοιούδε. 18. Ἐγὼ, ὦ ἄνδρες Ἑλληνες, γείτων οἰκῶ τῇ Ἑλλάδι, καὶ ἐπεὶ ὑμᾶς

ὑπὲρ τοῦ λόφου τί ἐστὶν ἀπαγγεῖλαι. **15.** καὶ ὁ Λύκιος ἤλασέ τε καὶ ἰδὼν ἀπαγγέλλει ὅτι φεύγουσιν ἀνὰ κράτος. σχεδὸν δ' ὅτε ταῦτα ἦν καὶ ἥλιος ἐδύετο. **16.** ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες καὶ θέμενοι τὰ ὄπλα ἀνεπαύοντο· καὶ ἅμα μὲν ἐθαύμαζον ὅτι οὐδαμοῦ Κῦρος φαίνοιτο οὐδ' ἄλλος ἀπ' αὐτοῦ οὐδεὶς παρεῖη· οὐ γὰρ ᾔδεσαν αὐτὸν τεθηκότα, ἀλλ' εἵκαζον ἢ διώκοντα οἴχεσθαι ἢ καταληψόμενόν τι προεληλακέναι. **17.** καὶ αὐτοὶ ἐβουλεύοντο εἰ αὐτοῦ μείναντες τὰ σκευοφόρα ἐνταῦθα ἄγοιτο ἢ ἀπίοιεν ἐπὶ τὸ στρατόπεδον. ἔδοξεν αὐτοῖς ἀπιέναι· καὶ ἀφικνούνται ἀμφὶ δорπηστὸν ἐπὶ τὰς σκηνάς. **18.** ταύτης μὲν τῆς ἡμέρας τοῦτο τὸ τέλος ἐγένετο. καταλαμβάνουσι δὲ τῶν τε ἄλλων χρημάτων τὰ πλείστα διηρησμένα καὶ εἴ τι σιτίον ἢ ποτὸν ἦν, καὶ τὰς ἀμύξας μεστὰς ἀλεύρων καὶ οἴνου, ἃς παρεσκευάσατο Κῦρος ἵνα, εἴ ποτε σφοδρὰ τὸ στράτευμα λύβοι ἔνδεια, διαδοίῃ τοῖς Ἕλλησιν· ἦσαν δ' αὐταὶ τετρακόσαι ὡς ἐλέγοντο ἅμαξαι· καὶ ταύτας τότε οἱ σὺν βασιλεῖ διήρησαν. **19.** ὥστε ἄδειπνοι ἦσαν οἱ πλείστοι τῶν Ἑλλήνων· ἦσαν δὲ καὶ ἀνίριστοι· πρὶν γὰρ δὴ καταλύσαι τὸ στράτευμα πρὸς ἄριστον βασιλεὺς ἐφάνη. ταύτην μὲν οὖν τὴν νύκτα οὕτω διεγένοντο.

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 BOOK SECOND.

**I.** Ὡς μὲν οὖν ἠθροίσθη Κύρῳ τὸ Ἑλληνικὸν ὅτε ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην ἐστρατεύετο, καὶ ὅσα ἐν τῇ ἀνόδῳ ἐπρίχθη καὶ ὡς ἡ μάχη ἐγένετο καὶ ὡς Φῦρος ἐτελεύτησε καὶ ὡς ἐπὶ τὸ στρατόπεδον ἐλθόντες οἱ Ἕλληνες ἐκοιμήθησαν οἰόμενοι τὰ πάντα νικᾶν καὶ Κῦρον ζῆν, ἐν τῷ ἔμπροσθεν λόγῳ δεδήλωται. **2.** ἅμα δὲ τῇ ἡμέρᾳ συνελθόντες

οὔντες. 24. ὁ μὲν οὕτως εἶπεν· ἀκούσας δὲ ὁ Τισσαφέρνης ἔφη, Ταῦτα ἐγὼ ἀπαγγελῶ βασιλεῖ καὶ ὑμῖν πάλιν τὰ παρ' ἐκείνου· μέχρι δ' ἂν ἐγὼ ἤκω αἱ σπονδαὶ μενόντων· ἀγορὰν δὲ ἡμεῖς παρέξομεν. 25. καὶ εἰς μὲν τὴν ὑστεραίαν οὐχ ἦκεν· ὥσθ' οἱ Ἕλληνας ἐφρόντιζον· τῇ δὲ τρίτῃ ἦκων ἔλεγεν ὅτι διαπεπραγμένος ἦκοι παρὰ βασιλέως δοθῆναι αὐτῷ σώζειν τοὺς Ἕλληνας, καίπερ πῖνυ πολλῶν ἀντιλεγόντων ὡς οὐκ ἄξιον εἶη βασιλεῖ ἀφείναι τοὺς ἐφ' ἑαυτὸν στρατευσαμένους. 26. τέλος δὲ εἶπε, Καὶ νῦν ἔξεστιν ὑμῖν πιστὰ λαβεῖν παρ' ἡμῶν ἢ μὴν φιλίαν παρέξειν ὑμῖν τὴν χώραν καὶ ἀδόλως ἀπάξειν εἰς τὴν Ἑλλάδα ἀγορὰν παρέχοντας· ὅπου δ' ἂν μὴ ἦ πρίασθαι, λαμβύνειν ὑμᾶς ἐκ τῆς χώρας ἑάσομεν τὰ ἐπιτήδεια. 27. ὑμᾶς δ' αὖ ἡμῖν δεήσει ὁμόσαι ἢ μὴν πορεύεσθαι ὡς διὰ φιλίας ἀσινῶς σίτα καὶ ποτὰ λαμβάνοντας ὁπόταν μὴ ἀγορὰν παρέχωμεν· ἦν δὲ παρέχωμεν ἀγορὰν, ὠνουμένους ἔξειν τὰ ἐπιτήδεια. 28. ταῦτα ἔδοξε, καὶ ὤμοσαν καὶ δεξιὰς ἔδοσαν Τισσαφέρνης καὶ ὁ τῆς βασιλέως γυναικὸς ἀδελφὸς τοῖς τῶν Ἑλλήνων στρατηγοῖς καὶ λοχαγοῖς καὶ ἔλαβον παρὰ τῶν Ἑλλήνων. 29. μετὰ δὲ ταῦτα Τισσαφέρνης εἶπε, Νῦν μὲν δὴ ἄπειμι ὡς βασιλέα· ἐπειδὴν δὲ διαπριξώμην αἰδέομαι, ἦξω συσκευασίμενος ὡς ἀπάξων ὑμᾶς εἰς τὴν Ἑλλάδα καὶ αὐτὸς ἀπιὼν ἐπὶ τὴν ἰμαντοῦ ἀρχήν.

IV. Μετὰ ταῦτα περιέμενον Τισσαφέρνην οἱ τε Ἕλληνας καὶ ὁ Ἀριαῖος ἐγγὺς ἀλλήλων ἐστρατοπεδευμένοι ἡμέρας πλείους ἢ εἴκοσιν. ἐν δὲ ταύταις ἀφικνοῦνται πρὸς Ἀριαῖον καὶ οἱ ἀδελφοὶ καὶ οἱ ἄλλοι ἀναγκαῖοι καὶ πρὸς τοὺς σὺν ἐκείνῳ Περσῶν τινες, παρεθάρρυνόν τε καὶ δεξιὰς ἐνίοις παρὰ βασιλέως ἔφερον μὴ μνησικακήσειν βασιλέα αὐτοῖς τῆς σὺν Κύρῳ ἐπιστρατείας μηδὲ ἄλλου μηδενὸς τῶν παροιχομένων. 2. τούτων δὲ γιγνομένων ἐνδηλοὶ ἦσαν οἱ περὶ Ἀριαῖον ἡτ-

του προσέχοντες τοῖς Ἑλλησι τὸν νοῦν· ὥστε καὶ διὰ τοῦτο τοῖς μὲν πολλοῖς τῶν Ἑλλήνων οὐκ ἤρεσκον, ἀλλὰ προσιόντες τῷ Κλεύρχῳ ἔλεγον καὶ τοῖς ἄλλοις στρατηγοῖς, **3.** Τί μένομεν; ἢ οὐκ ἐπιστάμεθα ὅτι βασιλεὺς ἡμᾶς ἀπολέσει ἂν περὶ παντὸς ποιήσαιτο, ἵνα καὶ τοῖς ἄλλοις Ἑλλησι φόβος ἢ ἐπὶ βασιλείῃ μέγαν στρατεύειν; καὶ νῦν μὲν ἡμᾶς ὑπώγεται μένειν διὰ τὸ διεσπάρθαι αὐτῷ τὸ στρώτευμα· ἐπὶ δὲ πύλιν ἀλισθῆ αὐτῷ ἢ στρατιᾷ, οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν. **4.** ἴσως δέ που ἢ ἀποσκίπτει τι ἢ ἀποτειχίζει, ὡς ἄπορος ἢ ἡ ὁδός. οὐ γὰρ ποτε ἐκὼν γε βουλήσεται ἡμᾶς ἐλθόντας εἰς τὴν Ἑλλάδα ἀπαγγεῖλαι ὡς ἡμεῖς τοσούτοις ὄντες ἐνικῶμεν βασιλέα ἐπὶ ταῖς θύραις αὐτοῦ καὶ καταγελάσαντες ἀπῆλθομεν. **5.** Κλέαρχος δὲ ἀπεκρίνατο τοῖς ταῦτα λέγουσιν, Ἐγὼ ἐνθυμούμαι μὲν καὶ ταῦτα πάντα· ἐννοῶ δ' ὅτι εἰ νῦν ἄπιμεν, δόξομεν ἐπὶ πολέμῳ ἀπιέναι καὶ παρὰ τὰς σπονδὰς ποιεῖν. ἔπειτα πρῶτον μὲν ἀγορὰν οὐδεὶς παρέξει ἡμῖν οὐδὲ ὄθεν ἐπισιτιούμεθα· αὐθις δὲ ὁ ἡγησόμενος οὐδεὶς ἔσται· καὶ ἅμα ταῦτα ποιούντων ἡμῶν εὐθὺς Ἀριαῖος ὑφεστήξει· ὥστε φίλος ἡμῖν οὐδεὶς λελείψεται, ἀλλὰ καὶ οἱ πρόσθεν ὄντες πολέμοιοι ἡμῖν ἔσονται. **6.** ποταμὸς δ' εἰ μὲν τις καὶ ἄλλος ἄρα ἡμῖν ἴστι διαβητός οὐκ οἶδα· τὸν δ' οὖν Εὐφράτην ἴσμεν ὅτι ἀδύνατον διαβῆναι κωλυόντων πολεμίων. οὐ μὲν δὴ ἂν μάχεσθαι γε δέη ἰππεῖς εἰσιν ἡμῖν σύμμαχοι, τῶν δὲ πολεμίων ἰππεῖς εἰσιν οἱ πλείστοι καὶ πλείστου ἄξιοι· ὥστε νικῶντες μὲν τίνα ἂν ἀποκτείναιμεν; ἡττωμένων δὲ οὐδένα οἷόν τε σωθῆναι. **7.** ἐγὼ μὲν οὖν βασιλέα, ᾧ οὕτω πολλὰ ἔστι τὰ σύμμαχα, εἴπερ προθυμείται ἡμᾶς ἀπολέσει. οὐκ οἶδα ὅ τι δεῖ αὐτὸν ὁμόσαι καὶ δεξιὰν δοῦναι καὶ θεοὺς ἐπιορκῆσαι καὶ τὰ ἑαυτοῦ πιστὰ ἄπιστα ποιῆσαι Ἑλλησὶ τε καὶ βαρβάρους. τοιαῦτα πολλὰ ἔλεγεν.

8. Ἐν δὲ τούτῳ ἦκε Τισσαφέρνης ἔχων τὴν ἑαυτοῦ δύναμιν ὡς εἰς οἶκον ἀπῶν καὶ Ὀρόντας τὴν ἑαυτοῦ δύναμιν· ἦγε δὲ καὶ τὴν θυγατέρα τὴν βασιλέως ἐπὶ γύμφ. 9. ἐντεῦθεν δὲ ἦδη Τισσαφέρνους ἡγουμένου καὶ ἰγορῶν παρέχοντος ἐπορεύοντο· ἐπορεύετο δὲ καὶ Ἀριαῖος τὸ Κύρου βαρβαρικὸν ἔχων στρίτευμα ἅμα Τισσαφέρνει καὶ Ὀρόντα καὶ συνεστρατοπεδεύετο σὺν ἐκείνοις. 10. οἱ δὲ Ἕλληνες ὑφορῶντες τούτους αὐτοὶ ἐφ' ἑαυτῶν ἐχώρουν ἡγεμόνας ἔχοντες. ἐστρατοπεδεύοντο δὲ ἐκίστοτε ἀπέχοντες ἀλλήλων παρασύγγην καὶ μείον· ἐφυλάττοντο δὲ ἀμφότεροι ὥσπερ πολεμίους ἀλλήλους, καὶ εὐθύς τοῦτο ὑποψίαν παρείχεν. 11. ἐνίστε δὲ καὶ ξυλιζόμενοι ἐκ τοῦ αὐτοῦ καὶ χόρτον καὶ ἄλλα τοιαῦτα συλλέγοντες πληγὰς ἐνέτεινον ἀλλήλοις· ὥστε καὶ τοῦτο ἔχθραν παρείχε. 12. διελθόντες δὲ τρεῖς σταθμοὺς ἀφίκοντο πρὸς τὸ Μηδίας καλούμενον τεῖχος, καὶ παρήλθον εἰσω αὐτοῦ. ἦν δὲ ὠκοδομημένον πλίνθοις ὀπταῖς ἐν ἰσφάλτῳ κειμέναις, εὖρος εἴκοσι ποδῶν, ὕψος δὲ ἑκατὸν· μῆκος δ' ἐλέγετο εἶναι εἴκοσι παρασαγγῶν· ἀπέχει δὲ Βαβυλῶνος οὐ πολὺ. 13. ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς δύο παρασύγγας ὀκτώ· καὶ διέβησαν διώρυχας δύο, τὴν μὲν ἐπὶ γεφύρας, τὴν δ' ἐξευγμένην πλοίοις ἐπτά· αὗται δ' ἦσαν ἀπὸ τοῦ Τίγρητος ποταμοῦ· κατετέμνητο δὲ ἐξ αὐτῶν καὶ τάφροι ἐπὶ τὴν χώραν, αἱ μὲν πρῶται μεγάλαι, ἔπειτα δ' ἐλάττους· τέλος δὲ καὶ μικροὶ ὄχετοὶ, ὥσπερ ἐν τῇ Ἑλλάδι ἐπὶ τὰς μελίνας· καὶ ἀφικνοῦνται ἐπὶ τὸν Τίγρητα ποταμόν· πρὸς ᾧ πόλις ἦν μεγάλη καὶ πολυάνθρωπος ἣ ὄνομα Σιττάκη, ἀπέχουσα τοῦ ποταμοῦ σταδίου πεντεκαίδεκα. 14. οἱ μὲν οὖν Ἕλληνες παρ' αὐτὴν ἐσκήνησαν ἐγγὺς παραδείσου μεγάλου καὶ καλοῦ καὶ δασέος παντοίων δένδρων· οἱ δὲ βάρβαροι διαβεβηκότες τὸν Τίγρητα, οὐ μέντοι καταφανεῖς ἦσαν. 15. μετὶ δὲ τὸ δεῖπνον

ἔτυχον ἐν περιπίπτῳ ὄντες πρὸ τῶν ὄπλων Πρόξενος καὶ  
 Ξενοφῶν· καὶ προσελθὼν ἀνθρωπός τις ἠρώτησε τοὺς προ-  
 φύλακας ποῦ ἂν ἴδοι Πρόξενον ἢ Κλέαρχον· Μένωνα δὲ  
 οὐκ ἐζήτει, καὶ ταῦτα παρ' Ἀριαίου ὧν τοῦ Μένωνος ξένου.  
**16.** ἐπεὶ δὲ Πρόξενος εἶπεν ὅτι αὐτός εἰμι ὃν ζητεῖς, εἶπεν  
 ὁ ἀνθρωπος τάδε. Ἐπεμψέ με Ἀριαῖος καὶ Ἀρτάοζος,  
 πιστοὶ ὄντες Κύρῳ καὶ ὑμῖν εὖνοι, καὶ κελεύουσι φυλάττε-  
 σθαι μὴ ὑμῖν ἐπιθῶνται τῆς νυκτὸς οἱ βάρβαροι· ἔστι δὲ  
 στρατεύμα πολὺ ἐν τῷ πλησίον παραδείσῳ. **17.** καὶ παρὰ  
 τὴν γέφυραν τοῦ Τίγρητος ποταμοῦ πέμψαι κελεύουσι φυ-  
 λακῆν, ὡς διανοεῖται αὐτὴν λῦσαι Τισσαφέρηνς τῆς νυκτὸς,  
 εἰάν δύνηται, ὡς μὴ διαβῆτε ἀλλ' ἐν μέσῳ ἀποληφθῆτε τοῦ  
 ποταμοῦ καὶ τῆς διώρυχος. **18.** ἀκούσαντες ταῦτα ἄγουσιν  
 αὐτὸν παρὰ τὸν Κλέαρχον καὶ φρῶζουσιν ἃ λέγει. ὁ δὲ  
 Κλέαρχος ἀκούσας ἐταρύχθη σφόδρα καὶ ἐφοβεῖτο. **19.** νεα-  
 νίσκος δέ τις τῶν παρόντων ἐννοήσας εἶπεν ὡς οὐκ ἀκόλουθα  
 εἶη τό τε ἐπιθῆσθαι καὶ λύσειν τὴν γέφυραν. δῆλον γὰρ  
 ὅτι ἐπιτιθεμένους ἢ νικᾶν δεήσει ἢ ἡττᾶσθαι. εἰν μὲν οὖν  
 νικῶσι, τί δεῖ αὐτοὺς λύειν τὴν γέφυραν; οὐδὲ γὰρ ἂν πολ-  
 λαὶ γέφυραι ὦσιν, ἔχοιμεν ἂν ὅποι φυγόντες ἡμεῖς σωθῶμεν.  
**20.** εἰάν δὲ ἡμεῖς νικῶμεν, λελυμένης τῆς γεφύρας οὐχ ἔξου-  
 σιν ἐκεῖνοι ὅποι φύγωσιν· οὐδὲ μὴν βοηθῆσαι πολλῶν ὄν-  
 των πέραν οὐδεὶς αὐτοῖς δυνήσεται λελυμένης τῆς γεφύρας.  
**21.** ἀκούσας δὲ ὁ Κλέαρχος ταῦτα ἤρετο τὸν ἄγγελον πόση  
 τις εἶη χώρα ἢ ἐν μέσῳ τοῦ Τίγρητος καὶ τῆς διώρυχος.  
 ὁ δὲ εἶπεν ὅτι πολλὴ καὶ κῶμαι ἔνεισι καὶ πόλεις πολλαὶ  
 καὶ μεγάλαι. **22.** τότε δὴ καὶ ἐγνώσθη ὅτι οἱ βάρβαροι  
 τὸν ἀνθρώπου ὑποπέμψειαν, ὀκνοῦντες μὴ οἱ Ἕλληνες διε-  
 λόντες τὴν γέφυραν μείνειαν ἐν τῇ νήσῳ ἐρύματα ἔχοντες  
 ἔυθεν μὲν τὸν Τίγρητα, ἔυθεν δὲ τὴν διώρυχα· τὰ δ' ἐπιτή-  
 δεια ἔχοιεν ἐκ τῆς ἐν μέσῳ χώρας πολλῆς καὶ ἀγαθῆς οὔσης

καὶ τῶν ἐργασομένων ἐνόητων· εἶτα δὲ καὶ ἀποστροφὴ γένοιτο εἴ τις βούλοιο βασιλέα κακῶς ποιεῖν. 23. μετὰ δὲ ταῦτα ἀνεπαύοντο· ἐπὶ μέντοι τὴν γέφυραν ὁμως φυλακὴν ἔπεμψαν· καὶ οὔτε ἐπέθετο οὐδεὶς οὐδαμόθεν οὔτε πρὸς τὴν γέφυραν οὐδεὶς ἦλθε τῶν πολεμίων, ὡς οἱ φυλῆτοντες ἀπήγγελλον. 24. ἐπειδὴ δ' ἕως ἐγένετο, διέβαινον τὴν γέφυραν ἐξευγμένην πλοίοις τριάκοντα καὶ ἑπτὰ ὡς οἶόν τε μάλιστα πεφυλαγμένως· ἐξήγγελλον γάρ τινες τῶν παρὰ Τισσαφέρνους Ἑλλήνων ὡς διαβαινόντων μέλλοιεν ἐπιθήσασθαι. ἀλλὰ ταῦτα μὲν ψευδῆ ἦν· διαβαινόντων μέντοι ὁ Γλοῦς αὐτοῖς ἐπεφάνη μετ' ἄλλων σκοπῶν εἰ διαβαίνουεν τὸν ποταμόν· ἐπειδὴ δὲ εἶδεν, ᾤχετο ἀπελαύνων.

25. Ἀπὸ δὲ τοῦ Τίγρητος ἐπορεύθησαν σταθμοὺς τέτταρας παρασάγγας εἴκοσιν ἐπὶ τὸν Φύσκον ποταμόν, τὸ εὖρος πλέθρου· ἐπὴν δὲ γέφυρα. καὶ ἐνταῦθα ᾤκειτο πόλις μεγάλη ἢ ὄνομα Ὁπις· πρὸς ἣν ἀπήντησε τοῖς Ἑλλησιν ὁ Κύρου καὶ Ἀρταξέρξου νόθος ἀδελφὸς ἀπὸ Σούσων καὶ Ἐκβατάνων στρατιὰν πολλὴν ἄγων ὡς βοηθήσων βασιλεῖ· καὶ ἐπιστήσας τὸ ἑαυτοῦ στράτευμα παρερχομένους τοὺς Ἑλληνας ἐθεώρει. 26. ὁ δὲ Κλέαρχος ἠγεῖτο μὲν εἰς δύο, ἐπορεύετο δὲ ἄλλοτε καὶ ἄλλοτε ἐφιστάμενος. ὅσον δὲ χρόνον τὸ ἠγούμενον τοῦ στρατεύματος ἐπιστήσειε, τοσοῦτον ἦν ἀνάγκη χρόνον δι' ὅλου τοῦ στρατεύματος γίνεσθαι τὴν ἐπίστασιν· ὥστε τὸ στράτευμα καὶ αὐτοῖς τοῖς Ἑλλησι δόξαι πάμπολυ εἶναι, καὶ τὸν Πέρσην ἐκτεπλήχθαι θεωροῦντα. 27. ἐντεῦθεν δὲ ἐπορεύθησαν διὰ τῆς Μηδίας σταθμοὺς ἐρήμους ἕξ παρασάγγας τριάκοντα εἰς τὰς Παρυσάτιδος κώμας τῆς Κύρου καὶ βασιλέως μητρός. ταύτας Τισσαφέρνης, Κύρῳ ἐπεγγελῶν, διαρπίσαι τοῖς Ἑλλησιν ἐπέτρεψε πλὴν ἀνδραπόδων. ἐνῆν δὲ σίτος πολὺς καὶ πρόβατα καὶ ἄλλα χρήματα. 28. ἐντεῦθεν δ' ἐπορεύθησαν



σταθμούς ἐρήμους τέτταρας παρασάγγας εἴκοσι τὸν Τίγρητα ποταμὸν ἐν ὑριστερᾷ ἔχοντες. ἐν δὲ τῷ πρώτῳ σταθμῷ πέραν τοῦ ποταμοῦ πόλις ᾠκεῖτο μεγάλη καὶ εἰδαίμων ὄνομα Καιναί, ἐξ ἧς οἱ βίρβαροι διῆγον ἐπὶ σχεδιάις διφθερίναις ἄρτους, τυρούς, οἶνον.

V. Μετὰ ταῦτα ἀφικνοῦνται ἐπὶ τὸν Ζαπίταν ποταμὸν, τὸ εὖρος τεττάρων πλέθρων. καὶ ἐνταῦθι ἔμειναν ἡμέρας τρεῖς· ἐν δὲ ταύταις ὑποψίαί μὲν ἦσαν, φανερὰ δὲ οὐδεμία ἐφαίνετο ἐπιβουλή. 2. ἔδοξεν οὖν τῷ Ἰκλιάρχῳ συγγενέσθαι τῷ Τισσαφέρνει, εἴ πως δύνοιτο παῦσαι τὰς ὑποψίας πρὶν ἐξ αὐτῶν πόλεμον γενέσθαι· καὶ ἔπεμψέ τινα ἱρῶντα ὅτι συγγενέσθαι αὐτῷ χρήζοι. ὁ δὲ ἐτοιμῶς ἐκέλευεν ἤκειν. 3. ἐπειδὴ δὲ συνῆλθον, λέγει ὁ Κλιάρχος τάδε. Ἐγὼ, ὦ Τισσαφέρνη, οἶδα μὲν ἡμῖν ὄρκους γεγενημένους καὶ δεξιὰς δεδομένας μὴ ἰδικήσῃν ἀλλήλους· φυλαττόμενον δὲ σέ τε ὀρῶ ὡς πολεμίους ἡμᾶς καὶ ἡμεῖς ὀρῶντες ταῦτα ἀντιφυλαττόμεθα. 4. ἐπεὶ δὲ σκοπῶν οὐ δύναμαι οὔτε σὲ αἰσθέσθαι πειρώμενον ἡμᾶς κακῶς ποιεῖν ἐγὼ τε σαφῶς οἶδα ὅτι ἡμεῖς γε οὐδ' ἐπινοοῦμεν τοιοῦτον οὐδὲν, ἔδοξέ μοι εἰς λόγους σοι ἰλθεῖν, ὅπως εἰ δυναίμεθα ἰξέλοιμεν ἀλλήλων τὴν ἀπιστίαν. 5. καὶ γὰρ οἶδα ἀνθρώπους ἤδη, τοὺς μὲν ἐκ διαβολῆς τοὺς δὲ καὶ ἐξ ὑποψίας, οὐ φοβηθίντες ἀλλήλους φθάσαι βουλομένοι πρὶν παθεῖν ἐποίησαν ἀνήκεστα κακὰ τοὺς οὔτε μέλλοντας οὔτ' αὐ βουλομένους τοιοῦτον οὐδέν. 6. τὰς οὖν τοιαύτας ἀγνωμοσύνας νομίζων συνουσίαις μάλιστα ἂν παύεσθαι ἤκω καὶ διδάσκῃ σε βούλομαι ὡς σὺ ἡμῖν οὐκ ὀρθῶς ἀπιστεῖς. 7. πρῶτον μὲν γὰρ καὶ μέγιστον οἱ θεῶν ἡμᾶς ὄρκοι κωλύουσι πολεμίους εἶναι ἀλλήλοις· ὅστις δὲ τούτων σύνοιδεν αὐτῷ παρημεληκῶς, τοῦτον ἐγὼ οὔποτ' ἂν εὐδαιμονίσαιμι. τὸν γὰρ θεῶν πόλεμον οὐκ οἶδα οὔτ' ἀπὸ ποίου ἂν τύχους φεύγων τις ἀποφύγοι οὔτ' εἰς ποῖον ἂν σκότος

ἀποδραΐη οὐθ' ὅπως ἂν εἰς ἐχυρὸν χωρίον ἀποσταίη. πάντη γὰρ πάντα τοῖς θεοῖς ὑποχα καὶ πανταχῇ πάντων ἴσον οἱ θεοὶ κρατοῦσι. 8. περὶ μὲν δὴ τῶν θεῶν τε καὶ τῶν ὄρκων οὕτω γιγνώσκω, παρ' οὓς ἡμεῖς τὴν φιλίαν συνθέμενοι κατεθέμεθα· τῶν δ' ἀνθρωπίνων σὲ ἐγὼ ἐν τῷ παρόντι νομίζω μέγιστον εἶναι ἡμῖν ἀγαθόν. 9. σὺν μὲν γὰρ σοὶ πᾶσα μὲν ὁδὸς εὐπορος, πᾶς δὲ ποταμὸς διαβατὸς, τῶν τε ἐπιτηδεῖων οὐκ ἀπορία· ἄνευ δὲ σοῦ πᾶσα μὲν διὰ σκότους ἡ ὁδός· οὐδὲν γὰρ αὐτῆς ἐπιστίμεθα· πᾶς δὲ ποταμὸς δύσπορος, πᾶς δὲ ὄχλος φοβερός, φοβερώτατον δ' ἐρημία· μεστὴ γὰρ πολλῆς ἀπορίας ἐστίν. 10. εἰ δὲ δὴ καὶ μανέντες σε κατακτείναιμεν, ἄλλο τι ἂν ἢ τὸν εὐεργέτην κατακτείναντες πρὸς βασιλέα τὸν μέγιστον ἔφεδρον ἀγωνιζοίμεθα; ὅσων δὲ δὴ καὶ οἶον ἂν ἐλπίδων ἑμαυτὸν στερήσαιμι, εἰ σὲ τι κακὸν ἐπιχειρήσαιμι ποιεῖν, ταῦτα λέξω. 11. ἐγὼ γὰρ Κύρου ἐπεθύμησά μοι φίλον γενέσθαι, νομίζων τῶν τότε ἰκανώτατον εἶναι εὖ ποιεῖν ἂν βούλοιο· σὲ δὲ νῦν ὁρῶ τὴν τε Κύρου δύναμιν καὶ χώραν ἔχοντα καὶ τὴν σαυτοῦ ἀρχὴν σώζοντα, τὴν δὲ βασιλέως δύναμιν, ἣ Κῦρος πολεμῖα ἐχρήτο, σοὶ ταύτην σύμμαχον οὔσαν. 12. τούτων δὲ τοιούτων ὄντων τίς οὕτω μαινεται ὅστις οὐ βούλεταί σοι φίλος εἶναι; ἀλλὰ μὴν ἐρῶ γὰρ καὶ ταῦτα ἐξ ὧν ἔχω ἐλπίδας καὶ σὲ βουλήσασθαι φίλον ἡμῖν εἶναι. 13. οἶδα μὲν γὰρ ὑμῖν Μυσοὺς λυπηροὺς ὄντας, οὓς νομίζω ἂν σὺν τῇ παρουσίᾳ δυνάμει ταπεινοὺς ὑμῖν παρασχεῖν· οἶδα δὲ καὶ Πισίδας· ἰκούω δὲ καὶ ἄλλα ἔθνη πολλὰ τοιαῦτα εἶναι, ἃ οἶμαι ἂν παύσαι ἐνοχλοῦντα αἰεὶ τῇ ὑμετέρα εὐδαιμονία. Αἰγυπτίους δὲ, οἷς μάλιστα ὑμᾶς νῦν γιγνώσκω τεθυμαμένους, οὐχ ὁρῶ ποῖα δυνάμει συμμάχῳ χρησίμενοι μᾶλλον ἂν κολάσαισθε τῆς νῦν σὺν ἐμοὶ οὔσης. 14. ἀλλὰ μὴν ἔν γε τοῖς πέριξ οἰκοῦσι σὺ εἰ μὲν βούλοιο τῷ φίλος εἶναι, ὡς μέγιστος ἂν εἴης, εἰ δὲ τίς

σε λυποίη, ὡς δεσπότης ἂν ἀναστρέφοιο, ἔχων ἡμᾶς ὑπηρέτας, οἳ σοι οὐκ ἂν τοῦ μισθοῦ ἕνεκα μόνον ὑπηρετοῖμεν ἀλλὰ καὶ τῆς χάριτος ἣν σωθέντες ὑπὸ σοῦ σοὶ ἂν ἔχοιμεν δικαίως. **15.** ἐμοὶ μὲν ταῦτα πάντα ἐνθυμουμένῳ οὕτω δοκεῖ θαυμαστὸν εἶναι τὸ σὲ ἡμῖν ἀπιστεῖν ὥστε καὶ ἦδιστ' ἂν ἀκούσαιμι τοῦνομα τίς οὕτως ἐστὶ δεινὸς λέγειν ὥστε σε πείσαι λέγων ὡς ἡμεῖς σοι ἐπιβουλεύομεν. Κλέαρχος μὲν οὖν τοσαῦτα εἶπε· Τισσαφέρνης δὲ ὧδε ἀπημείφθη.

**16.** Ἄλλ' ἦδομαι μὲν, ὦ Κλέαρχε, ἀκούων σου φρονίμους λόγους· ταῦτα γὰρ γιγνώσκων εἴ τι ἐμοὶ κακὸν βουλεύοις, ἅμα ἂν μοι δοκεῖς καὶ σαυτῷ κακόνους εἶναι. ὡς δ' ἂν μάθῃς ὅτι οὐδ' ἂν ὑμεῖς δικαίως οὔτε βασιλεῖ οὔτ' ἐμοὶ ἀπιστοίητε, ἀντάκουσον. **17.** εἰ γὰρ ὑμᾶς ἐβουλόμεθα ἀπολέσαι, πότερά σοι δοκοῦμεν ἰππέων πλῆθους ἀπορεῖν ἢ πεζῶν ἢ ὀπλίσεως ἐν ἧ ὑμᾶς μὲν βλῦπτειν ἱκανοὶ εἴημεν ἂν, ἀντιπίσχειν δὲ οὐδεὶς κίνδυνος; **18.** ἀλλὰ χωρίων ἐπιτηδείων ὑμῖν ἐπιτίθεσθαι ἀπορεῖν ἂν σοι δοκοῦμεν; οὐ τοσαῦτα μὲν πεδία ἃ ὑμεῖς φίλια ὄντα σὺν πολλῷ πόνῳ διαπορεύεσθε, τοσαῦτα δὲ ὄρη ὑμῖν ὀράτε ὄντα πορευτέα, ἃ ἡμῖν ἕξεστι προκαταλαβοῦσιν ἄπορα ὑμῖν παρέχειν, τοσοῦτοι δ' εἰσὶ ποταμοὶ ἐφ' ὧν ἕξεστιν ἡμῖν ταμιεύεσθαι, ὁπόσοις ἂν ὑμῶν βουλόμεθα μάχεσθαι; εἰσὶ δ' αὐτῶν οὓς οὐδ' ἂν παντάπασι διαβαίητε, εἰ μὴ ἡμεῖς ὑμᾶς διαπορεύοιμεν. **19.** εἰ δ' ἐν πᾶσι τούτοις ἠττώμεθα, ἀλλὰ τό γέ τοι πῦρ κρείττου τοῦ καρποῦ ἐστίν· ὃν ἡμεῖς δυναίμεθ' ἂν κατακαύσαντες λιμὸν ὑμῖν ἀντιτάξαι, ᾧ ὑμεῖς οὐδ' εἰ πᾶν ἄγαθοι εἴητε μάχεσθαι ἂν δύνασθε. **20.** πῶς ἂν οὖν ἔχοντες τοσοῦτους πόρους πρὸς τὸ ὑμῖν πολεμεῖν, καὶ τούτων μηδένα ἡμῖν ἐπικίνδυνον, ἔπειτα ἐκ τούτων πάντων τούτου ἂν τὸν τρόπον ἐξελοίμεθα ὃς μόνος μὲν πρὸς θεῶν ἀσεβῆς, μόνος δὲ πρὸς ἀνθρώπων αἰσχρὸς; **21.** παντάπασι δὲ ἀπόρων ἐστὶ καὶ ἀμηχάνων

καὶ ἐν ἀνάγκῃ ἐχομένων, καὶ τούτων πονηρῶν, οἵτινες ἐθέλουσι δι' ἐπιπορκίας τε πρὸς θεοὺς καὶ ἀπιστίας πρὸς ἀνθρώπους πράττειν τι. οὐχ οὕτως ἡμεῖς, ὦ Κλέαρχε, οὔτε ἀλόγιστοι οὔτε ἡλίθιοι ἔσμεν. 22. ἀλλὰ τί δὴ ὑμᾶς ἔξον ἀπολέσαι οὐκ ἐπὶ τούτῳ ἤλθομεν; εὖ ἴσθι ὅτι ὁ ἐμὸς ἔρωσ τούτου αἴτιος τὸ τοῖς Ἕλλησιν ἐμὲ πιστὸν γενέσθαι, καὶ ᾧ Κῦρος ἀνέβη ξενικῶ διὰ μισθοδοσίας πιστεύων τούτῳ ἐμὲ καταβῆναι δι' εὐεργεσίας ἰσχυρόν. 23. ὅσα δ' ἐμοὶ χρήσιμοι ὑμεῖς ἔστε τὰ μὲν καὶ σὺ εἶπας, τὸ δὲ μέγιστον ἐγὼ οἶδα· τὴν μὲν γὰρ ἐπὶ τῇ κεφαλῇ τιάραν βασιλεῖ μόνῳ ἔξεστιν ὀρθὴν ἔχειν, τὴν δ' ἐπὶ τῇ καρδίᾳ ἴσως ἂν ὑμῶν παρόντων καὶ ἕτερος εὐπετώσ ἔχοι.

24. Ταῦτα εἰπὼν ἔδοξε τῷ Κλεάρχῳ ἀληθῆ λέγειν· καὶ εἶπεν, Οὐκοῦν, ἔφη, οἵτινες τοιούτων ἡμῖν εἰς φιλίαν ὑπαρχόντων πειρῶνται διαβιάλλοντες ποιῆσαι πολεμίους ἡμᾶς, ἄξιοι εἰσι τὰ ἔσχατα παθεῖν; 25. Καὶ ἐγὼ μὲν γε, ἔφη ὁ Τισσαφέρνης, εἰ βούλεσθέ μοι οἷ τε στρατηγοὶ καὶ οἱ λοχαγοὶ ἐλθεῖν ἐν τῷ ἐμφανεί, λέξω τοὺς πρὸς ἐμὲ λέγοντας ὡς σὺ ἐμοὶ ἐπιβουλεύεις καὶ τῇ σὺν ἐμοὶ στρατιᾷ. 26. Ἐγὼ δὲ, ἔφη ὁ Κλέαρχος, ἄξω πάντα, καὶ σοὶ αὐτὸ δηλώσω ὅθεν ἐγὼ περὶ σοῦ ἀκούω. 27. ἐκ τούτων δὴ τῶν λόγων ὁ Τισσαφέρνης φιλοφρονούμενος τότε μὲν μένειν τε αὐτὸν ἐκέλευσε καὶ σύνδειπνον ἐποίησατο. τῇ δὲ ὑστεραία ὁ Κλέαρχος ἐλθὼν ἐπὶ τὸ στρατόπεδον δηλὸς τ' ἦν πάνυ φιλικῶς οἰόμενος διακεῖσθαι τῷ Τισσαφέρνει καὶ ἃ ἔλεγεν ἐκείνος ἀπήγγελλεν, ἔφη τε χρῆναι ἵεναι παρὰ Τισσαφέρνην οὓς ἐκέλευσε, καὶ οἱ ἂν ἐλεγχθῶσι διαβιάλλοντες τῶν Ἑλλήνων, ὡς προδότης αὐτοὺς καὶ κακόνους τοῖς Ἕλλησιν ὄντας τιμωρηθῆναι. 28. ὑπώπτευσεν δὲ εἶναι τὸν διαβάλλοντα Μένωνα, εἰδὼς αὐτὸν καὶ συγγεγεννημένον Τισσαφέρνει μετ' Ἀριαίου καὶ στασιάζοντα αὐτῷ καὶ ἐπιβουλεύοντα, ὅπως τὸ στράτευμα ἅπαν πρὸς ἑαυτὸν λαβὼν φίλος ἦ Τισσαφέρνει. 29. ἐβούλετο δὲ

καὶ ὁ Κλέαρχος ἄπαν τὸ στράτευμα πρὸς ἑαυτὸν ἔχειν τὴν γνώμην καὶ τοὺς παραλυποῦντας ἐκποδῶν εἶναι τῶν δὲ στρατιωτῶν ἀντέλεγον τινες αὐτῷ μὴ ἵναι πάντας τοὺς λοχαγούς καὶ στρατηγούς μηδὲ πιστεύειν Τισσαφέρνει. 30. ὁ δὲ Κλέαρχος ἰσχυρῶς κατέτεινεν, ἔστε διεπρίξατο πέντε μὲν στρατηγούς ἵναι, εἴκοσι δὲ λοχαγούς· συνηκολούθησαν δὲ ὡς εἰς ἄγορὰν καὶ τῶν ἄλλων στρατιωτῶν ὡς διακόσιοι.

31. Ἐπεὶ δὲ ἦσαν ἐπὶ ταῖς θύραις ταῖς Τισσαφίρνους, οἱ μὲν στρατηγοὶ παρεκλήθησαν εἰσω, Πρόξενος Βοιωτίας, Μένων Θετταλός, Ἀγίας Ἀρκὰς, Κλέαρχος Δίκων, Σωκράτης Ἀχαιός· οἱ δὲ λοχαγοὶ ἐπὶ ταῖς θύραις ἔμενον. 32. οὐ πολλῷ δὲ ὕστερον ἀπὸ τοῦ αὐτοῦ σημείου οἱ τ' ἔνδον συναλαμβάνοντο καὶ οἱ ἔξω κατεκόπησαν. μετὰ δὲ ταῦτα τῶν βαρβάρων τινὲς ἰππέων διὰ τοῦ πεδίου ἐλαύνοντες ὧτινι ἐντυγχίνοιεν ἢ Ἑλληνι ἢ δούλῳ ἢ ἑλευθέρῳ πάντας ἔκτεινον. 33. οἱ δὲ Ἕλληνες τὴν τε ἰππασίαν αὐτῶν ἰθαύμαζον ἐκ τοῦ στρατοπέδου ὀρῶντες καὶ ὃ τι ἐποίουν ἡμφεγνῶον, πρὶν Νίκαρχος Ἀρκὰς ἤκε φεύγων τετρωμένος εἰς τὴν γαστέρα καὶ τὰ ἔντερα ἐν ταῖς χερσὶν ἔχων, καὶ εἶπε πάντα τὰ γεγενημένα. 34. ἐκ τούτου δὴ οἱ Ἕλληνες ἔθεον ἐπὶ τὰ ὄπλα πάντες ἐκπεπληγμένοι καὶ νομίζοντες αὐτίκα ἤξειν αὐτοὺς ἐπὶ τὸ στρατόπεδον. 35. οἱ δὲ πάντες μὲν οὐκ ἤλθον, Ἀριαῖος δὲ καὶ Ἀρτάοζος καὶ Μιθριδίδης, οἳ ἦσαν ἰὺρῳ πιστότατοι· ὁ δὲ τῶν Ἑλλήνων ἑρμηνεὺς ἔφη καὶ τὸν Τισσαφέρνην ἀδελφὸν σὺν αὐτοῖς ὀρᾶν καὶ γιγνώσκειν· συνηκολούθουν δὲ καὶ ἄλλοι Περσῶν τεθωρακισμένοι εἰς τριακοσίους. 36. οὗτοι ἐπεὶ ἐγγὺς ἦσαν, προσελθεῖν ἐκέλευον εἴ τις εἶη τῶν Ἑλλήνων ἢ στρατηγὸς ἢ λοχαγός, ἵνα ἀπαγγείλωσι τὰ παρὶ βασιλέως. 37. μετὰ ταῦτα ἐξῆλθον φυλαττόμενοι τῶν Ἑλλήνων στρατηγοὶ μὲν Ἐλεάνωρ Ὀρχομένιος καὶ Σοφαίνετος Στυμφάλιος, σὺν αὐτοῖς δὲ Ξενοφῶν Ἀθηναῖος, ὅπως μύθοι τὰ

περὶ Προξένου· Χειρίσοφος δ' ἐτύγγχανεν ἅπῶν ἐν κώμῃ τινὶ  
 σὺν ἄλλοις ἐπισιτιζόμενος. 38. ἐπεὶ δὲ ἔστησαν εἰς ἐπήκοον,  
 εἶπεν Ἀρταίος τῷδε. Κλέαρχος μὲν, ὃ ἄνδρες Ἕλληνες, ἐπεὶ  
 ἐπιorkῶν τε ἐφάνη καὶ τὰς σπονδὰς λύων, ἔχει τὴν δίκην καὶ  
 τέθνηκε, Πρόξενος δὲ καὶ Μένων, ὅτι κατήγγειλαν αὐτοῦ τὴν  
 ἐπιβουλήν, ἐν μεγάλῃ τιμῇ εἰσιν. ὑμᾶς δὲ βασιλεὺς τὰ ὄπλα  
 ἀπαιτεῖ· ἑαυτοῦ γὰρ εἶναί φησιν, ἐπεὶ περ Κύρου ἦσαν τοῦ  
 ἐκείνου δούλου. 39. πρὸς ταῦτα ἀπεκρίναντο οἱ Ἕλληνες,  
 ἔλεγε δὲ Κλεάνωρ ὁ Ὀρχομένιος· ὦ κύκιστε ἀνθρώπων  
 Ἀρταίε καὶ οἱ ἄλλοι ὅσοι ἦτε Κύρου φίλοι, οὐκ αἰσχύνεσθε  
 οὔτε θεοὺς οὔτ' ἀνθρώπους, οἵτινες ὁμόσαντες ἡμῖν τοὺς αὐ-  
 τοὺς φίλους καὶ ἐχθροὺς νομιεῖν, προδόντες ἡμᾶς σὺν Τισ-  
 σαφέρνει τῷ ἀθεωτάτῳ τε καὶ πανουργοτάτῳ τοὺς τε ἄνδρας  
 αὐτοὺς οἷς ὤμνυτε ἀπολωλέκατε καὶ τοὺς ἄλλους ἡμᾶς προ-  
 δεδωκότες σὺν τοῖς πολεμίοις ἐφ' ἡμᾶς ἔρχεσθε; 40. ὁ δὲ  
 Ἀρταίος εἶπε, Κλέαρχος γὰρ πρόσθεν ἐπιβουλευῶν φανερὸς  
 ἐγένετο Τισσαφέρνει τε καὶ Ὀρόντα, καὶ πᾶσιν ἡμῖν τοῖς σὺν  
 τούτοις. 41. ἐπὶ τούτοις Ξενοφῶν τῷδε εἶπε. Κλέαρχος μὲν  
 τοίνυν εἰ παρὰ τοὺς ὄρκους ἔλυε τὰς σπονδὰς, τὴν δίκην ἔχει·  
 δίκαιον γὰρ ἀπόλλυσθαι τοὺς ἐπιorkοῦντας· Πρόξενος δὲ  
 καὶ Μένων ἐπεὶ εἰσιν ὑμέτεροι μὲν εὐεργέται, ἡμέτεροι δὲ  
 στρατηγοὶ, πέμψατε αὐτοὺς δεῦρο· δῆλον γὰρ ὅτι φίλοι γε  
 ὄντες ἀμφοτέροις πειράσσονται καὶ ὑμῖν καὶ ἡμῖν τὰ βέλτιστα  
 συμβουλευσαί. 42. πρὸς ταῦτα οἱ βάρβαροι πολὺν χρόνον  
 διαλεχθέντες ἀλλήλοις ἀπῆλθον οὐδὲν ἀποκριάμενοι.

VI. Οἱ μὲν δὴ στρατηγοὶ οὕτω ληφθέντες ἀνῆχθησαν  
 ὡς βασιλέα καὶ ἀποτμηθέντες τὰς κεφαλὰς ἐτελεύτησαν, εἰς  
 μὲν αὐτῶν Κλέαρχος ὁμολογουμένως ἐκ πάντων τῶν ἐμπεί-  
 ρως αὐτοῦ ἐχόντων δόξας γενέσθαι ἀνὴρ καὶ πολεμικὸς καὶ  
 φιλοπόλεμος ἐσχάτως. 2. καὶ γὰρ δὴ ἕως μὲν πόλεμος ἦν  
 τοῖς Λακεδαιμονίοις πρὸς τοὺς Ἀθηναίους παρέμενε, ἐπεὶ

δὲ εἰρήνη ἐγένετο, πείσας τὴν αὐτοῦ πόλιν ὡς οἱ Θρᾶκες ἀδικούσι τοὺς Ἕλληνας καὶ διαπραξάμενος ὡς ἰδύνατο παρὰ τῶν ἐφόρων ἐξέπλει ὡς πολεμήσων τοῖς ὑπὲρ Χερρονήσου καὶ Περίνθου Θραξίν. 3. ἐπεὶ δὲ μεταγνόντες πως οἱ ἔφοροι ἤδη ἔξω ὄντος αὐτοῦ ἀποστρέφειν αὐτὸν ἐπειρώντο ἐξ Ἴσθμοῦ, ἐνταῦθα οὐκέτι πείθεται, ἀλλ' ᾤχετο πλέων εἰς Ἑλλάσποντον 4. ἐκ τούτου καὶ ἐθανατώθη ὑπὸ τῶν ἐν τῇ Σπύρτῃ τελῶν ὡς ἀπειθῶν. ἤδη δὲ φυγὸς ὦν ἔρχεται πρὸς Κύρον, καὶ ὁποίοις μὲν λόγοις ἔπεισε Κύρον ἄλλη γέγραπται, δίδωσι δὲ αὐτῷ Κύρος μυρίους δαρεικούς· 5. ὁ δὲ λαβὼν οὐκ ἐπὶ ῥαθυμίᾳ ἐτρέπετο, ἀλλ' ἀπὸ τούτων τῶν χρημάτων συλλέξας στράτευμα ἐπολέμει τοῖς Θραξί, καὶ μάχῃ τε ἐνίκησε καὶ ἀπὸ τούτου δὴ ἔφερε καὶ ἤγε τούτους καὶ πολεμῶν διεγέμετο μέχρι Κύρος ἐδείθη τοῦ στρατεύματος· τότε δὲ ἀπῆλθεν ὡς σὺν ἐκείνῳ αὐ πολεμήσων. 6. ταῦτα οὖν φιλοπολέμου μοι δοκεῖ ἀνδρὸς ἔργα εἶναι, ὅστις ἐξὸν μὲν εἰρήνην ἔχειν ἄνευ αἰσχύνης καὶ βλιάβης αἰρεῖται πολεμεῖν, ἐξὸν δὲ ῥαθυμεῖν βούλεται πονεῖν ὥστε πολεμεῖν, ἐξὸν δὲ χρήματα ἔχειν ἀκινδύνως αἰρεῖται πολεμῶν μείονα ταῦτα ποιεῖν· ἐκείνος δὲ ὥσπερ εἰς παιδικὰ ἢ εἰς ἄλλην τινὰ ἡδονὴν ἤθελε δαπανᾶν εἰς πόλεμον. οὕτω μὲν φιλοπόλεμος ἦν· 7. πολεμικὸς δὲ αὐ ταύτῃ ἐδόκει εἶναι ὅτι φιλοκίνδυνός τε ἦν καὶ ἡμέρας καὶ νυκτὸς ἄγων ἐπὶ τοὺς πολεμίους καὶ ἐν τοῖς δεινοῖς φρόνιμος, ὡς οἱ παρόντες πανταχοῦ πάντες ὠμολόγουν. 8. καὶ ἀρχικὸς δ' ἐλέγετο εἶναι ὡς δυνατὸν ἰκ τοῦ τοιούτου τρόπου οἶον κάκεινος εἶχεν. ἱκανὸς μὲν γὰρ ὡς τις καὶ ἄλλος φροντίζειν ἦν ὅπως ἔχοι ἢ στρατιὰ αὐτῷ τὰ ἐπιτήδεια καὶ παρασκευάζειν ταῦτα, ἱκανὸς δὲ καὶ ἐμποιῆσαι τοῖς παρούσιν ὡς πειστέον εἶη Κλεάρχῳ. 9. τοῦτο δ' ἐποίει ἐκ τοῦ χαλεπὸς εἶναι· καὶ γὰρ ὀρᾶν στυγνὸς ἦν καὶ τῇ φωνῇ τραχὺς, ἐκόλαζε τε αἰεὶ ἰσχυρῶς, καὶ ὀργῇ ἐνίοτε, ὡς καὶ αὐτῷ μεταμέλειν

ἔσθ' ὅτε. καὶ γνώμη δ' ἐκόλαζεν· ἀκολάστου γὰρ στρατευ-  
ματος οὐδὲν ἡγήετο ὄφελος εἶναι, 10. ἀλλὰ καὶ λέγειν αὐ-  
τὸν ἔφασαν ὡς δέοι τὸν στρατιώτην φοβείσθαι μᾶλλον τὸν  
ἄρχοντα ἢ τοὺς πολεμίους, εἰ μέλλοι ἢ φυλακὰς φυλάξειν  
ἢ φίλων ἀφέξεσθαι ἢ ἀπροφασίστως ἵναί τι πρὸς τοὺς πολε-  
μίους. 11. ἐν μὲν οὖν τοῖς δεινοῖς ἤθελον αὐτοῦ ἀκούειν  
σφόδρα καὶ οὐκ ἄλλον ἠροῦντο οἱ στρατιῶται· καὶ γὰρ τὸ  
στυγνὸν τότε φαιδρὸν αὐτοῦ ἐν τοῖς προσώποις ἔφασαν φαί-  
νεσθαι καὶ τὸ χαλεπὸν ἐρρωμένον πρὸς τοὺς πολεμίους ἐδό-  
κει εἶναι, ὥστε σωτήριον, οὐκέτι χαλεπὸν ἐφαίνετο. 12. ὅτε  
δ' ἔξω τοῦ δεινοῦ γένοιτο καὶ ἐξείη πρὸς ἄλλον ἀρχομένους  
ἀπίεσαι, πολλοὶ αὐτὸν ἀπέλειπον· τὸ γὰρ ἐπίχαρι οὐκ εἶχεν,  
ἀλλ' αἰεὶ χαλεπὸς ἦν καὶ ὤμος· ὥστε διέκειντο πρὸς αὐτὸν οἱ  
στρατιῶται ὥσπερ παῖδες πρὸς διδύσκalon. 13. καὶ γὰρ οὖν  
φιλία μὲν καὶ εὐνοία ἐπομένους οὐδέποτε εἶχεν· οἷτινες δὲ ἢ  
ὑπὸ πόλεως τεταγμένοι ἢ ὑπὸ τοῦ δεῖσθαι ἢ ἄλλῃ τινὶ ἀνάγκῃ  
κατεχόμενοι παρείησαν αὐτῷ, σφόδρα πειθομένοις ἐχρήτο.  
14. ἐπεὶ δὲ ἤρξαντο νικᾶν σὺν αὐτῷ τοὺς πολεμίους, ἤδη μεγάλα  
ἦν τὰ χρησίμους ποιοῦντα εἶναι τοὺς σὺν αὐτῷ στρατιώτας·  
τό τε γὰρ πρὸς τοὺς πολεμίους θαρραλέως ἔχειν παρῆν καὶ τὸ  
τὴν παρ' ἐκείνου τιμωρίαν φοβείσθαι αὐτοὺς εὐτάκτους ἐποίει.  
15. τοιοῦτος μὲν δὴ ἄρχων ἦν· ἄρχεσθαι δὲ ὑπὸ ἄλλων οὐ μά-  
λα ἐθέλειν ἐλέγετο. ἦν δὲ ὅτε ἐτελεύτα ἀμφὶ τὰ πεντήκοντα ἔτη.  
16. Πρόξενος δὲ ὁ Βοιωτίος εὐθύς μὲν μειράκιον ὦν ἐπε-  
θύμει γενέσθαι ἀνὴρ τὰ μεγάλα πράττειν ἱκανός· καὶ διὰ  
ταύτην τὴν ἐπιθυμίαν ἔδωκε Γοργία ἀργύριον τῷ Λεοντίνῳ.  
17. ἐπεὶ δὲ συνεγένετο ἐκείνῳ, ἱκανὸς νομίσας ἤδη εἶναι καὶ  
ἄρχειν καὶ φίλος ὦν τοῖς πρώτοις μὴ ἠττᾶσθαι εὐεργετῶν,  
ἦλθεν εἰς ταύτας τὰς σὺν Κύρῳ πράξεις· καὶ ᾤετο κτήσεσθαι  
ἐκ τούτων ὄνομα μέγα καὶ δύναμιν μεγάλην καὶ χρήματα πολ-  
λά· 18. τοσούτων δ' ἐπιθυμῶν σφόδρα ἔνδηλον αὐτῷ καὶ τοῦ-



ἔτυχον ἐν περιπάτῳ ὄντες πρὸ τῶν ὄπλων Πρόξενος καὶ Ξενοφῶν· καὶ προσελθὼν ἄνθρωπός τις ἠρώτησε τοὺς προφύλακας ποῦ ἂν ἴδοι Πρόξενον ἢ Κλέαρχον· Μένωνας δὲ οὐκ ἐξήτει, καὶ ταῦτα παρ' Ἀρταίου ὧν τοῦ Μένωνος ξένου.

**16.** ἐπεὶ δὲ Πρόξενος εἶπεν ὅτι αὐτός εἰμι ὃν ζητεῖς, εἶπεν ὁ ἄνθρωπος τάδε. Ἐπεμψέ με Ἀρταίος καὶ Ἀρτάοζος, πιστοὶ ὄντες Κύρῳ καὶ ὑμῖν εὖνοι, καὶ κελεύουσι φυλάττεσθαι μὴ ὑμῖν ἐπιθῶνται τῆς νυκτὸς οἱ βύρβαροι· ἔστι δὲ στρατεύμα πολὺ ἐν τῷ πλησίον παραδείσῳ.

**17.** καὶ παρὰ τὴν γέφυραν τοῦ Τίγρητος ποταμοῦ πέμψαι κελεύουσι φυλακὴν, ὡς διανοεῖται αὐτὴν λῦσαι Τισσαφέρνης τῆς νυκτὸς, εἰάν δύνηται, ὡς μὴ διαβῆτε ἀλλ' ἐν μέσῳ ἀποληφθῆτε τοῦ ποταμοῦ καὶ τῆς διώρυχος.

**18.** ἀκούσαντες ταῦτα ἄγουσιν αὐτὸν παρὰ τὸν Κλέαρχον καὶ φράζουσιν ἃ λέγει. ὁ δὲ Κλέαρχος ἀκούσας ἐταρμάχθη σφόδρα καὶ ἐφοβεῖτο.

**19.** νεανίσκος δὲ τις τῶν παρόντων ἐννοήσας εἶπεν ὡς οὐκ ἀκόλουθα εἶη τό τε ἐπιθήσεσθαι καὶ λύσειν τὴν γέφυραν. δῆλον γάρ ὅτι ἐπιτιθεμένους ἢ νικᾶν δεήσει ἢ ἡττᾶσθαι. εἰάν μὲν οὖν νικῶσι, τί δεῖ αὐτοὺς λύειν τὴν γέφυραν; οὐδὲ γὰρ ἂν πολλαὶ γέφυραι ὦσιν, ἔχοιμεν ἂν ὅσοι φυγόντες ἡμεῖς σωθῶμεν.

**20.** εἰάν δὲ ἡμεῖς νικῶμεν, λελυμένης τῆς γεφύρας οὐχ ἔξουσιν ἐκεῖνοι ὅσοι φύγωσιν· οὐδὲ μὲν βοηθήσαι πολλῶν ὄντων πέραν οὐδεὶς αὐτοῖς δυνησεται λελυμένης τῆς γεφύρας.

**21.** ἀκούσας δὲ ὁ Κλέαρχος ταῦτα ἤρετο τὸν ἄγγελον πόση τις εἶη χώρα ἢ ἐν μέσῳ τοῦ Τίγρητος καὶ τῆς διώρυχος. ὁ δὲ εἶπεν ὅτι πολλὴ καὶ κῶμαι ἔνεισι καὶ πόλεις πολλαὶ καὶ μεγάλαι.

**22.** τότε δὴ καὶ ἐγνώσθη ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποπέμψειαν, ὀκνοῦντες μὴ οἱ Ἕλληνες διελόντες τὴν γέφυραν μείνειαν ἐν τῇ νήσῳ ἐρύματα ἔχοντες ἔνθεν μὲν τὸν Τίγρητα, ἔνθεν δὲ τὴν διώρυχα· τὰ δ' ἐπιτιθῆναι ἔχοιεν ἐκ τῆς ἐν μέσῳ χώρας πολλῆς καὶ ἀγαθῆς οὐσης

διαγελᾶν· τὸν δὲ μὴ πανούργον τῶν ἀπαιδευτῶν αἰεὶ ἐνόμιζεν εἶναι. καὶ παρ' οἷς μὲν ἐπεχείρει πρωτεύειν φιλία, διαβάλλων τοὺς πρώτους τούτους ᾤετο δεῖν κτήσασθαι. 27. τὸ δὲ πειθομένους τοὺς στρατιώτας παρέχεσθαι ἐκ τοῦ συναδικεῖν αὐτοῖς ἐμχανᾶτο. τιμᾶσθαι δὲ καὶ θεραπεύεσθαι ἠξίου ἐπιδεικνύμενος ὅτι πλείστα δύναίτο καὶ ἐθέλοι ἂν ἀδικεῖν. εὐεργεσίαν δὲ κατέλεγεν, ὅποτε τις αὐτοῦ ἀφίστατο, ὅτι χρώμενος αὐτῷ οὐκ ἀπώλεσεν αὐτόν. 28. καὶ τὰ μὲν δὴ ἀφανῆ ἔξεστι περὶ αὐτοῦ ψεύδεσθαι, ἃ δὲ πάντες ἴσασι τὰδ' ἐστί. παρὰ Ἀριστίππῳ μὲν ἔτι ὠραῖος ὢν στρατηγεῖν διεπράξατο τῶν ξένων, Ἀρταίου δὲ βαρβάρῳ ὄντι, ὅτι μεираκίους καλοῖς ἦδετο, οἰκειότατος ἔτι ὠραῖος ὢν ἐγένετο, αὐτὸς δὲ παιδικὰ εἶχε Θαρύπαν ἀγένειος ὢν γενειῶντα. 29. ἀποθνησκόντων δὲ τῶν συστρατήγων ὅτι ἐστράτευσαν ἐπὶ βασιλέα σὺν Κύρῳ, ταῦτα πεπονηκῶς οὐκ ἀπέθανε. μετὰ δὲ τὸν τῶν ἄλλων θάνατον στρατηγῶν τιμωρηθεὶς ὑπὸ βασιλέως ἀπέθανεν, οὐχ ὥσπερ Κλέαρχος καὶ οἱ ἄλλοι στρατηγοὶ ἀποτμηθέντες τὰς κεφαλὰς, ὥσπερ τάχιστος θάνατος δοκεῖ εἶναι, ἀλλὰ ζῶν αἰκισθεὶς ἵναυτὸν ὡς πονηρὸς λέγεται τῆς τελευτῆς τυχεῖν.

30. Ἀγίας δὲ ὁ Ἄρκυς καὶ Σωκράτης ὁ Ἀχαιοὺς καὶ τούτῳ ἀπεθανέτην. τούτων δὲ οὐθ' ὡς ἐν πολέμῳ κακῶν οὐδεὶς κατεγέλα οὐτ' εἰς φιλίαν αὐτοὺς ἐμίμφετο. ἦστην δὲ ἄμφω ἀμφὶ τὰ πέντε καὶ τριάκοντα ἔτη ἀπὸ γενεᾶς.

## II. FALL AND RESTORATION OF ATHENS.

[Hellenica, II.]

II. 3. Ἐν δὲ ταῖς Ἀθήναις, τῆς Παράλου ἀφικομένης νυκτὸς, ἐλέγετο ἡ ξυμφορὰ, καὶ ἡ οἰμωγὴ ἐκ τοῦ Πειραιῶς διὰ τῶν μακρῶν τειχῶν εἰς ἄστυ διήκεν, ὁ ἕτερος τῷ ἐτέρῳ παραγγέλλων· ὥστ' ἐκείνης τῆς νυκτὸς οὐδεὶς ἐκοιμήθη, οὐ

μόνον τους ἀπολωλότας πενθοῦντες, ἀλλὰ πολὺ μᾶλλον ἔτι αὐτοὶ ἑαυτοὺς, πείσεσθαι νομίζοντες οἷα ἐποίησαν Μηλίουσ τε Λακεδαιμονίων ἀποίκους ὄντας, κρατήσαντες πολιορκία, καὶ Ἰσθιαίας, καὶ Σκιωναίου, καὶ Τορωναίου, καὶ Αἰγινήτας, καὶ ἄλλους πολλοὺς τῶν Ἑλλήνων. 4. τῇ δ' ὕστεραία ἐκκλησίαν ἐποίησαν, ἐν ἣ ἔδοξε τοὺς τε λιμένας ἀποχωῶσαι πλὴν ἐνός, καὶ τὰ τεῖχη εὐτρεπίξειν, καὶ φύλακας ἐφιστάναι, καὶ τᾶλλα πάντα ὡς ἐς πολιορκίαν παρασκευάζειν τὴν πόλιν. Καὶ οὗτοι μὲν περὶ ταῦτα ἦσαν.

5. Λύσανδρος δ' ἐκ τοῦ Ἑλλησπόντου ναυσὶ δικοσσίαις ἀφικόμενος εἰς Λέσβον, κατεσκευύσατο τὰς τε ἄλλας πόλεις ἐν αὐτῇ, καὶ Μιτυλήνῃ· εἰς δὲ τὰ ἐπὶ Θράκης χωρία ἔπεμψε δέκα τριήρεις ἔχοντα Ἐτεόνικον, ὃς τὰ ἐκεῖ πάντα πρὸς Λακεδαιμονίους μετέστησεν. 6. εὐθύς δὲ καὶ ἡ ἄλλη Ἑλλὰς ἀφειστήκει Ἀθηναίων μετὰ τὴν ναυμαχίαν, πλὴν Σαμίων. οὗτοι δὲ, σφαγίς τῶν γνωρίμων ποιήσαντες, κατεῖχον τὴν πόλιν. 7. Λύσανδρος δὲ μετὰ ταῦτα ἔπεμψε πρὸς Ἀγίν τε εἰς Δεκέλειαν καὶ εἰς Λακεδαίμονα, ὅτι προσπλεῖ σὺν διακοσίαις ναυσί. Λακεδαιμόνιοι δὲ ἐξήεσαν πανδημεῖ, καὶ οἱ ἄλλοι Πελοποννήσιοι, πλὴν Ἀργείων, παραγγείλαντος τοῦ ἐτέρου Λακεδαιμονίων βασιλέως, Πausανίου. 8. ἐπεὶ δὲ ἅπαντες ἠθροίσθησαν, ἀναλαβὼν αὐτοὺς, πρὸς τὴν πόλιν ἐστρατοπέδευσεν ἐν τῇ Ἀκαδημίᾳ, τῷ καλουμένῳ γυμνασίῳ. 9. Λύσανδρος δὲ, ἀφικόμενος πρὸς Αἰγίναν, ἀπέδωκε τὴν πόλιν Αἰγινήταις, ὅσους ἐδύνατο πλείστους ἠθροίσας αὐτῶν· ὡς δ' αὐτῶς καὶ Μηλίοις, καὶ τοῖς ἄλλοις ὅσοι τῆς αὐτῶν ἐστέροντο. μετὰ δὲ τοῦτο δηρώσας Σαλαμίνα, ὤρμίσατο πρὸς τὸν Πειραιᾶ ναυσὶ πενήκοντα καὶ ἑκατὸν, καὶ τὰ πλοῖα εἶργε τοῦ εἰσπλου.

10. Οἱ δ' Ἀθηναῖοι, πολιορκούμενοι κατὰ γῆν καὶ κατὰ θάλατταν, ἠπόρουσαν τί χρῆ ποιεῖν, οὔτε νεῶν οὔτε συμμά-

χων αὐτοῖς ὄντων, οὔτε σίτου· ἐνόμιζον δ' οὐδεμίαν εἶναι σωτηρίαν τοῦ μὴ παθεῖν ἃ οὐ τιμωρούμενοι ἐποίησαν, ἀλλὰ διὰ τὴν ὕβριν ἡδίκουν ἀνθρώπους μικροπολίτας, οὐδ' ἐπὶ μιᾷ αἰτίᾳ ἑτέρα ἢ ὅτι ἐκείνοις συνεμίχουν. 11. διὰ ταῦτα τοὺς ἀτίμους ἐπιτίμους ποιήσαντες, ἐκάρτερον· καὶ ἀποθνησκόντων ἐν τῇ πόλει λιμῶ πολλῶν, οὐ διελέγοντο περὶ διαλλαγῆς. Ἐπεὶ δὲ παντελῶς ἦδη ὁσίτος ἐπελελοίπει, ἔπεμψαν πρέσβεις παρὰ Ἄγιν, βουλόμενοι ξύμμαχοι εἶναι Λακεδαιμονίοις, ἔχοντες τὰ τεῖχη καὶ τὸν Πειραιᾶ, καὶ ἐπὶ τούτοις ξυνηθήκας ποιείσθαι. 12. ὁ δὲ αὐτοὺς ἐς Λακεδαίμονα ἐκέλευεν ἵεναι· οὐ γὰρ εἶναι κύριος αὐτός. ἐπεὶ δ' ἀπήγγειλαν οἱ πρέσβεις ταῦτα τοῖς Ἀθηναίοις, ἔπεμψαν αὐτοὺς ἐς Λακεδαίμονα. 13. οἱ δ', ἐπεὶ ἦσαν ἐν Σελλασίᾳ, πλησίον τῆς Λακωνικῆς, καὶ ἐπύθοντο αὐτῶν οἱ Ἐφοροὶ ἃ ἔλεγον, ὄντα οἰά περ καὶ πρὸς Ἄγιν, αὐτόθεν αὐτοὺς ἐκέλευον ἀπιέναι, καὶ, εἴ τι δέονται εἰρήνης, κἄλλιον ἦκειν βουλευσαμένους. 14. Οἱ δὲ πρέσβεις ἐπεὶ ἦκον οἴκαδε, καὶ ἀπήγγειλαν ταῦτα ἐς τὴν πόλιν, ἀθυμία ἐνέπεσε πᾶσιν· ᾠοντο γὰρ ἀνδραποδισθῆσεσθαι, καὶ, ἕως ἂν πέμπωσιν ἑτέρους πρέσβεις, πολλοὺς τῷ λιμῷ ὑπολείσθαι. 15. περὶ δὲ τῶν τειχῶν τῆς καθαιρέσεως οὐδεὶς ἐβούλετο ξυμβουλεύειν· Ἀρχέστρατος γὰρ, εἰπὼν ἐν τῇ βουλῇ Λακεδαιμονίοις κράτιστον εἶναι ἐφ' οἷς προεκαλοῦντο εἰρήνην ποιείσθαι, ἐδέθη· (προεκαλοῦντο δὲ τῶν μακρῶν τειχῶν ἐπὶ δέκα σταδίουσ καθελεῖν ἐκάτερον·) ἐγένετο δὲ ψήφισμα μὴ ἐξεῖναι περὶ τούτων ξυμβουλεύειν.

16. Τοιούτων δὲ ὄντων, Θηραμένης εἶπεν ἐν ἐκκλησίᾳ, ὅτι, εἰ βούλονται αὐτὸν πέμψαι παρὰ Λύσανδρον, εἰδὼς ἦξει Λακεδαιμονίους πότερον ἔξανδραποδίσασθαι τὴν πόλιν βουλόμενοι ἀντέχουσι περὶ τῶν τειχῶν, ἢ πίστεως ἕνεκα. πεμφθεὶς δὲ διέτριβε παρὰ Λυσάνδρῳ τρεῖς μῆνας καὶ

πλείω, ἐπιτηρῶν ὅποτε Ἀθηναῖοι ἔμελλον, διὰ τὸ ἐπιλειπεύειν τὸν σίτον ἅπαντα, ὅτι τις λέγοι ὁμολογήσειν. 17. ἐπεὶ δὲ ἦκε τῷ τετάρτῳ μηνί, ἀπήγγειλεν ἐν ἐκκλησίᾳ ὅτι αὐτὸν Λύσανδρος τέως μὲν κατέχει, εἶτα κελεύει εἰς Λακεδαίμονα ἰέναι· οὐ γὰρ εἶναι κύριος ὧν ἐρωτῶτο ὑπ' αὐτοῦ, ἀλλὰ τοὺς Ἐφόρους. μετὰ ταῦτα ἤρέθη πρεσβευτῆς εἰς Λακεδαίμονα αὐτοκράτωρ δέκατος αὐτός.

18. Λύσανδρος δὲ τοῖς Ἐφόροις ἔπεμψεν ἀγγελοῦντα μετ' ἄλλων Λακεδαιμονίων Ἀριστοτέλην, φυγίδα Ἀθηναῖον ὄντα, ὅτι ἀποκρίναιτο Θηραμένει ἐκείνους κυρίου εἶναι εἰρήνης καὶ πολέμου. 19. Θηραμένης δὲ καὶ οἱ ἄλλοι πρέσβεις, ἐπεὶ ἦσαν ἐν Σελλασίᾳ, ἐρωτῶμενοι ἐπὶ τίνι λόγῳ ἤκοιεν, εἶπον ὅτι αὐτοκράτορες περὶ εἰρήνης. μετὰ ταῦτα οἱ Ἐφοροὶ καλεῖν ἐκέλευον. ἐπεὶ δ' ἤκον, ἐκκλησίαν ἐποίησαν, ἐν ἣ ἀντέλεγον Κορίνθιοι καὶ Θηβαῖοι μάλιστα, πολλοὶ δὲ καὶ ἄλλοι τῶν Ἑλλήνων, μὴ σπένδεσθαι Ἀθηναίοις, ἀλλ' ἐξαιρεῖν. / 20. Λακεδαιμόνιοι δὲ οὐκ ἔφασαν πόλιν Ἑλληνίδα ἀνδραποδιεῖν, μέγα ὑγαθὸν εἰργασμένην ἐν τοῖς μεγίστοις κινδύνοις γενομένοις τῇ Ἑλλάδι· ἀλλ' ἐποιούντο εἰρήνην, ἐφ' ᾧ τὰ τε μακρὰ τεῖχη καὶ τὸν Πειραιᾶ καθελόντας, καὶ τὰς ναῦς πλὴν δώδεκα παραδόντας, καὶ τοὺς φυγίδας καθέντας, τὸν αὐτὸν ἐχθρὸν καὶ φίλον νομίζοντας, Λακεδαιμονίοις ἔπεςθαι καὶ κατὰ γῆν καὶ κατὰ θάλατταν, ὅποι ἂν ἰγῶνται. 21. Θηραμένης δὲ καὶ οἱ σὺν αὐτῷ πρέσβεις ἐπανεφέροντο ταῦτα εἰς τὰς Ἀθήνας. εἰσιόντας δ' αὐτοὺς ὄχλος περιεχεῖτο πολὺς, φοβούμενοι μὴ ἄπρακτοι ἤκοιεν· οὐ γὰρ ἔτι ἐνεχώρει μένειν διὰ τὸ πλῆθος τῶν ἀπολλυμένων τῷ λιμῷ. 22. Τῇ δὲ ὑστεραίᾳ ἀπήγγελλον οἱ πρέσβεις ἐφ' οἷς οἱ Λακεδαιμόνιοι ποιοῖντο τὴν εἰρήνην· προηγόρει δὲ αὐτῶν Θηραμένης, λέγων ὡς χρὴ πείθεσθαι Λακεδαιμονίοις καὶ τὰ τεῖχη περιαιρεῖν.

ἀντειπόντων δέ τινων αὐτῷ, πολλῶ δὲ πλείονων ξυνε-  
 παινεσάντων, ἔδοξε δέχεσθαι τὴν εἰρήμην. 22. Μετὰ δὲ  
 ταῦτα Λύσανδρός τε κατέπλει ἐς τὸν Πειραιᾶ, καὶ οἱ  
 φυγάδες κατήρσαν, καὶ τὰ τείχη κατέσκαπτον ὑπ' αὐλητρί-  
 δων πολλῇ προθυμίᾳ, νομίζοντες ἐκείνην τὴν ἡμέραν τῇ  
 'Ελλάδι ἄρχειν τῆς ἐλευθερίας.

III. Τῷ δ' ἐπίοντι ἔτει — ἐν ᾧ ἦν Ὀλυμπιάς, ἣ τὸ στά-  
 διον ἐνίκα Κροκίνας Θετταλὸς, Εὐδίου ἐν Σπάρτῃ ἐφορεύ-  
 οντος, Πυθοδώρου δ' ἐν Ἀθήναις ἄρχοντος, ὃν Ἀθηναῖοι,  
 ὅτι ἐν ὀλιγαρχίᾳ ἤρέθη, οὐκ ὀνομάζουσιν, ἀλλ' ἀναρχίαν  
 τὸν ἐνιαυτὸν καλοῦσιν· ἐγένετο δὲ αὕτη ἡ ὀλιγαρχία ὧδε —  
 2. ἔδοξε τῷ δήμῳ τριάκοντα ἄνδρας ἐλεσθαι. οἱ τοὺς πα-  
 τριῶν νόμους ξυγγράψουσι, καθ' οὓς πολιτεύσουσι· καὶ  
 ἤρέθησαν οὗτοι, Πολυύρχης, Κριτίας, Μηλόβιος, Ἴππό-  
 λοχος, Εὐκλείδης, Ἰέρων, Μνησίλοχος, Χρέμων, Θηρα-  
 μένης, Ἀρεσίας, Διοκλῆς, Φαιδρίας, Χαιρέλεως, Ἀναίτιος,  
 Πείσων, Σοφοκλῆς, Ἐρατοσθένης, Χαρικλῆς, Ὀνομακλῆς,  
 Θεόγυις, Δίσχίνης, Θεογένης, Κλεομήδης, Ἐρασίστρατος,  
 Φεῖδων, Δρακοντίδης, Εὐμάθης, Ἀριστοτέλης, Ἴππόμαχος,  
 Μνησιθείδης. 3. Τούτων δὴ πραχθέντων, ἀπέπλει Λύσαν-  
 δρος πρὸς Σάμον· Ἄγις δ' ἐκ τῆς Δεκελείας ἀπαγαγὼν τὸ  
 πέζον στράτευμα, διέλυσε κατὰ πόλεις ἐκάστους. . . .

11. Οἱ δὲ τριάκοντα ἤρέθησαν μὲν ἐπεὶ τύχιστα τὰ  
 μακρὰ τείχη καὶ τὰ περὶ τὸν Πειραιᾶ καθήρεθη· αἰρεθέν-  
 τες δὲ ἐφ' ᾧτε ξυγγράψαι νόμους, καθ' οὓσιν πολιτεύ-  
 σοιντο, τούτους μὲν αἰεὶ ἔμελλον ξυγγράφειν τε καὶ ἀπο-  
 δεικνύναι, βουλὴν δὲ καὶ τὰς ἄλλας ἀρχὰς κατέστησαν, ὡς  
 ἔδοκει αὐτοῖς. 12. Ἐπειτα πρῶτον μὲν, οὓς πάντες ἤδε-  
 σαν ἐν τῇ δημοκρατίᾳ ἀπὸ συκοφαντίας ζῶντας, καὶ τοῖς  
 καλοῖς καὶ ἀγαθοῖς βαρεῖς ὄντας, συλλαμβίνοντες ὑπήγον  
 θανάτου· καὶ ἣ τε βουλὴ ἠδέως αὐτῶν κατεψηφίζετο, οἱ τε

ἄλλοι, ὅσοι ξυνήδεσαν ἑαυτοῖς μὴ ὄντες τοιοῦτοι, οὐδὲν ἤχθοντο. 13. Ἐπει δε ἤρξαντο βουλευέσθαι ὅπως ἂν ἐξείη αὐτοῖς τῇ πόλει χρήσθαι ὅπως βούλουντο, ἐκ τούτου πρῶτον μὲν, πεμφσαντες ἐς Λακεδαίμονα Δισχίνην τε καὶ Ἀριστοτέλην, ἔπεισαν Λύσανδρον φρουροὺς σφίσι ξυμπράξαι ἐλθεῖν, ἕως δὲ, τοὺς πονηροὺς ἐκποδῶν ποιησόμενοι, καταστισαιντο τὴν πολιτείαν· θρεψείν δὲ αὐτοὶ ὑπισχνούντο. ὁ δὲ πεισθεὶς, τοὺς τε φρουροὺς καὶ Καλλίβιον ἀρμοστικὴν ξυνεπραξεν αὐτοῖς πεμφθῆναι.

14. Οἱ δ' ἐπεὶ τὴν φρουρὰν ἔλαβον, τὸν μὲν Καλλίβιον ἐθεράπευον πιση θεραπείᾳ, ὡς πάντα ἐπαινοῖ ἂ πράττειεν· τῶν δὲ φρουρῶν τούτου ξυμπέμποντος αὐτοῖς οὐς ἐβούλουντο, ξυνελάμβανον οὐκέτι τοὺς πονηροὺς τε καὶ ὀλίγου ἀξίους, ἀλλ' ἤδη οὐς ἐνόμιζον ἤκιστα μὲν παρωθουμένους ἀνέχεσθαι, ἀντιπράττειν δὲ τι ἐπιχειροῦντας πλείστους ἂν τοὺς ξυνεθέλοντας λαμβάνειν. 15. Τῷ μὲν οὖν πρώτῳ χρόνῳ ὁ Κριτίας τῷ Θηραμένει ὁμογνώμων τε καὶ φίλος ἦν· ἐπεὶ δὲ αὐτὸς μὲν προπετιῆς ἦν ἐπὶ τὸ πικρὰ ἀποκτείνειν, ἅτε καὶ φυγῶν ὑπὸ τοῦ δήμου, ὁ δὲ Θηραμένης ἀντέκοπτε, λέγων ὅτι οὐκ εἰκὸς εἶη θανατοῦν, εἴ τις ἐτιμᾶτο ὑπὸ τοῦ δήμου, τοὺς δὲ καλοὺς καὶ ἀγαθοὺς μηδὲν κακὸν εἰργάζετο· Ἐπεὶ καὶ ἐγὼ, ἔφη, καὶ σὺ πολλὰ δὴ τοῦ ἀρέσκειν ἕνεκα τῇ πόλει καὶ εἶπομεν καὶ ἐπράξαμεν. 16. Ὁ δὲ (ἔτι γὰρ οἰκείως ἐχρήτο τῷ Θηραμένει) ἀντελεγεν, ὅτι οὐκ ἐγχαροῖ τῶν πλεονεκτεῖν βουλομένοις, μὴ οὐκ ἐκποδῶν ποιείσθαι τοὺς ἰκανωτατοὺς διακωλύειν· Εἰ δὲ, ὅτι τριάκοντά ἐσμεν καὶ οὐχ εἷς, ἡττόν τι οἶει, ὥσπερ τυραννίδος, ταύτης τῆς ἀρχῆς χρήναι ἐπιμελεῖσθαι, εὐήθης εἶ.

17. Ἐπεὶ δὲ, ἀποθνησκόντων πολλῶν καὶ ἀδίκως, πολλοὶ δήλοι ἦσαν ξυνιστάμενοί τε καὶ θαυμάζοντες τί

ἔσοιτο ἡ πολιτεία, πάλιν ἔλεγεν ὁ Θηραμένης, ὅτι, εἰ μὴ τις κοινωνοὺς ἱκανοὺς λήψοιτο τῶν πραγμάτων, ἀδύνατον ἔσοιτο τὴν ὀλιγαρχίαν διαμένειν. 18. ἐκ τούτου μέντοι Κριτίας καὶ οἱ ἄλλοι τριάκοντα, ἤδη φοβούμενοι, καὶ οὐχ ἤκιστα τὸν Θηραμένην, μὴ συρρνεύησαν πρὸς αὐτὸν οἱ πολῖται, καταλέγουσι τρισχιλίους τοὺς μεθέξοντας δὴ τῶν πραγμάτων. 19. ὁ δ' αὖ Θηραμένης καὶ πρὸς ταῦτα ἔλεγεν, ὅτι ἄτοπον δοκοίη ἑαυτῷ εἶναι, τὸ πρῶτον μὲν βουλομένους τοὺς βελτίστους τῶν πολιτῶν κοινωνοὺς ποιήσασθαι τρισχιλίους, ὥσπερ τὸν ἀριθμὸν τούτου ἔχοντά τινα ἀνάγκην καλοὺς καὶ ἀγαθοὺς εἶναι, καὶ οὐτ' ἔξω τούτων σπουδαίους, οὐτ' ἐντὸς τούτων πονηροὺς οἷόν τε εἶη γενέσθαι. Ἐπειτα δ', ἔφη, ὁρῶ ἔγωγε δύο ὑμᾶς τὰ ἐναντιώτατα πρῦπτοντας, βιαίαν τε τὴν ἀρχὴν καὶ ἥττονα τῶν ἀρχομένων κατασκευαζομένους. 20. Ὁ μὲν ταῦτ' ἔλεγεν. οἱ δ' ἐξέτασιν ποιήσαντες τῶν μὲν τρισχιλίων ἐν τῇ ἀγορᾷ, τῶν δὲ ἔξω τοῦ καταλόγου ἄλλων ἀλλαχοῦ, ἔπειτα κελεύσαντες ἐπὶ τὰ ὄπλα ἐν ᾧ ἐκεῖνοι ἀπεληλύθεσαν, πέμψαντες τοὺς φρουροὺς καὶ τῶν πολιτῶν τοὺς ὁμογνώμονας αὐτοῖς, τὰ ὄπλα πάντων, πλὴν τῶν τρισχιλίων, παρείλοντο· καὶ ἀνακομίσαντες ταῦτα ἐς τὴν ἀκρόπολιν, ξυνίθησαν ἐν τῷ ναῷ.

21. Τούτων δὲ γενομένων, ὡς ἐξὸν ἤδη ποιεῖν αὐτοῖς ὅτι βούλοιντο, πολλοὺς μὲν ἔχθρας ἕνεκα ἀπέκτεινον, πολλοὺς δὲ χρημάτων. ἔδοξε δ' αὐτοῖς, ὅπως ἔχοιεν καὶ τοῖς φρουροῖς χρήματα διδόναι, καὶ τῶν μετοίκων ἕνα ἕκαστον λαβεῖν καὶ αὐτοὺς μὲν ἀποκτείνειν, τὰ δὲ χρήματα αὐτῶν ἀποσημῆνασθαι. 22. Ἐκέλευον δὲ καὶ τὸν Θηραμένην λαβεῖν ὄντινα βούλοιο. ὁ δ' ἀπεκρίνατο· Ἄλλ' οὐ δοκεῖ μοι, ἔφη, καλὸν εἶναι, φάσκοντας βελτίστους εἶναι, ἀδικώτερα τῶν συκοφαντῶν ποιεῖν. ἐκεῖνοι μὲν γὰρ, παρ' ὧν χρήματα λαμβάνοιεν, ζῆν εἶων· ἡμεῖς δὲ ἀποκτενοῦμεν



δὲ εἰρήνη ἐγένετο, πείσας τὴν αὐτοῦ πόλιν ὡς οἱ Θράκες ἀδικοῦσι τοὺς Ἕλληνας καὶ διαπραξάμενος ὡς ἰδύνατο παρὰ τῶν ἐφόρων ἐξέπλει ὡς πολεμήσων τοῖς ὑπὲρ Χερρονήσου καὶ Περίνθου Θραξίν. 3. ἐπεὶ δὲ μεταγυρόντες πῶς οἱ ἔφοροι ἤδη ἔξω ὄντος αὐτοῦ ἀποστρέφειν αὐτὸν ἐπειρῶντο ἐξ Ἴσθμοῦ, ἐνταῦθα οὐκέτι πείθεται, ἀλλ' ᾤχετο πλέων εἰς Ἑλλίσποντον. 4. ἐκ τούτου καὶ ἐθανατώθη ὑπὸ τῶν ἐν τῇ Σπάρτῃ τελῶν ὡς ἀπειθῶν. ἤδη δὲ φυγὰς ὦν ἔρχεται πρὸς Κύρον, καὶ ὁποίοις μὲν λόγοις ἔπεισε Κύρον ἄλλη γέγραπται, δίδωσι δὲ αὐτῷ Κύρος μυρίους δαρεικούς. 5. ὁ δὲ λαβὼν οὐκ ἐπὶ ῥαθυμίαν ἐτρέπετο, ἀλλ' ὑπὸ τούτων τῶν χρημάτων συλλέξας στρατεύμα ἐπολέμει τοῖς Θραξί, καὶ μάχῃ τε ἐνίκησε καὶ ἀπὸ τούτου δὴ ἔφερε καὶ ἤγε τούτους καὶ πολεμῶν διεγένετο μέχρι Κύρος ἐδείθη τοῦ στρατεύματος· τότε δὲ ἀπῆλθεν ὡς σὺν ἐκείνῳ αὐ πολεμήσων. 6. ταῦτα οὖν φιλοπολέμου μοι δοκεῖ ἀνδρὸς ἔργα εἶναι, ὅστις ἐξὸν μὲν εἰρήνην ἔχειν ἄνευ αἰσχύνης καὶ βλάβης αἰρεῖται πολεμεῖν, ἐξὸν δὲ ῥαθυμεῖν βούλεται πονεῖν ὥστε πολεμεῖν, ἐξὸν δὲ χρήματα ἔχειν ἀκινδύνως αἰρεῖται πολεμῶν μείονα ταῦτα ποιεῖν· ἐκείνος δὲ ὥσπερ εἰς παιδικὰ ἢ εἰς ἄλλην τινὰ ἡδονὴν ἤθελε δαπανᾶν εἰς πόλεμον. οὕτω μὲν φιλοπόλεμος ἦν. 7. πολεμικὸς δὲ αὐ ταύτῃ ἐδόκει εἶναι ὅτι φιλοκίνδυνός τε ἦν καὶ ἡμέρας καὶ νυκτὸς ἄγων ἐπὶ τοὺς πολεμίους καὶ ἐν τοῖς δεινοῖς φρόνιμος, ὡς οἱ παρόντες πανταχοῦ πάντες ὡμολόγουν. 8. καὶ ἄρχικὸς δ' ἐλέγετο εἶναι ὡς δυνατὸν ἕκ τοῦ τοιούτου τρόπου οἶον κἀκείνος εἶχεν. ἱκανὸς μὲν γὰρ ὡς τις καὶ ἄλλος φροντίζειν ἦν ὅπως ἔχοι ἢ στρατιὰ αὐτῷ τὰ ἐπιτήδεια καὶ παρασκευάζειν ταῦτα, ἱκανὸς δὲ καὶ ἐμποιεῖσαι τοῖς παροῦσιν ὡς πειστέον εἶη Κλεάρχω. 9. τούτο δ' ἐποίει ἐκ τοῦ χαλεπὸς εἶναι· καὶ γὰρ ὄραν στυγνὸς ἦν καὶ τῇ φωνῇ τραχὺς, ἐκόλαζε τε αἰὲ ἰσχυρῶς, καὶ ὀργῇ ἐνίοτε, ὡς καὶ αὐτῷ μεταμέλειν

ἔσθ' ὅτε. καὶ γνώμη δ' ἐκόλαζεν· ἀκολάστου γὰρ στρατεύματος οὐδὲν ἠγεῖτο ὄφελος εἶναι, 10. ἀλλὰ καὶ λέγειν αὐτὸν ἔφασαν ὡς δέοι τὸν στρατιώτην φοβεῖσθαι μᾶλλον τὸν ἄρχοντα ἢ τοὺς πολεμίους, εἰ μέλλοι ἢ φυλακὰς φυλάξειν ἢ φίλων ἀφέξεσθαι ἢ ἀπροφασίστως ἵναι πρὸς τοὺς πολεμίους. 11. ἐν μὲν οὖν τοῖς δεινοῖς ἤθελον αὐτοῦ ἀκούειν σφόδρα καὶ οὐκ ἄλλον ἠροῦντο οἱ στρατιῶται· καὶ γὰρ τὸ στυγνὸν τότε φαιδρὸν αὐτοῦ ἐν τοῖς προσώποις ἔφασαν φαίνεσθαι καὶ τὸ χαλεπὸν ἐρρωμένον πρὸς τοὺς πολεμίους ἐδόκει εἶναι, ὥστε σωτήριον, οὐκέτι χαλεπὸν ἐφαίνετο· 12. ὅτε δ' ἔξω τοῦ δεινοῦ γένοιτο καὶ ἐξείη πρὸς ἄλλον ἀρχομένους ἀπιέναι, πολλοὶ αὐτὸν ἀπέλειπον· τὸ γὰρ ἐπίχαρι οὐκ εἶχεν, ἀλλ' αἰεὶ χαλεπὸς ἦν καὶ ὠμός· ὥστε διέκειντο πρὸς αὐτὸν οἱ στρατιῶται ὡσπερ παῖδες πρὸς διδύσκαλον. 13. καὶ γὰρ οὖν φιλία μὲν καὶ εὐνοία ἐπομένους οὐδέποτε εἶχεν· οὔτινες δὲ ἢ ὑπὸ πόλεως τεταγμένοι ἢ ὑπὸ τοῦ δεῖσθαι ἢ ἄλλῃ τινὶ ἀνάγκῃ κατεχόμενοι παρεῖησαν αὐτῷ, σφόδρα πειθόμενοι ἐχρήτο. 14. ἐπεὶ δὲ ἤρξαντο νικᾶν σὺν αὐτῷ τοὺς πολεμίους, ἤδη μεγάλα ἦν τὰ χρησίμους ποιοῦντα εἶναι τοὺς σὺν αὐτῷ στρατιώτας· τό τε γὰρ πρὸς τοὺς πολεμίους θαρραλέως ἔχειν παρῆν καὶ τὸ τὴν παρ' ἐκείνου τιμωρίαν φοβεῖσθαι αὐτοὺς εὐτάκτους ἐποίει. 15. τοιοῦτος μὲν δὴ ἄρχων ἦν· ἄρχεσθαι δὲ ὑπὸ ἄλλων οὐ μάλα ἐθέλειν ἐλέγετο. ἦν δὲ ὅτε ἐτελευτα ἄμφι τὰ πεντήκοντα ἔτη. 16. Πρόξενος δὲ ὁ Βοιωτίας εὐθύς μὲν μειρίκιον ὦν ἐπεθύμει γενέσθαι ἀνὴρ τὰ μεγάλα πρῦπτειν ἱκανός· καὶ διὰ ταύτην τὴν ἐπιθυμίαν ἔδωκε Γοργία ἀργύριον τῷ Λεοντίνῳ. 17. ἐπεὶ δὲ συνεγένετο ἐκείνῳ, ἱκανὸς νομίσας ἤδη εἶναι καὶ ἄρχειν καὶ φίλος ὦν τοῖς πρώτοις μὴ ἠττᾶσθαι εὐεργετῶν, ἦλθεν εἰς ταύτας τὰς σὺν Κύρῳ πράξεις· καὶ ᾤετο κτήσεσθαι ἐκ τούτων ὄνομα μέγα καὶ δύναμιν μεγάλην καὶ χρήματα πολλά· 18. τοσούτων δ' ἐπιθυμῶν σφόδρα ἐνδηλον αὐτῷ καὶ τοῦ-

το εἶχεν ὅτι τούτων οὐδὲν ἂν θέλοι κτᾶσθαι μετὰ ἀδικίας, ἀλλὰ σὺν τῷ δικαίῳ καὶ καλῷ ᾤετο δεῖν τούτων τυγχάνειν, ἄνευ δὲ τούτων μὴ. 19. ἄρχειν δὲ καλῶν μὲν κάγαθῶν δυνατὸς ἦν· οὐ μέντοι οὐτ' αἰδῶ τοῖς στρατιώταις ἑαυτοῦ οὔτε φόβον ἰκανὸς ἐμποιῆσαι, ἀλλὰ καὶ ἠσχύνετο μᾶλλον τοὺς στρατιώτας ἢ οἱ ἀρχόμενοι ἐκείνων· καὶ φοβούμενος μᾶλλον ἦν φανερὸς τὸ ἀπεχθάνεσθαι τοῖς στρατιώταις ἢ οἱ στρατιῶται τὸ ἀπιστεῖν ἐκείνῳ. 20. ᾤετο δὲ ἀρκεῖν πρὸς τὸ ἀρχικὸν εἶναι καὶ δοκεῖν τὸν μὲν κυλῶς ποιοῦντα ἐπαινεῖν, τὸν δὲ ἀδικοῦντα μὴ ἐπαινεῖν. τοιγαροῦν αὐτῷ οἱ μὲν καλοὶ τε κάγαθοὶ τῶν συνόντων εὖνοι ἦσαν, οἱ δὲ ἄδικοι ἐπεβούλευον ὡς εὐμεταχειρίστω ὄντι. ὅτε δὲ ἀπέθνησκεν ἦν ἑτῶν ὡς τριάκοντα.

21. Μένων δὲ ὁ Θετταλὸς δῆλος ἦν ἐπιθυμῶν μὲν πλουτεῖν ἰσχυρῶς, ἐπιθυμῶν δὲ ἄρχειν, ὅπως πλείω λαμβάνοι, ἐπιθυμῶν δὲ τιμᾶσθαι, ἵνα πλείω κερδαίνοι· φίλος τε ἐβούλετο εἶναι τοῖς μέγιστον δυναμένοις, ἵνα ἀδικῶν μὴ διδοίῃ δίκην. 22. ἐπὶ δὲ τὸ κατεργάζεσθαι ὧν ἐπιθυμοίῃ συντομωτάτην ᾤετο ὁδὸν εἶναι διὰ τοῦ ἐπιiorκεῖν τε καὶ ψεύδεσθαι καὶ ἔξαπατᾶν· τὸ δ' ἀπλοῦν καὶ ἀληθὲς τὸ αὐτὸ τῷ ἡλιθίῳ εἶναι. 23. στέργων δὲ φανερὸς μὲν ἦν οὐδένα, ὅτῳ δὲ φαίῃ φίλος εἶναι, τούτῳ ἔνδηλος ἐγίγνετο ἐπιβουλεύων. καὶ πολεμίον μὲν οὐδενὸς κατεγέλα, τῶν δὲ συνόντων πάντων ὡς καταγελῶν αἰεὶ διελέγετο. 24. καὶ τοῖς μὲν τῶν πολεμίων κτήμασιν οὐκ ἐπεβούλευε· χαλεπὸν γὰρ ᾤετο εἶναι τὰ τῶν φυλαττομένων λαμβάνειν· τὰ δὲ τῶν φίλων μόνος ᾤετο εἰδέναι ῥᾶστον ὃν ἀφύλακτα λαμβάνειν. 25. καὶ ὅσους μὲν αἰσθάνοιτο ἐπιόρκους καὶ ἀδίκους ὡς εὖ ὀπλισμένους ἐφοβεῖτο, τοῖς δ' ὁσίοις καὶ ἀλήθειαν ἀσκούσιν ὡς ἀνάνδρους ἐπειράτο χρῆσθαι. 26. ὥσπερ δὲ τις ἀγάλλεται ἐπὶ θεοσεβείᾳ καὶ ἀληθείᾳ καὶ δικαιοσύνῃ, οὕτω Μένων ἠγάλλετο τῷ ἔξαπατᾶν δύνασθαι, τῷ πλάσασθαι ψευδῆ, τῷ φίλους

διαγελᾶν· τὸν δὲ μὴ πανούργον τῶν ἀπαιδευτῶν ἀεὶ ἐνόμιζεν εἶναι. καὶ παρ' οἷς μὲν ἐπεχείρει πρωτεύειν φιλία, διαβάλλων τοὺς πρώτους τούτους ᾤετο δεῖν κτήσασθαι. 27. τὸ δὲ πειθομένους τοὺς στρατιώτας παρέχεσθαι ἐκ τοῦ συναδικεῖν αὐτοῖς ἐμηχανᾶτο. τιμᾶσθαι δὲ καὶ θεραπεύεσθαι ἤξιον ἐπιδεικνύμενος ὅτι πλείστα δύναίτο καὶ ἐθέλοι ἂν ἀδικεῖν. εὐεργεσίαν δὲ κατέλεγεν, ὅποτε τις αὐτοῦ ἀφίστατο, ὅτι χρώμενος αὐτῷ οὐκ ὑπῴλεσεν αὐτόν. 28. καὶ τὰ μὲν δὴ ἀφανῆ ἔξεστι περὶ αὐτοῦ ψεύδεσθαι, ἃ δὲ πάντες ἴσασι τὰδ' ἐστί. παρὰ Ἀριστίππῳ μὲν ἔτι ὠραῖος ὢν στρατηγεῖν διεπράξατο τῶν ξένων, Ἀριαίῳ δὲ βαρβάρῳ ὄντι, ὅτι μειρακίους καλοῖς ἤδετο, οἰκειότατος ἔτι ὠραῖος ὢν ἰγένετο, αὐτὸς δὲ παιδικὰ εἶχε Θαρύπαν ἀγένειος ὢν γενειῶντα. 29. ἀποθνησκόντων δὲ τῶν συστρατῆγων ὅτι ἐστράτευσαν ἐπὶ βασιλέα σὺν Κύρῳ, ταῦτα πεποικῶς οὐκ ἀπέθανε, μετὰ δὲ τὸν τῶν ἄλλων θάνατον στρατηγῶν τιμωρηθεὶς ὑπὸ βασιλέως ἀπέθανεν, οὐχ ὥσπερ Κλέαρχος καὶ οἱ ἄλλοι στρατηγοὶ ἀποτμηθέντες τὰς κεφαλὰς, ὥσπερ τάχιστος θάνατος δοκεῖ εἶναι, ἀλλὰ ζῶν αἰκισθεὶς ἐνιαυτὸν ὡς πονηρὸς λέγεται τῆς τελευταίας τυχῆν.

30. Ἀγίας δὲ ὁ Ἀρκύς καὶ Σωκράτης ὁ Ἀχαιὸς καὶ τούτῳ ἀπεθανέτην. τούτων δὲ οὐθ' ὡς ἐν πολέμῳ κακῶν οὐδεὶς κατεγέλα οὐτ' εἰς φιλίαν αὐτοὺς ἐμίμφετο. ἦστην δὲ ἄμφω ἄμφι τὰ πέντε καὶ τριάκοντα ἔτη ἀπὸ γενεᾶς.

## II. FALL AND RESTORATION OF ATHENS.

[Hellenica, II.]

II. 3. Ἐν δὲ ταῖς Ἀθήναις, τῆς Παράλου ἀφικομένης νυκτὸς, ἐλέγετο ἡ ξυμφορὰ, καὶ ἡ οἰμωγὴ ἐκ τοῦ Πειραιῶς διὰ τῶν μακρῶν τειχῶν εἰς ἄστυ διήκεν, ὁ ἕτερος τῷ ἑτέρῳ παραγγέλλων· ὥστ' ἐκείνης τῆς νυκτὸς οὐδεὶς ἐκοιμήθη, οὐ

μόνον τους ἀπολωλότας πενθοῦντες, ἀλλὰ πολὺ μᾶλλον ἔτι αὐτοὶ ἑαυτοὺς, πείσεσθαι νομίζοντες οἷα ἐποίησαν Μηλίουσ τε Λακεδαιμονίων ὑποίκους ὄντας, κρατήσαντες πολιορκία, καὶ Ἰστιαίας, καὶ Σκιωναίους, καὶ Τορωναίους, καὶ Αἰγινήτας, καὶ ἄλλους πολλοὺς τῶν Ἑλλήνων. 4. τῇ δ' ὕστεραία ἐκκλησίαν ἐποίησαν, ἐν ᾗ ἔδοξε τοὺς τε λιμένας ὑποχῶσαι πλὴν ἐνὸς, καὶ τὰ τεῖχη εὐτρεπίζειν, καὶ φύλακας ἐφιστάναι, καὶ τᾶλλα πάντα ὡς ἐς πολιορκίαν παρασκευάζειν τὴν πόλιν. Καὶ οὗτοι μὲν περὶ ταῦτα ἦσαν.

5. Λύσανδρος δ' ἐκ τοῦ Ἑλλησπόντου ναυσὶ διακοσίαις ἀφικόμενος εἰς Λέσβον, κατεσκευάσατο τὴν τε ἄλλαν πόλιν ἐν αὐτῇ, καὶ Μιτυλήνην· εἰς δὲ τὰ ἐπὶ Θράκης χωρία ἔπεμψε δέκα τριήρεις ἔχοντα Ἐτεόνικον, ὃς τὰ ἐκεῖ πάντα πρὸς Λακεδαιμονίους μετέστησεν. 6. εὐθύς δὲ καὶ ἡ ἄλλη Ἑλλὰς ἀφειστήκει Ἀθηναίων μετὰ τὴν ναυμαχίαν, πλὴν Σαμίων. οὗτοι δὲ, σφαγῆς τῶν γνωρίμων ποιήσαντες, κατεῖχον τὴν πόλιν. 7. Λύσανδρος δὲ μετὰ ταῦτα ἔπεμψε πρὸς Ἀγίν τε εἰς Δεκέλειαν καὶ εἰς Λακεδαίμονα, ὅτι προσπλεῖ σὺν διακοσίαις ναυσὶ. Λακεδαιμόνιοι δὲ ἐξήρσαν πανδημεῖ, καὶ οἱ ἄλλοι Πελοποννήσιοι, πλὴν Ἀργείων, παραγγείλαντος τοῦ ἐτέρου Λακεδαιμονίων βασιλέως, Πausανίου. 8. ἐπεὶ δὲ ἅπαντες ἠθροίσθησαν, ἀναλαβὼν αὐτοὺς, πρὸς τὴν πόλιν ἐστρατοπέδευσεν ἐν τῇ Ἀκαδημίᾳ, τῷ καλουμένῳ γυμνασίῳ. 9. Λύσανδρος δὲ, ἀφικόμενος πρὸς Αἰγίναν, ἀπέδωκε τὴν πόλιν Αἰγινήταις, ὅσους ἐδύνατο πλείστους ἀθροίσας αὐτῶν· ὡς δ' αὐτῶς καὶ Μηλίοις, καὶ τοῖς ἄλλοις ὅσοι τῆς αὐτῶν ἐστέροντο. μετὰ δὲ τοῦτο δηρώσας Σαλαμίνα, ὠρμίσατο πρὸς τὸν Πειραιᾶ ναυσὶ πενήκοντα καὶ ἑκατὸν, καὶ τὰ πλοῖα εἶργε τοῦ εἰσπλου.

10. Οἱ δ' Ἀθηναῖοι, πολιορκούμενοι κατὰ γῆν καὶ κατὰ θάλατταν, ἠπόρουσαν τί χρῆ ποιεῖν, οὔτε νέων οὔτε συμμά-

χων αὐτοῖς ὄντων, οὔτε σίτου· ἐνόμιζον δ' οὐδεμίαν εἶναι  
 σωτηρίαν τοῦ μὴ παθεῖν ἅ οὐ τιμωρούμενοι ἐποίησαν, ἀλλὰ  
 διὰ τὴν ὕβριν ἠδίκουν ἀνθρώπους μικροπολίτας, οὐδ' ἐπὶ  
 μιᾷ αἰτίᾳ ἑτέρα ἢ ὅτι ἐκείνοις συνεμίχουν. 11. διὰ  
 ταῦτα τοὺς ἀτίμους ἐπιτίμους ποιήσαντες, ἐκάρτέρουν· καὶ  
 ἀποθνησκόντων ἐν τῇ πόλει λιμῶ πολλῶν, οὐ διελέγοντο  
 περὶ διαλλαγῆς. Ἐπεὶ δὲ παντελῶς ἤδη ὀσίτος ἐπελελοί-  
 πει, ἔπεμψαν πρέσβεις παρὰ Ἁγιν, βουλόμενοι ξύμμαχοι  
 εἶναι Λακεδαιμονίους, ἔχοντες τὰ τείχη καὶ τὸν Πειραιᾶ,  
 καὶ ἐπὶ τούτοις ξυνηθήκας ποιείσθαι. 12. ὁ δὲ αὐτοὺς ἐς  
 Λακεδαίμονα ἐκέλευεν ἰέναι· οὐ γὰρ εἶναι κύριος αὐτός.  
 ἐπεὶ δ' ἀπήγγειλαν οἱ πρέσβεις ταῦτα τοῖς Ἀθηναίοις,  
 ἔπεμψαν αὐτοὺς ἐς Λακεδαίμονα. 13. οἱ δ' ἐπεὶ ἦσαν ἐν  
 Σελλασίᾳ, πλησίον τῆς Λακωνικῆς, καὶ ἐπύθοντο αὐτῶν οἱ  
 Ἐφοροὶ ἅ ἔλεγον, ὄντα οἰᾶ περ καὶ πρὸς Ἁγιν, αὐτόθεν  
 αὐτοὺς ἐκέλευον ἀπιέναι, καὶ, εἴ τι δέονται εἰρήνης, κύλλιον  
 ἦκειν βουλευσαμένους. 14. Οἱ δὲ πρέσβεις ἐπεὶ ἦκον  
 οἴκαδε, καὶ ἀπήγγειλαν ταῦτα ἐς τὴν πόλιν, ἀθυμία ἐνέπεσε  
 πᾶσιν· ᾤοντο γὰρ ἀνδραποδισθήσεσθαι, καὶ, ἕως ἂν πέμ-  
 πωσιν ἑτέρους πρέσβεις, πολλοὺς τῷ λιμῷ ἀπολείσθαι.  
 15. περὶ δὲ τῶν τειχῶν τῆς καθαιρέσεως οὐδεὶς ἐβούλετο  
 ξυμβουλεύειν· Ἀρχέστρατος γὰρ, εἰπὼν ἐν τῇ βουλῇ  
 Λακεδαιμονίοις κράτιστον εἶναι ἐφ' οἷς προεκαλοῦντο  
 εἰρήνην ποιείσθαι, ἐδέθη· (προεκαλοῦντο δὲ τῶν μακρῶν  
 τειχῶν ἐπὶ δέκα σταδίου καθελεῖν ἐκάτερον·) ἐγένετο δὲ  
 ψήφισμα μὴ ἐξεῖναι περὶ τούτων ξυμβουλεύειν.

16. Τοιούτων δὲ ὄντων, Θηραμένης εἶπεν ἐν ἐκκλησίᾳ,  
 ὅτι, εἰ βούλονται αὐτὸν πέμψαι παρὰ Λύσανδρον, εἰδὼς  
 ἤξει Λακεδαιμονίους πότερον ἔξανδραποδίσασθαι τὴν πόλιν  
 βουλόμενοι ἀντέχουσι περὶ τῶν τειχῶν, ἢ πίστεως ἕνεκα.  
 πεμφθεὶς δὲ διέτριβε παρὰ Λυσάνδρῳ τρεῖς μῆνας καὶ

πλείω, ἐπιτηρῶν ὅποτε Ἀθηναῖοι ἔμελλον, διὰ τὸ ἐπιλελοιπένας τὸν σίτον ἅπαντα, ὅτι τις λέγοι ὁμολογήσειν. 17. ἐπεὶ δὲ ἦκε τῷ τετάρτῳ μηνί, ἀπήγγειλεν ἐν ἐκκλησίᾳ ὅτι αὐτὸν Λύσανδρος τέως μὲν κατέχοι, εἶτα κελεύει ἐς Λακεδαίμονα ἰέναι· οὐ γὰρ εἶναι κύριος ὧν ἐρωτῶτο ὑπ' αὐτοῦ, ἀλλὰ τοὺς Ἐφόρους. μετὰ ταῦτα ἠρέθη πρεσβυτῆς ἐς Λακεδαίμονα αὐτοκράτωρ δέκατος αὐτός.

18. Λύσανδρος δὲ τοῖς Ἐφόροις ἐπεμψεν ἀγγελοῦντα μετ' ἄλλων Λακεδαιμονίων Ἀριστοτέλην, φυγῦδα Ἀθηναῖον ὄντα, ὅτι ἀποκρίναιτο Θηραμένει ἐκείνους κυρίους εἶναι εἰρήνης καὶ πολέμου. 19. Θηραμένης δὲ καὶ οἱ ἄλλοι πρέσβεις, ἐπεὶ ἦσαν ἐν Σελλασίᾳ, ἐρωτῶμενοι ἐπὶ τίνι λόγῳ ἦκοιεν, εἶπον ὅτι αὐτοκράτορες περὶ εἰρήνης. μετὰ ταῦτα οἱ Ἐφοροὶ καλεῖν ἐκέλευον. ἐπεὶ δ' ἦκον, ἐκκλησίαν ἐποίησαν, ἐν ἣ ἀντέλεγον Κορίνθιοι καὶ Θηβαῖοι μάλιστα, πολλοὶ δὲ καὶ ἄλλοι τῶν Ἑλλήνων, μὴ σπένδεσθαι Ἀθηναίοις, ἀλλ' ἐξαιρεῖν. / 20. Λακεδαιμόνιοι δὲ οὐκ ἔφασαν πόλιν Ἑλληνίδα ἀνδραποδιεῖν, μέγα ἀγαθὸν εἰργασμένην ἐν τοῖς μεγίστοις κινδύνοις γενομένης τῇ Ἑλλάδι· ἀλλ' ἐποιούντο εἰρήνην, ἐφ' ᾗ τὰ τε μακρὰ τεῖχη καὶ τὸν Πειραιᾶ καθελόντας, καὶ τὰς ναῦς πλὴν δώδεκα παραδόντας, καὶ τοὺς φυγῦδας καθέντας, τὸν αὐτὸν ἐχθρὸν καὶ φίλον νομίζοντας, Λακεδαιμονίους ἔπεσθαι καὶ κατὰ γῆν καὶ κατὰ θύλατταν, ὅποι ἂν ἰγῶνται. 21. Θηραμένης δὲ καὶ οἱ σὺν αὐτῷ πρέσβεις ἐπανεφέροντο ταῦτα ἐς τὴν Ἀθήνας. εἰσιόντας δ' αὐτοὺς ὄχλος περιεχεῖτο πολὺς, φοβούμενοι μὴ ἄπρακτοι ἦκοιεν· οὐ γὰρ ἔτι ἐνεχώρει μένειν διὰ τὸ πλῆθος τῶν ἀπολλυμένων τῷ λιμῷ. 22. Τῇ δὲ ὑστεραῖα ἀπήγγελλον οἱ πρέσβεις ἐφ' οἷς οἱ Λακεδαιμόνιοι ποιοῦντο τὴν εἰρήνην· προηγόρει δὲ αὐτῶν Θηραμένης, λέγων ὡς χρὴ πείθεσθαι Λακεδαιμονίους καὶ τὰ τεῖχη περιαιρεῖν.

ἀντειπόντων δέ τινων αὐτῷ, πολλῶ δὲ πλειόνων ξυνεπαινεσάντων, ἔδοξε δέχεσθαι τὴν εἰρήνην. 23. Μετὰ δὲ ταῦτα Λύσανδρος τε κατέπλει ἐς τὸν Πειραιᾶ, καὶ οἱ φυγάδες κατήρσαν, καὶ τὰ τεῖχη κατέσκαπτον ὑπ' αὐλητρίδων πολλῇ προθυμίᾳ, νομίζοντες ἐκείνην τὴν ἡμέραν τῇ Ἑλλάδι ἄρχειν τῆς ἐλευθερίας.

III. Τῷ δ' ἐπίοντι ἔτει— ἐν ᾧ ἦν Ὀλυμπιάς, ἣ τὸ στάδιον ἐνίκα Κροκίνας Θετταλὸς, Εὐδίου ἐν Σπύρτῃ ἐφορεύοντος, Πυθοδώρου δ' ἐν Ἀθήναις ἄρχοντος, ὃν Ἀθηναῖοι, ὅτι ἐν ὀλιγαρχίᾳ ἤρέθη, οὐκ ὀνομάζουσιν, ἀλλ' ἀναρχίαν τὸν ἐνιαυτὸν καλοῦσιν· ἐγένετο δὲ αὕτη ἡ ὀλιγαρχία ὡδε— 2. ἔδοξε τῷ δῆμῳ τριάκοντα ἄνδρας ἐλεσθαι. οὗ τῶν πατρῴους νόμους ξυγγράψουσι, καθ' οὓς πολιτεύσουσι· καὶ ἤρέθησαν οὗτοι, Πολυύρχης, Κριτίας, Μηλόβιος, Ἴππόλοχος, Εὐκλείδης, Ἰέρων, Μνησίλοχος, Χρέμων, Θηραμένης, Ἀρεσίας, Διοκλῆς, Φαιδρίας, Χαιρέλεως, Ἀναίτιος, Πείσων, Σοφοκλῆς, Ἐρατοσθένης, Χαρικλῆς, Ὀνομακλῆς, Θεόγυις, Αἰσχίνης, Θεογένης, Κλεομήδης, Ἐρασίστρατος, Φεῖδων, Δρακοντίδης, Εὐμάθης, Ἀριστοτέλης, Ἴππόμενος, Μνησιθείδης. 3. Τούτων δὲ πραχθέντων, ἀπέπλει Λύσανδρος πρὸς Σάμον· Ἄγις δ' ἐκ τῆς Δεκελείας ἀπαγαγὼν τὸ πεζὸν στράτευμα, διέλυσε κατὰ πόλεις ἐκάστους. . . .

11. Οἱ δὲ τριάκοντα ἤρέθησαν μὲν ἐπεὶ τίχιστα τὰ μακρὰ τεῖχη καὶ τὰ περὶ τὸν Πειραιᾶ καθήρεθη· αἰρεθέντες δὲ ἐφ' ᾧτε ξυγγράψαι νόμους, καθ' οὓσιν πολιτεύσονται, τούτους μὲν αἰεὶ ἔμελλον ξυγγράφειν τε καὶ ἀποδεικνύειν, βουλὴν δὲ καὶ τὰς ἄλλας ἀρχὰς κατέστησαν, ὡς ἔδοκει αὐτοῖς. 12. Ἐπειτα πρῶτον μὲν, οὓς πάντες ἤδεσαν ἐν τῇ δημοκρατίᾳ ἀπὸ συκοφαντίας ζῶντας, καὶ τοῖς καλοῖς καὶ ἀγαθοῖς βαρεῖς ὄντας, συλλαμβάνοντες ὑπήγον θανάτου· καὶ ἣ τε βουλὴ ἠδέως αὐτῶν κατεψηφίζετο, οἱ τε



ἄλλοι, ὅσοι ξυνήδεσαν ἑαυτοῖς μὴ ὄντες τοιοῦτοι, οὐδὲν ἤχθοντο. 13. Ἐπει δὲ ἤρξαντο βουλευέσθαι ὅπως ἂν ἐξείη αὐτοῖς τῇ πόλει χρῆσθαι ὅπως βούλουτο, ἐκ τούτου πρῶτον μὲν, πεμφσαντες ἐς Λακεδαιμόνα Λισχίνην τε καὶ Ἀριστοτέλην, ἔπεισαν Λύσανδρον φρουροὺς σφίσι ξυμπράξαι ἐλθεῖν, ἕως δὲ, τοὺς πονηροὺς ἐκποδὼν ποιησάμενοι, καταστισαιντο τὴν πολιτείαν· θρεψείν δὲ αὐτοὶ ὑπισχυοῦντο. ὁ δὲ πεισθεὶς, τοὺς τε φρουροὺς καὶ Καλλίβιον ἀρμοστήν ξυνεπραξεν αὐτοῖς πεμφθῆναι.

14. Οἱ δ' ἐπεὶ τὴν φρουρὰν ἔλαβον, τὸν μὲν Καλλίβιον ἐθεράπευον πιση θεραπείᾳ, ὡς πάντα ἐπαινοῖ ἂ πράττοιεν· τῶν δὲ φρουρῶν τούτου ξυμπέμποντος αὐτοῖς οὐς ἐβούλουτο, ξυνελάμβανον οὐκέτι τοὺς πονηροὺς τε καὶ ὀλίγου ἀξίους, ἀλλ' ἤδη οὐς ἐνόμιζον ἤκιστα μὲν παρωθουμένους ἀνέχεσθαι, ἀντιπρῦττειν δέ τι ἐπιχειροῦντας πλείστους ἂν τοὺς ξυνεθέλοντας λαμβάνειν. 15. Τῷ μὲν οὖν πρώτῳ χρόνῳ ὁ Κριτίας τῷ Θηραμένει ὁμογνώμων τε καὶ φίλος ἦν· ἐπεὶ δὲ αὐτὸς μὲν προπετής ἦν ἐπὶ τὸ πικρὸν ἀποκτείνειν, ἅτε καὶ φυγῶν ὑπὸ τοῦ δήμου, ὁ δὲ Θηραμένης ἀντέκοπτε, λέγων ὅτι οὐκ εἰκὸς εἶη θανατοῦν, εἴ τις ἐτιμᾶτο ὑπὸ τοῦ δήμου, τοὺς δὲ καλοὺς καὶ ἀγαθοὺς μηδεὶν κακὸν εἰργάζετο· Ἐπεὶ καὶ ἐγὼ, ἔφη, καὶ σὺ πολλὰ δὴ τοῦ ἀρέσκειν ἕνεκα τῇ πόλει καὶ εἶπομεν καὶ ἐπράξαμεν. 16. Ὁ δὲ (ἔτι γὰρ οἰκείως ἐχρήτο τῷ Θηραμένει) ἀντελεγεν, ὅτι οὐκ ἐγχαροίη τοῖς πλεονεκτεῖν βουλομένοις, μὴ οὐκ ἐκποδὼν ποιείσθαι τοὺς ἰκανωτατοὺς διακωλύειν· Εἰ δὲ, ὅτι τριάκοντά ἐσμεν καὶ οὐχ εἷς, ἡττόν τι οἶει, ὥσπερ τυραννίδος, ταύτης τῆς ἀρχῆς χρῆναι ἐπιμελείσθαι, εὐίθης εἶ.

17. Ἐπεὶ δὲ, ἀποθνησκόντων πολλῶν καὶ ἀδίκως, πολλοὶ δῆλοι ἦσαν ξυνιστάμενοί τε καὶ θαυμάζοντες τί

ἔσοιτο ἡ πολιτεία, πάλιν ἔλεγεν ὁ Θηραμένης, ὅτι, εἰ μὴ τις κοινωνοὺς ἱκανοὺς λήψοιτο τῶν πραγμάτων, ἀδύνατον ἔσοιτο τὴν ὀλιγαρχίαν διαμένειν. 18. ἐκ τούτου μέντοι Κριτίας καὶ οἱ ἄλλοι τριάκοντα, ἤδη φοβούμενοι, καὶ οὐχ ἦκιστα τὸν Θηραμένην, μὴ συρρυείησαν πρὸς αὐτὸν οἱ πολῖται, καταλέγουσι τρισχιλίους τοὺς μεθέξοντας δὴ τῶν πραγμάτων. 19. ὁ δ' αὖ Θηραμένης καὶ πρὸς ταῦτα ἔλεγεν, ὅτι ἄτοπον δοκοίη ἑαυτῷ εἶναι, τὸ πρῶτον μὲν βουλομένους τοὺς βελτίστους τῶν πολιτῶν κοινωνοὺς ποιήσασθαι τρισχιλίους, ὥσπερ τὸν ἀριθμὸν τούτων ἔχοντά τινα ἀνάγκην καλοὺς καὶ ἀγαθοὺς εἶναι, καὶ οὐτ' ἔξω τούτων σπουδαίους, οὐτ' ἐντὸς τούτων πονηροὺς οἷόν τε εἶη γενέσθαι. Ἐπειτα δ', ἔφη, ὁρῶ ἔγωγε δύο ὑμᾶς τὰ ἐναντιώτατα πράττοντας, βιαίαν τε τὴν ἀρχὴν καὶ ἥττονα τῶν ἀρχομένων κατασκευαζομένους. 20. Ὁ μὲν ταῦτ' ἔλεγεν. οἱ δ' ἐξέτασιν ποιήσαντες τῶν μὲν τρισχιλίων ἐν τῇ ἀγορᾷ, τῶν δὲ ἔξω τοῦ καταλόγου ἄλλων ἀλλαχοῦ, ἔπειτα κελεύσαντες ἐπὶ τὰ ὄπλα ἐν ᾧ ἐκείνοι ἀπεληλύθεσαν, πέμψαντες τοὺς φρουροὺς καὶ τῶν πολιτῶν τοὺς ὁμογνώμονας αὐτοῖς, τὰ ὄπλα πάντων, πλὴν τῶν τρισχιλίων, παρέιλοντο· καὶ ἀνακομίσαντες ταῦτα ἐς τὴν ἀκρόπολιν, ξυνίθησαν ἐν τῷ ναῷ.

21. Τούτων δὲ γενομένων, ὡς ἔξον ἤδη ποιεῖν αὐτοῖς ὅτι βούλοιντο, πολλοὺς μὲν ἔχθρας ἕνεκα ἀπέκτεινον, πολλοὺς δὲ χρημάτων. ἔδοξε δ' αὐτοῖς, ὅπως ἔχοιεν καὶ τοῖς φρουροῖς χρήματα δίδοναι, καὶ τῶν μετοίκων ἕνα ἕκαστον λαβεῖν καὶ αὐτοὺς μὲν ἀποκτείνειν, τὰ δὲ χρήματα αὐτῶν ἀποσημήνασθαι. 22. Ἐκέλευον δὲ καὶ τὸν Θηραμένην λαβεῖν ὅντινα βούλοιντο. ὁ δ' ἀπεκρίνατο· Ἄλλ' οὐ δοκεῖ μοι, ἔφη, καλὸν εἶναι, φάσκοντας βελτίστους εἶναι, ἀδικώτερα τῶν συκοφαντῶν ποιεῖν. ἐκείνοι μὲν γὰρ, παρ' ὧν χρήματα λαμβάνοιεν, ζῆν εἶων· ἡμεῖς δὲ ἀποκτενοῦμεν

μηδὲν ἀδικούντας, ἵνα χρήματα λαμβάνωμεν ; πῶς οὐ ταῦτα τῷ παντὶ ἐκείνων ἀδικώτερα ; 23. Οἱ δ', ἐμποδῶν νομίζοντες αὐτὸν εἶναι τῷ ποιεῖν ὅτι βούλοιντο, ἐπιβουλεύουσιν αὐτῷ, καὶ ἰδίᾳ πρὸς τοὺς βουλευτὰς ἄλλος πρὸς ἄλλον διέβαλλον, ὡς λυμαινόμενον τὴν πολιτείαν. καὶ παραγγείλαντες νεανίσκοις, οἳ ἐδόκουν αὐτοῖς θρασύτατοι εἶναι, ξιφίδια ὑπὸ μύλης ἔχοντας παραγενέσθαι, ξυνέλεξαν τὴν βουλίην. 24. ἐπεὶ δὲ ὁ Θηραμένης παρῆν, ἀναστὰς ὁ Κριτίας ἔλεξεν ὧδε·

Ἵ ἄνδρες βουλευταὶ, εἰ μὲν τις ὑμῶν νομίζει πλείονας τοῦ καιροῦ ἀποθνήσκειν, ἐννοησάτω ὅτι, ὅπου πολιτείαι μεθίστανται, πανταχοῦ ταῦτα γίγνεται· πλείστους δ' ἀνάγκη πολεμίους εἶναι τοῖς ἐς ὀλιγαρχίαν μεθιστάσιν, διὰ τε τὸ πολυαυθροποτίτην τῶν Ἑλληνίδων τὴν πόλιν εἶναι, καὶ διὰ τὸ πλείστον χρόνον ἐν ἐλευθερίᾳ τὸν δῆμον τεθρόμφθαι. 25. ἡμεῖς δέ, γνόντες μὲν τοῖς οἷοις ἡμῖν τε καὶ ὑμῖν χαλεπὴν πολιτείαν εἶναι δημοκρατίαν, γνόντες δὲ ὅτι Λακεδαιμονίοις τοῖς περισώσασιν ἡμᾶς ὁ μὲν δῆμος οὐποτ' ἂν φίλος γένοιτο, οἱ δὲ βέλτιστοι αἰεὶ ἂν πιστοὶ διατελοῖεν, διὰ ταῦτα σὺν τῇ Λακεδαιμονίων γνώμῃ τήνδε τὴν πολιτείαν καθίσταμεν. 26. καὶ εἴν τινα αισθανώμεθα ἐναντίον τῇ ὀλιγαρχίᾳ, ὅσον δυνάμεθα ἐκποδῶν ποιούμεθα· πολὺ δὲ μάλιστα ἡμῖν δοκεῖ δίκαιον εἶναι, εἴ τις ἡμῶν αὐτῶν λυμáινεται ταύτῃ τῇ καταστάσει, δίκην αὐτὸν δίδόναι. 27. Νῦν οὖν αισθανόμεθα Θηραμένην τουτουῖ, οἷς δύναται, ἀπολλύντα ἡμᾶς τε καὶ ὑμᾶς. ὡς δὲ ταῦτα ἀληθῆ, ἦν κατανοῆτε, εὐρήσετε οὔτε ψέγοντα οὐδένα μᾶλλον Θηραμένους τουτουῖ τὰ παρόντα, οὔτε ἐναντιούμενον, ὅταν τινὰ ἐκποδῶν βουλώμεθα ποιήσασθαι τῶν δημαγωγῶν. εἰ μὲν τοίνυν ἐξ ἀρχῆς ταῦτα ἐγίγνωσκε, πολέμιος μὲν ἦν, οὐ μέντοι πονηρὸς γ' ἂν δικαίως ἐνομιζέτο· 28. νῦν δέ, —

αὐτὸς μὲν ἄρξας τῆς πρὸς Λακεδαιμονίους πίστεως καὶ φιλίας, αὐτὸς δὲ τῆς τοῦ δήμου καταλύσεως, μάλιστα δὲ ἐξορμήσας ἡμᾶς τοῖς πρώτοις ὑπαγομένοις εἰς ἡμᾶς δίκην ἐπιτιθέναι, — νῦν, ἐπεὶ καὶ ὑμεῖς καὶ ἡμεῖς φανερώς ἐχθροὶ τῷ δήμῳ γεγενήμεθα, οὐκέτ' αὐτῷ τὰ γιγνόμενα ἀρέσκει, ὅπως αὐτὸς μὲν αὖ ἐν τῷ ἀσφαλεῖ καταστῆ, ἡμεῖς δὲ δίκην δώμεν τῶν πεπραγμένων. 29. ὥστε οὐ μόνον ὡς ἐχθρῷ αὐτῷ προσήκει, ἀλλὰ καὶ ὡς προδότῃ ὑμῶν τε καὶ ἡμῶν, δίδοναι τὴν δίκην. καίτοι τοσοῦτῳ μὲν δεινότερον προδοσία πολέμου, ὅσῳ χαλεπώτερον φυλάξασθαι τὸ ἀφανὲς τοῦ φανεροῦ· τοσοῦτῳ δ' ἐχθιον, ὅσῳ πολέμιοι μὲν ἀνθρωποι καὶ σπένδονται αὐθις, καὶ πιστοὶ γίνονται· ὃν δ' ἂν προδιδόντα λαμβάνωσι, τούτῳ οὔτε ἐσπέισατο πώποτε οὐδεὶς, οὔτ' ἐπίστευσε τοῦ λοιποῦ. 30. Ἴνα δὲ εἰδῆτε ὅτι οὐ καινὰ ταῦτα οὗτος ποιεῖ, ἀλλὰ φύσει προδότης ἐστίν, ἀναμνήσω ὑμᾶς τὰ τούτῳ πεπραγμένα. οὗτος γὰρ, ἐξ ἀρχῆς μὲν τιμώμενος ὑπὸ τοῦ δήμου κατὰ τὸν πατέρα Ἀγνωνᾶ, προπετέστατος ἐγένετο τὴν δημοκρατίαν μεταστήσαι εἰς τοὺς τετρακοσίους, καὶ ἐπρώτευν ἐν ἐκείνοις. ἐπεὶ δ' ἤσθητο ἀντίπαλόν τι τῇ ὀλιγαρχίᾳ ξυνιστάμενον, πρῶτος αὖ ἡγεμὼν τῷ δήμῳ ἐπ' ἐκείνους ἐγένετο. 31. ὅθεν δήπου καὶ κόθορνος ἐπικαλεῖται. καὶ γὰρ ὁ κόθορνος ἀρμόττειν μὲν τοῖς ποσὶν ἀμφοτέροις δοκεῖ, ἀποβλέπει δ' ἐπ' ἀμφοτέρον. δεῖ δὲ, ὡς Θεράμενες, ἀνδρα τὸν ἄξιον ζῆν οὐ προύγειν μὲν δεινὸν εἶναι εἰς πράγματα τοὺς ξυνόντας, ἦν δέ τι ἀντικόπτῃ, εὐθύς μεταβάλλεσθαι· ἀλλ' ὥσπερ ἐν νηὶ διαπνεεῖσθαι, ἕως ἂν εἰς οὐρον καταστῶσιν· εἰ δὲ μῆ, πῶς ἂν ἀφίκοντό ποτε ἔνθα δεῖ, εἰ, ἐπειδὴν τι ἀντικόψῃ, εὐθύς ἐς τὰναντία πλέοιεν. /32. Καὶ εἰσὶ μὲν δήπου πᾶσαι μεταβολαὶ πολιτειῶν θανατηφόροι· σὺ δὲ, διὰ τὸ εὐμετάβολος εἶναι, πλείστοις μὲν μεταίτιος εἰ ἐξ ὀλιγαρχίας ὑπὸ τοῦ

δήμου ἀπολωλέναι, πλείστοις δ' ἐκ δημοκρατίας ὑπὸ τῶν βελτιόνων. Οὗτος δέ τοί ἐστιν, ὅς, ταχθεὶς ἀνελέσθαι ὑπὸ τῶν στρατηγῶν τοὺς καταδύντας Ἀθηναίων ἐν τῇ περὶ Λέσβου ναυμαχίᾳ, αὐτὸς οὐκ ἀνελόμενος, ὅμως τῶν στρατηγῶν κατηγορῶν ἀπέκτεινεν αὐτούς, ἵνα αὐτὸς περισωθείη.

33. ὅστις γε μὴν φανερός ἐστι τοῦ μὲν πλεονεκτεῖν αἰεὶ ἐπιμελούμενος, τοῦ δὲ καλοῦ καὶ τῶν φίλων μηδὲν ἐντροπόμενος, πῶς τούτου χρή ποτε φείσασθαι; πῶς δ' οὐ φυλίξασθαι, εἰδότας αὐτοῦ τὰς μεταβολὰς, ὡς μὴ καὶ ἡμᾶς ταῦτ' οὐ δυνασθῆ ποιῆσαι; ἡμεῖς οὖν τούτον ὑπώγομεν καὶ ὡς ἐπιβουλεύοντα, καὶ ὡς προδιδόντα ἡμᾶς τε καὶ ὑμᾶς.

34. Ὡς δ' εἰκότα ποιούμεν, καὶ ταῦτ' ἐννοήσατε. καλλίστη μὲν γὰρ δῆπου δοκεῖ πολιτεία εἶναι ἡ Λακεδαιμονίων· εἰ δ' ἐν ἐκείνῃ ἐπιχειρήσειέ τις τῶν Ἐφόρων, ἀντὶ τοῦ τοῖς πλείοσι πείθεσθαι, ψέγειν τε τὴν ἀρχὴν καὶ ἐναντιοῦσθαι τοῖς πραττομένοις, οὐκ ἂν οἴεσθε αὐτὸν καὶ ὑπ' αὐτῶν τῶν Ἐφόρων καὶ ὑπὸ τῆς ἄλλης ἀπίσης πόλεως τῆς μεγίστης τιμωρίας ἀξιωθῆναι; καὶ ὑμεῖς οὖν, εἰ σωφρονήτε, οὐ τούτου ἀλλ' ὑμῶν αὐτῶν φείσεσθε· ὡς οὗτος, σωθεὶς μὲν, πολλοὺς ἂν μέγα φρονεῖν ποιήσειε τῶν ἐναντία γιγνωσκόντων ὑμῖν· ἀπολόμενος δὲ, πάντων καὶ τῶν ἐν τῇ πόλει καὶ τῶν ἔξω ὑποτέμοι ἂν τὰς ἐλπίδας.

35. Ὁ μὲν ταῦτ' εἰπὼν ἐκαθέζετο· Θηραμένης δὲ ἀναστὰς ἔλεξεν· Ἀλλὰ πρῶτον μὲν μνησθήσομαι, ὦ ἄνδρες, ὃ τελευταῖον κατ' ἐμοῦ εἶπε. φησὶ γὰρ με τοὺς στρατηγοὺς ἀποκτεῖναι κατηγοροῦντα. ἐγὼ δὲ οὐκ ἦρχον κατ' ἐκείνων λόγου, ἀλλ' ἐκείνοι ἔφασαν, προσταχθέν μοι ὑφ' ἐαυτῶν, οὐκ ἀνελέσθαι τοὺς δυστυχοῦντας ἐν τῇ περὶ Λέσβου ναυμαχίᾳ. ἐγὼ δὲ ἀπολογούμενος, ὡς διὰ τὸν χειμῶνα οὐδὲ πλεῖν, μὴ ὅτι ἀναιρεῖσθαι τοὺς ἄνδρας, δυνατόν ἦν, ἔδοξα τῇ πόλει εἰκότα λέγειν, ἐκείνοι δὲ ἐαυτῶν κατηγορεῖν ἐφαί-

νοντο· φάσκοντες γὰρ οἷόν τε εἶναι σῶσαι τοὺς ἄνδρας, προέμενοι αὐτοὺς ἀπολέσθαι, ἀποπλέοντες ὄχοντο. 36. οὐ μέντοι θαυμάζω γε τὸ Κριτιαν παρανενομηκέσαι· ὅτε γὰρ ταῦτα ἦν, οὐ παρῶν ἐτύγχανεν, ἀλλ' ἐν Θετταλίᾳ μετὰ Προμηθέως δημοκρατίαν κατεσκεύαζε, καὶ τοὺς πενέστας ὤπλιζεν ἐπὶ τοὺς δεσπότας. 37. ὦν μὲν οὖν οὗτος ἐκεῖ ἔπραττε, μηδὲν ἐνθάδε γένοιτο· τῷδε γε μέντοι ὁμολογῶ ἐγὼ τούτῳ, εἴ τις ὑμᾶς μὲν τῆς ἀρχῆς βούλεται παῦσαι, τοὺς δ' ἐπιβουλεύοντας ὑμῖν ἰσχυροὺς ποιεῖν, δέ καιον εἶναι τῆς μεγίστης αὐτὸν τιμωρίας τυγχάνειν. ὅστις μέντοι ὁ ταῦτα πράττων ἐστίν, οἶμαι ἂν ὑμᾶς κάλλιστα κρίνειν, τὰ τε πεπραγμένα καὶ ἃ νῦν πράττει ἕκαστος ἡμῶν εἰ κατανοήσετε. 38. Οὐκοῦν μέχρι μὲν τοῦ ὑμᾶς τε καταστήναι ἐς τὴν βουλείαν, καὶ ἀρχῆς ἀποδειχθῆναι, καὶ τοὺς ὁμολογουμένως συκοφίντας ὑπύγεσθαι, πάντες ταῦτ' ἐγίνωσκόμεν· ἐπεὶ δέ γε οὗτοι ἤρξαντο ἄνδρας καλοὺς τε καὶ καλοὺς ξυλλαμβάνειν, ἐκ τούτου καὶ γὰρ ἠρξάμεν τ' ἀναντία τούτοις γινώσκειν. 39. ἤδειν γὰρ ὅτι, ἀποθνήσκοντος μὲν Λέοντος τοῦ Σαλαμινίου, ἀνδρὸς καὶ ὄντος καὶ δοκούντος ἰκανοῦ εἶναι, ἀδικούντος δ' οὐδὲ ἐν, οἱ ὅμοιοι τούτῳ φοβίσσονται, φοβούμενοι δὲ ἐναντίοι τῆδε τῇ πολιτείᾳ ἔσονται. ἐγίνωσκον δὲ ὅτι, ξυλλαμβανομένου Νικηράτου τοῦ Νικίου, καὶ πλουσίου καὶ οὐδὲν πώποτε δημοτικὸν οὔτε αὐτοῦ οὔτε τοῦ πατρὸς πράξαντος, οἱ τούτῳ ὅμοιοι δυσμενεῖς ὑμῖν γενήσονται. 40. ἀλλὰ μὲν, καὶ Ἀντιφῶντος ὑφ' ὑμῶν ἀπολλυμένου, ὅς ἐν τῷ πολέμῳ δύο τριήρεις εὐπλεούσας παρείχετο, ἠπιστάμεν ὅτι καὶ οἱ πρόθυμοι τῇ πόλει γεγενημένοι πάντες ὑπόπτως ὑμῖν ἔξοιεν. ἀντίειπον δὲ καὶ ὅτε τῶν μετοίκων ἕνα ἕκαστον λαβεῖν ἔφασαν χρῆναι· εὐδηλον γὰρ ἦν ὅτι, τούτων ἀπολωμένων, καὶ οἱ μέτοικοι ἅπαντες πολέμοι τῇ πολιτείᾳ

ἔσοιτο. 41. ἀντείπον δὲ καὶ ὅτε τὰ ὄπλα τοῦ πλήθους παρρηροῦντο, οὐ νομίζων χρῆναι ἀσθενῆ τὴν πόλιν ποιεῖν· οὐδὲ γὰρ τοὺς Λακεδαιμονίους ἑώρων τούτου ἕνεκα βουλομένους περισώσαι ἡμᾶς, ὅπως, ὀλίγοι γενόμενοι, μηδὲν δυναίμεθα αὐτοὺς ὠφελεῖν· ἐξῆν γὰρ αὐτοῖς, εἰ τούτου γ' ἐδέοντο, καὶ μηδένα λιπεῖν, ὀλίγον ἔτι χρόνον τῷ λιμῷ πείσαντας.

42. οὐδέ γε τὸ φρουροὺς μισθοῦσθαι ξυνήρεσκε μοι, ἐξὸν αὐτῶν τῶν πολιτῶν τοσοῦτους προσλαμβάνειν, ἕως ῥαδίως οἱ ἄρχοντες ἐμέλλομεν τῶν ἀρχομένων κρατήσειν. Ἐπεὶ γε μὴν πολλοὺς ἑώρων ἐν τῇ πόλει τῇ ἀρχῇ τῆδε δυσμενεῖς, πολλοὺς δὲ φυγίδας γιγνομένους, οὐκ αὖ ἐδόκει μοι οὔτε Θρασύβουλον οὔτε Ἄνυτον οὔτε Ἀλκιβιάδην φυγαδεύειν· ἦδειν γὰρ ὅτι οὕτω γε τὸ ἀντίπαλον ἰσχυρὸν ἔσοιτο, εἰ τῷ μὲν πλίθει ἡγεμόνες ἱκανοὶ προσγενήσονται, τοῖς δὲ ἡγεῖσθαι βουλομένοις ξύμμαχοι πολλοὶ φανήσονται.

43. Ὅ ταῦτα οὖν νουθετῶν ἐν τῷ φανερῷ, πότερα εὐμενῆς ἂν δικαίως, ἢ προδότης νομίζοιτο; οὐχ οἱ ἐχθροὺς, ὡς Κριτία, κωλύοντες πολλοὺς ποιεῖσθαι, οὐδὲ οἱ ξυμμάχους πλείστους διδύσκοντες κτᾶσθαι, οὗτοι τοὺς πολεμίους ἰσχυροὺς ποιοῦσιν· ἀλλὰ πολὺ μᾶλλον οἱ ἀδίκως τε χρήματα ἀφαιρούμενοι, καὶ τοὺς οὐδὲν ἀδικοῦντας ἀποκτείνοντες, οὗτοι εἰσιν οἱ καὶ πολλοὺς τοὺς ἐναντίους ποιοῦντες, καὶ προδιδόντες οὐ μόνον τοὺς φίλους, ἀλλὰ καὶ ἑαυτοὺς, δι' αἰσχροκέρδειαν.

44. Εἰ δὲ μὴ ἄλλως γνωστὸν ὅτι ἀληθῆ λέγω, ὧδε ἐπισκέψασθε. πότερον οἴεσθε Θρασύβουλον, καὶ Ἄνυτον, καὶ τοὺς ἄλλους φυγάδας, ἢ ἐγὼ λέγω μᾶλλον ἂν ἐνθάδε βούλεσθαι γίγνεσθαι, ἢ ἂν οὗτοι πράττουσιν; ἐγὼ μὲν γὰρ οἶμαι νῦν μὲν αὐτοὺς νομίζειν ξυμμάχων πάντα μεστὰ εἶναι· εἰ δὲ τὸ κράτιστον τῆς πόλεως προσφιλῶς ἡμῖν εἶχε, χαλεπὸν ἂν ἡγεῖσθαι εἶναι καὶ τὸ ἐπιβαίνειν ποι τῆς χώρας.

45. Ἄ δ' αὖ εἶπεν, ὡς ἐγὼ εἶμι οἶος ἀεὶ ποτε

μεταβάλλεσθαι, κατανοήσατε καὶ ταῦτα. τὴν μὲν γὰρ τῶν τετρακοσίων πολιτείαν καὶ αὐτὸς δήπου ὁ δῆμος ἐψηφίσατο, διδασκόμενος ὡς οἱ Λακεδαιμόνιοι πύσῃ πολιτείᾳ μᾶλλον ἢ δημοκρατίᾳ πιστεύσειαν. 46. ἐπεὶ δέ γε ἐκείνοι μὲν οὐδὲν ἀνίεσαν, οἱ δὲ ἀμφὶ Ἀριστοτέλην καὶ Μελάνθιον καὶ Ἀρίσταρχον, στρατηγούντες, φανεροὶ ἐγένοντο ἐπὶ τῷ χώματι ἔρυμα τειχίζοντες, ἐς ὃ ἐβούλοντο τοὺς πολεμίους δεξιόμενοι ὑφ' αὐτοῖς καὶ τοῖς ἑτέροις τὴν πόλιν ποιήσασθαι, — εἰ ταῦτ' αἰσθόμενος ἐγὼ διεκώλυσα, τοῦτ' ἔστι προδότῃν εἶναι τῶν φίλων; 47. Ἀποκαλεῖ δὲ κόθορονόν με, ὡς ἀμφοτέροις πειρώμενον ἀρμόττειν· ὅστις δὲ μηδετέροις ἀρέσκει, τοῦτον — ὦ πρὸς τῶν θεῶν — τί ποτε καὶ καλέσαι χρή; σὺ γὰρ δι' ἐν μὲν τῇ δημοκρατίᾳ πάντων μισοδημότατος ἐνομίζου, ἐν δὲ τῇ ἀριστοκρατίᾳ πάντων μισοχρηστότατος γεγένῃσαι. 48. ἐγὼ δ', ὦ Κριτία, ἐκείνοις μὲν αἰεὶ ποτε πολεμῶ τοῖς οὐ πρόσθεν οἰομένοις καλὴν ἂν δημοκρατίαν εἶναι, πρὶν καὶ οἱ δούλοι, καὶ οἱ δι' ἀπορίαν δραχμῆς ἂν ἀποδόμενοι τὴν πόλιν, δραχμῆς μετέχοιεν· καὶ τοῖσδέ γ' αὖ αἰεὶ ἐναντίος εἰμι, οἳ οὐκ οἴονται καλὴν ἂν ἐγγενέσθαι ὀλιγαρχίαν, πρὶν εἰς τὸ ὑπ' ὀλίγων τυραννείσθαι τὴν πόλιν καταστήσειαν. τὸ μέντοι σὺν τοῖς δυναμένοις, καὶ μεθ' ἵππων καὶ μετ' ἀσπίδων ὠφελεῖν διὰ τούτων τὴν πολιτείαν, πρόσθεν ἄριστον ἡγούμεν εἶναι, καὶ νῦν οὐ μεταβάλλομαι. 49. εἰ δ' ἔχεις εἰπεῖν, ὦ Κριτία, ὅπου ἐγὼ ξὺν τοῖς δημοτικοῖς ἢ τυραννικοῖς τοὺς καλοὺς τε κἀγαθοὺς ἀποστερεῖν πολιτείας ἐπεχείρησα, λέγε· ἐὰν γὰρ ἐλεγχθῶ ἢ νῦν ταῦτα πράττων, ἢ πρότερον πώποτε ταῦτα πεποιηκῶς, ὁμολογῶ τὰ πάντων ἐσχατώτατα παθῶν ἂν δικαίως ἀποθνήσκειν.

50. Ὡς δ' εἰπὼν ταῦτα ἐπαύσατο, καὶ ἡ βουλὴ δῆλη ἐγένετο εὐμενῶς ἐπιβουρβήσασα, γυνὸς ὁ Κριτίας ὅτι, εἰ



ἐπιτρέψει τῇ βουλῇ διαψηφίζεσθαι περὶ αὐτοῦ, ἀναφεύξοιτο, καὶ τοῦτο οὐ βιωτὸν ἡγησάμενος, προσελθὼν καὶ διαλεχθεὶς τι τοῖς τριάκοντα, ἐξῆλθε, καὶ ἐπιστῆναι ἐκέλευσε τοὺς τὰ ἐγχειρίδια ἔχοντας φανερώς τῇ βουλῇ ἐπὶ τοῖς δρυφύκτοις. §1. πύλιν δ' εἰσελθὼν, εἶπεν· Ἐγὼ, ὦ βουλή, νομίζω προστάτου ἔργον εἶναι οἴου δεῖ, ὃς ἂν ὁρῶν τοὺς φίλους ἐξαπατωμένους μὴ ἐπιτρέπη. καὶ ἐγὼ οὖν τοῦτο ποιήσω. καὶ γὰρ οἶδε οἱ ἐφεστηκότες οὗ φασιν ἡμῖν ἐπιτρέψειν, εἰ ἀνήσομεν ἄνδρα τὸν φανερώς τὴν ὀλιγαρχίαν λυμαινόμενον. ἔστι δὲ ἐν τοῖς καινοῖς νόμοις, τῶν μὲν ἐν τοῖς τρισχιλίοις ὄντων μηδένα ἀποθνήσκειν ἄνευ τῆς ὑμετέρας ψήφου· τῶν δ' ἔξω τοῦ καταλόγου κυρίου εἶναι τοὺς τριάκοντα θανατοῦν. ἐγὼ οὖν, ἔφη, Θηραμένην τουτοῦ ἐξαλείφω ἐκ τοῦ καταλόγου, ξυνδοκοῦν ἅπασιν ἡμῖν. καὶ τοῦτον, ἔφη, ἡμεῖς θανατοῦμεν.

§2. Ἀκούσας ταῦτα ὁ Θηραμένης ἀνεπήδησεν ἐπὶ τὴν Ἔστίαν, καὶ εἶπεν· Ἐγὼ δ', ἔφη, ὦ ἄνδρες, ἰκετεύω τὰ πᾶντων ἐννομώτατα, μὴ ἐπὶ Κριτίας εἶναι ἐξαλείφειν μήτε ἐμὲ, μήτε ὑμῶν ὃν ἂν βούληται, ἀλλ', ὅνπερ νόμον οὗτοι ἔγραψαν περὶ τῶν ἐν τῷ καταλόγῳ, κατὰ τοῦτον καὶ ὑμῖν καὶ ἐμοὶ τὴν κρίσιν εἶναι. §3. καὶ τοῦτο μὲν, ἔφη, μὰ τοὺς θεοὺς, οὐκ ἀγνοῶ, ὅτι οὐδέν μοι ἀρκέσει ὅδε ὁ βωμός· ἀλλὰ βούλομαι καὶ τοῦτο ἐπιδείξαι, ὅτι οὗτοι οὐ μόνον εἰσὶ περὶ ἀνθρώπους ἀδικώτατοι, ἀλλὰ καὶ περὶ θεοὺς ἄσεβέστατοι. Ἰμῶν μέντοι, ἔφη, ὦ ἄνδρες καλοὶ κάγαθοι, θαυμάζω, εἰ μὴ βοηθήσετε ὑμῖν αὐτοῖς, καὶ ταῦτα γιγνώσκοντες ὅτι οὐδὲν τὸ ἐμὸν ὄνομα εὐεξαλειπτότερον ἢ τὸ ὑμῶν ἐκύστου.

§4. Ἐκ δὲ τούτου ἐκέλευσε μὲν ὁ τῶν τριάκοντα κῆρυξ τοὺς ἕνδεκα ἐπὶ τὸν Θηραμένην. ἐκείνοι δὲ εἰσελθόντες σὺν τοῖς ὑπηρέταις, ἡγουμένου αὐτῶν Σατύρου, τοῦ θρασυτάτου αὐτῶν καὶ ἀναιδεστίτου, εἶπε μὲν ὁ Κριτίας· Παρα-

δίδομεν ὑμῖν, ἔφη, Θηραμένην τουτονὶ, κατακεκριμένον κατὰ τὸν νόμον· ὑμεῖς δὲ λαβόντες καὶ ἀπαγαγόντες, οἱ ἔνδεκα, οὐ δεῖ, τὰ ἐκ τούτων πράσσετε. 55. Ὡς δὲ ταῦτα εἶπεν, εἶλκε μὲν ὑπὸ τοῦ βωμοῦ ὁ Σάτυρος, εἶλκον δὲ οἱ ὑπηρεταί. ὁ δὲ Θηραμένης, ὥσπερ εἰκὸς, καὶ θεοὺς ἐπεκαλείτο καὶ ἀνθρώπους καθορᾶν τὰ γιγνόμενα. ἡ δὲ βουλὴ ἰσυχίαν εἶχεν, ὁρῶσα καὶ τοὺς ἐπὶ τοῖς δρυφύκτοις ὁμοίους Σατύρω, καὶ τὸ ἔμπροσθεν τοῦ βουλευτηρίου πλήρες τῶν φρουρῶν, καὶ οὐκ ἀγνοοῦντες ὅτι ἐγχειρίδια ἔχοντες παρήσαν. 56. οἱ δ' ἀπήγαγον τὸν ἄνδρα διὰ τῆς ἀγορᾶς, μῦλα μεγάλη τῇ φωνῇ δηλοῦντα οἷα ἔπασχε. Λέγεται δὲ ἐν ῥῆμα καὶ τοῦτο αὐτοῦ· ὡς εἶπεν ὁ Σάτυρος, ὅτι οἰμῶξοιτο εἰ μὴ σιωπήσειεν, ἐπήρετο· Ἄν δὲ σιωπῶ, οὐκ ἄρα, ἔφη, οἰμῶξομαι; Καὶ ἐπεὶ γε ἀποθνήσκειν ἀναγκαζόμενος τὸ κώνειον ἔπιε, τὸ λειπόμενον ἔφασαν ἀποκοτταβίσαντα εἰπεῖν αὐτόν· Κριτία τοῦτ' ἔστω τῷ καλῷ. Καὶ τοῦτο μὲν οὐκ ἀγνοῶ, ὅτι ταῦτα ἀποφθέγματα οὐκ ἀξιόλογα· ἐκεῖνο δὲ κρίνω τοῦ ἀνδρὸς ἀγαστὸν, τὸ τοῦ θανάτου παρεστηκότος μίτε τὸ φρόνιμον μίτε τὸ παιγνιώδες ἀπολιπεῖν ἐκ τῆς ψυχῆς.

IV. Θηραμένης μὲν δὴ οὕτως ἀπέθανεν· οἱ δὲ τριάκοντα, ὡς ἔξω ἤδη αὐτοῖς τυραννεῖν ἀδεῶς, προεῖπον μὲν τοῖς ἔξω τοῦ καταλόγου μὴ εἰσιέναι ἐς τὸ ἄστυ, ἦγον δὲ ἐκ τῶν χωρίων, ἵνα αὐτοῖ καὶ οἱ φίλοι τοὺς τούτων ἀγροὺς ἔχοιεν. φευγόντων δὲ ἐς τὸν Πειραιᾶ, καὶ ἐντεύθεν πολλοὺς ἄγοντες, ἐνέπλησαν καὶ τὰ Μέγαρα καὶ τὰς Θήβας τῶν ὑποχωρούντων.

2. Ἐκ δὲ τούτου Θρασύβουλος, ὀρμηθεὶς ἐκ Θηβῶν ὡς σὺν ἑβδομήκοντα, Φυλὴν χωρίον καταλαμβάνει ἰσχυρόν. οἱ δὲ τριάκοντα ἐβοήθουν ἐκ τοῦ ἄστεος σὺν τε τοῖς τρισχιλίαις καὶ σὺν τοῖς ἰππεύσι, καὶ μάλ' εὐημερίας οὔσης.

ἐπεὶ δὲ ἀφίκοντο, εὐθὺς μὲν θρασυνόμενοί τινες τῶν νέων προσέβαλον πρὸς τὸ χωρίον, καὶ ἐποίησαν μὲν οὐδὲν, τραύματα δὲ λαβόντες ἀπήλθον. 3. βουλομένων δὲ τῶν τριμύκοντα ἀποτεριχίζειν, ὅπως ἐκπολιορκήσειαν αὐτοὺς ἀποκλείσαντες αὐτοῖς τὴν ἐφόδον τῶν ἐπιτηδείων, ἐπιγίγνεται τῆς νυκτὸς χιὼν παμπληθὴς καὶ τῇ ὑστεραίᾳ· οἱ δὲ νιφόμενοι ἀπήλθον εἰς τὸ ἄστυ, μύλα συχνούς τῶν σκευοφόρων ὑπὸ τῶν ἐκ Φυλῆς ἀποβαλόντες. 4. γιγνώσκοντες δὲ ὅτι καὶ ἐκ τῶν ἀγρῶν λεηλατίσειεν, εἰ μὴ τις φυλακὴ ἔσοιτο, διαπέμπουσιν εἰς τὴν ἰσχατίαν, ὅσον πεντεκαίδεκα στάδια ἀπὸ Φυλῆς, τοὺς τε Λακωνικοὺς πλὴν ὀλίγων φρουροὺς, καὶ τῶν ἰππέων δύο φυλῆς. οὗτοι δὲ στρατοπεδευσάμενοι ἐν χωρίῳ Λασίῳ, ἐφύλαττον.

5. Ὁ δὲ Θρασύβουλος, ἤδη συνειλεγμένων ἐς τὴν Φυλὴν περὶ ἑπτακοσίων, λαβὼν αὐτοὺς, καταβαίνει τῆς νυκτὸς· θεμενος δὲ τὰ ὄπλα ἴσον τρία ἢ τέτταρα στάδια ἀπὸ τῶν φρουρῶν, ἰσυχίαν εἶχεν. 6. ἐπεὶ δὲ πρὸς ἡμέραν ἐγίγνετο, καὶ ἤδη ἀνίσταντο, ὅποι ἐδεῖτο ἕκαστος, ἀπὸ τῶν ὕπλων, καὶ οἱ ἰπποκόμοι ψήχοντες τοὺς ἵππους ψόφον ἐποιοῦν, ἐν τούτῳ ἀναλαβόντες οἱ περὶ Θρασύβουλον τὰ ὄπλα, δρόμῳ προσέπιπτον· καὶ ἔστι μὲν οὗς αὐτῶν κατέβαλον, πάντας δὲ τρεψύμενοι ἐδίωξαν ἕξ ἢ ἑπτὰ στάδια· καὶ ἀπέκτειναν τῶν μὲν ὀπλιτῶν πλεόν ἢ εἴκοσι καὶ ἑκατὸν, τῶν δὲ ἰππέων Νικόστρατόν τε τὸν καλὸν ἐπικαλούμενον, καὶ ἄλλους δὲ δύο, ἔτι καταλαβόντες ἐν ταῖς εὐναῖς. 7. ἐπαναχωρήσαντες δὲ καὶ τρόπαιον στησίμενοι, συσκευασάμενοι ὄπλα τε ὅσα ἔλαβον καὶ σκεύη, ἀπήλθον ἐπὶ Φυλῆς. οἱ δὲ ἐξ ἄστεος ἰππεῖς βοηθήσαντες τῶν μὲν πολεμίων οὐδένα ἔτι εἶδον· προσμείναντες δὲ ἕως τοὺς νεκροὺς ἀνείλοντο οἱ προσήκοντες, ἀνεχώρησαν ἐς τὸ ἄστυ.

8. Ἐκ δὲ τούτου οἱ τριμύκοντα, οὐκέτι νομίζοντες ἀσφαλῆ

σφίσι τὰ πρίγματα, ἐβουλήθησαν Ἐλευσίνα ἐξιδιώσασθαι, ὥστε εἶναι σφίσι καταφυγὴν, εἰ δεήσειε. καὶ παραγγείλαντες τοῖς ἱππεύσιν, ἦλθον εἰς Ἐλευσίνα Κριτίας τε καὶ οἱ ἄλλοι τῶν τρικοντα· ἐξέτασιν τε ποιήσαντες ἐν τοῖς ἱππεύσι, φύσκοντες εἰδέναι βούλεσθαι πόσοι εἶεν καὶ πόσῃς φυλακῆς προσδείξοιντο, ἐκέλευον ἀπογρῖφασθαι πάντας· τὸν δὲ ἀπογραφάμενον αἰεὶ διὰ τῆς πυλίδος ἐπὶ τὴν θάλατταν ἐξίεναι. ἐπὶ δὲ τῷ αἰγιαλῷ τοὺς μὲν ἱππέας ἔνθεν καὶ ἔνθεν κατέστησαν, τὸν δ' ἐξίοντα αἰεὶ οἱ ὑπηρεταὶ ξυνέδουν. ἐπεί δὲ πάντες ξυνειλημμένοι ἦσαν, Λυσίμαχον τὸν ἱππαρχον ἐκέλευσαν ἀναγαγόντα παραδοῦναι αὐτοὺς τοῖς ἔνδεκα.

9. Τῇ δ' ὑστεραία εἰς τὸ ᾠιδεῖον πορεκάλεσαν τοὺς ἐν τῷ καταλόγῳ ὀπλίτας καὶ τοὺς ἄλλους ἱππέας. ἀναστὰς δὲ Κριτίας ἔλεξεν· Ἡμεῖς, ἔφη, ὦ ἄνδρες, οὐδὲν ἤττον ὑμῖν κατασκευάζομεν τὴν πολιτείαν ἢ ἡμῖν αὐτοῖς. δεῖ οὖν ὑμᾶς, ὥσπερ καὶ τιμῶν μεθέξετε, οὕτω καὶ τῶν κινδύνων μετέχειν. τῶν οὖν ξυνειλεγμένων Ἐλευσινίων καταψηφιστέον ἔστιν, ἵνα ταῦτά ἡμῖν καὶ θαρρήτε καὶ φοβῆσθε. Δείξας δὲ τι χωρίον, εἰς τοῦτο ἐκέλευσε φανερὰν φέρειν τὴν ψήφον. 10. οἱ δὲ Λακωνικοὶ φρουροὶ ἐν τῷ ἡμίσει τοῦ ᾠιδείου ἐξωπλισμένοι ἦσαν· ἦν δὲ ταῦτα ἀρεστὰ καὶ τῶν πολιτῶν ὅσοις τὸ πλεονεκτεῖν μόνον ἔμελεν.

Ἐκ δὲ τούτου λαβὼν ὁ Θρασύβουλος τοὺς ἀπὸ Φυλῆς, περὶ χιλίους ἤδη ξυνειλεγμένους, ἀφικνεῖται τῆς νυκτὸς εἰς τὸν Πειραιᾶ. οἱ δὲ τρικοντα, ἐπεὶ ἦσθοντο ταῦτα, εὐθὺς ἐβοήθουν σὺν τε τοῖς Λακωνικοῖς, καὶ σὺν τοῖς ἱππεύσι καὶ τοῖς ὀπλίταις· ἔπειτα ἐχώρουν κατὰ τὴν εἰς τὸν Πειραιᾶ ἀμαξιτον ἀναφέρουσαν. 11. οἱ δὲ ἀπὸ Φυλῆς ἔτι μὲν ἐπεχειρήσαν μὴ ἀνιέναι αὐτούς· ἐπεὶ δὲ μέγας ὁ κύκλος ὦν πολλῆς φυλακῆς ἐδόκει δεῖσθαι, οὕπω πολλοῖς οὐσί, συνεσπειράθησαν ἐπὶ τὴν Μουνυχίαν. οἱ δὲ ἐκ τοῦ

ἄστεος εἰς τὴν Ἴπποδάμειον ἀγορὰν ἐλθόντες, πρῶτον μὲν ξυνετάξαντο, ὥστε ἐμπλήσαι τὴν ὁδὸν ἢ φερεῖ πρὸς τε τὸ ἱερὸν τῆς Μουνηχίας Ἀρτέμιδος καὶ τὸ Βενδίδειον· καὶ ἐγένοντο βάθος οὐκ ἔλαττον ἢ ἐπὶ πεντήκοντα ἀσπίδων. οὕτω δὲ συντεταγμένοι ἐχώρουν ἄνω. 12. οἱ δὲ ἀπὸ Φυλῆς ἀντανέπλησαν μὲν τὴν ὁδὸν, βάθος δὲ οὐ πλέον ἢ εἰς δέκα ὀπλίτας ἐγένοντο. ἐτάχθησαν μέντοι ἐπ' αὐτοῖς πελτοφόροι τε καὶ ψιλοὶ ἀκοντισταί, ἐπὶ δὲ τούτοις οἱ πετροβόλοι. οὗτοι μέντοι συχνοὶ ἦσαν· καὶ γὰρ αὐτόθεν προσεγένοντο. ἐν ᾧ δὲ προσήεσαν οἱ ἐναντίοι, Θρασύβουλος τοὺς μετ' αὐτοῦ θέσθαι κελεύσας τὰς ἀσπίδας, καὶ αὐτὸς θέμενος, τὰ δ' ἄλλα ὄπλα ἔχων, κατὰ μέσον στας, ἔλεξεν·

13. Ἄνδρες πολῖται, τοὺς μὲν διδάξαι, τοὺς δὲ ἀναμνησαί μῶν βούλομαι, ὅτι εἰσὶ τῶν προσιόντων οἱ μὲν τὸ δεξιὸν ἔχοντες, οὓς ὑμεῖς ἡμέραν πέμπτην τρεψάμενοι ἐδιώξατε· οἱ δ' ἐπὶ τοῦ εὐωνύμου ἔσχατοι, οὗτοι δὴ οἱ τριάκοντα, οἳ ἡμᾶς καὶ πόλεως ἀπεστέρουσιν οὐδὲν ἀδικούντας, καὶ οἰκιῶν ἐξήλαυνον, καὶ τοὺς φιλτάτους τῶν ἡμετέρων ἀπεσημαίνοντο. ἀλλὰ νῦν τοι παραγεγένηται, οὐ οὗτοι μὲν οὐποτε ᾤοντο, ἡμεῖς δὲ αἰεὶ εὐχόμεθα. 14. ἔχοντες γὰρ ὄπλα μὲν ἐναντίοι αὐτοῖς καθέσταμεν· οἱ δὲ θεοὶ—ὅτι ποτὲ καὶ δειπνοῦντες ξυνελαμβανόμεθα καὶ καθεύδοντες καὶ ἀγορεύοντες, οἱ δὲ καὶ οὐχ ὅπως ἀδικούντες, ἀλλ' οὐδ' ἐπιδημοῦντες ἐφυγαδευόμεθα—νῦν φανερώς ἡμῖν συμμαχοῦσι. καὶ γὰρ ἐν εὐδία χειμῶνα ποιούσιν, ὅταν ἡμῖν συμφέρῃ· καὶ ὅταν ἐγχειρῶμεν, πολλῶν ὄντων ἐναντίων, ὀλίγοις οὖσι τρόπαια ἴστασθαι διδῶσιν. 15. καὶ νῦν δὲ κεκομίκασιν ἡμᾶς εἰς χωρίον, ἐν ᾧ οὗτοι μὲν οὔτε βάλλειν οὔτε ἀκοντίζειν ὑπὲρ τῶν προτεταγμένων, διὰ τὸ πρὸς ὄρθιον ἰέναι, δύναιεντ' ἄν· ἡμεῖς δὲ, ἐς τὸ κάταντες καὶ

δόρατα ἀφιέντες καὶ ἀκόντια καὶ πέτρους, ἐξιζόμεθά τε αὐτῶν, καὶ πολλοὺς κατατρώσομεν. 16. καὶ ᾤετο μὲν ἂν τις δεήσειν τοῖς γε πρωτοστάταις ἐκ τοῦ ἴσου μάχεσθαι· νῦν δὲ, ἂν ὑμεῖς, ὥσπερ προσήκει, προθύμως ἀφιήτε τὰ βέλη, ἀμαρτίσεται μὲν οὐδεὶς ὧν γε μεστή ἡ ὁδός, φυλαττόμενοι δὲ δραπετεύουσιν αἰεὶ ὑπὸ ταῖς ἀσπίσιν· ὥστε ἐξέσται ὥσπερ τυφλοὺς καὶ τύπτειν, ὅπου ἂν βουλώμεθα, καὶ ἐναλλομένους ἀνατρέπειν. 17. Ἄλλ', ὦ ἄνδρες, οὕτω χρῆ ποιεῖν, ὅπως ἕκαστός τις ἑαυτῷ συνείσεται τῆς νίκης αἰτιώτατος ὧν. αὕτη γὰρ ἡμῖν, ἂν θεὸς θέλη, νῦν ἀποδώσει καὶ πατρίδα καὶ οἶκους καὶ ἐλευθερίαν καὶ τιμὰς καὶ παῖδας, οἷς εἰσὶ, καὶ γυναῖκας. ὦ μακάριοι δῆτα, οἳ ἂν ἡμῶν νικήσαντες ἐπίδωσι τὴν πασῶν ἡδίστην ἡμέραν· εὐδαιμόνων δὲ καὶ ἂν τις ἀποθάνῃ· μνημείου γὰρ οὐδεὶς οὕτω πλούσιος ὧν καλοῦ τεύχεται. Ἐξάρξω μὲν οὖν ἐγὼ, ἰνικ' ἂν καιρὸς ᾗ, παιᾶνα· ὅταν δὲ τὸν Ἐνυλίον παρακαλέσωμεν, τότε πᾶντες ὁμοθυμαδὸν, ἀιθ' ὧν ὑβρίσθημεν, τιμωρώμεθα τοὺς ἄνδρας.

18. Ταῦτα δ' εἰπὼν, καὶ μεταστραφεὶς πρὸς τοὺς ἐναντίους, ἰσυχίαν εἶχε· καὶ γὰρ ὁ μάντις παρήγγειλεν αὐτοῖς μὴ πρότερον ἐπιτίθεσθαι, πρὶν τῶν σφετέρων ἢ πέσοι τις ἢ τρωθείη· Ἐπειδὴν μέντοι τοῦτο γένηται, ἡγήσομεθα μὲν, ἔφη, ἡμεῖς· νίκη δὲ ἡμῖν ἔσται ἐπομένη, ἐμοὶ μέντοι θάνατος, ὡς γ' ἐμοὶ δοκεῖ. 19. καὶ οὐκ ἐψεύσατο, ἀλλ' ἐπεὶ ἀνέλαβον τὰ ὄπλα, αὐτὸς μὲν, ὥσπερ ὑπὸ μοίρας τινὸς ἀγόμενος, ἐκπηδήσας πρῶτος, ἐμπεσὼν τοῖς πολεμίοις ἀποθνήσκει· καὶ τέθαπται ἐν τῇ διαβύσει τοῦ Κηφισοῦ· οἳ δ' ἄλλοι ἐνίκων καὶ κατεδίωξαν μέχρι τοῦ ὀμαλοῦ. ἀπέθανον δ' ἐνταῦθα τῶν μὲν τριάκοντα Κριτίας τε καὶ Ἰππόμαχος· τῶν δ' ἐν Πειραιεῖ δέκα ἀρχόντων, Χαρμίδης ὁ Γλαύκωνος· τῶν δ' ἄλλων περὶ ἑβδομήκοντα. καὶ τὰ μὲν ὄπλα ἔλαβον,

τοὺς δὲ χιτῶνας οὐδενὸς τῶν πολιτῶν ἐσκύλευσαν. ἐπεὶ δὲ τοῦτο ἐγένετο καὶ τοὺς νεκροὺς ὑποσπόνδους ἀπεδίδοσαν, προσιώντες ἀλλήλοις πολλοὶ διελέγοντο.

20. Κλεόκριτος δὲ, ὁ τῶν μυστῶν κήρυξ, μίλ' εὐφρονος ὢν, κατασιωπησόμενος ἔλεξεν· Ἄνδρες πολῖται, τί ἡμᾶς ἐξελαύνετε; τί ἀποκτεῖναι βούλεσθε; ἡμεῖς γὰρ ὑμᾶς κακὸν οὐδὲν πώποτε ἐποιήσαμεν, μετεσχῆκαμεν δὲ ὑμῖν καὶ ἱερῶν τῶν σεμνοτάτων, καὶ θυσιῶν καὶ ἐορτῶν τῶν καλλίστων, καὶ ξυγγορευτῶν καὶ ξυμφοιτητῶν γεγενῆμεθα καὶ ξυστρατιῶται, καὶ πολλὰ μεθ' ὑμῶν κεκινδυνεύκαμεν κατὰ γῆν καὶ κατὰ θάλατταν ὑπὲρ τῆς κοινῆς ἀμφοτέρων ἡμῶν σωτηρίας τε καὶ ἐλευθερίας. 21. πρὸς θεῶν πατρῶων καὶ μητρῶων, καὶ ξυγγενείας, καὶ κηδεστίας, καὶ ἐταιρίας (πάντων γὰρ τούτων πολλοὶ κοινωνοῦμεν ἀλλήλοις), αἰδούμενοι καὶ θεοὺς καὶ ἀνθρώπους, παύσασθε ἀμαρτάνοντες ἐς τὴν πατρίδα, καὶ μὴ πείθεσθε τοῖς ἀνοσιωτάτοις τριάκοντα, οἱ ἰδίων κερδέων ἕνεκα ὀλίγου δείξι πλείους ἀπεκτόνασιν Ἀθηναίων ἐν ὀκτῶ μηνσίν, ἢ πάντες Πελοποννήσιοι δέκα ἔτη πρὸς ἐμὸν. 22. ἐξὸν δ' ἡμῖν ἐν εἰρήνῃ πολιτεύεσθαι, οὗτοι τὸν πάντων αἰσχιστόν τε καὶ χαλεπώτατον καὶ ἀνοσιώτατον καὶ ἔχθιστον καὶ θεοῖς καὶ ἀνθρώποις πόλεμον ἡμῖν πρὸς ἀλλήλους παρέχουσιν. ἀλλ' εὖ γε μέντοι ἐπίστασθε, ὅτι καὶ τῶν νῦν ὑφ' ἡμῶν ἀποθανόντων οὐ μόνον ὑμεῖς, ἀλλὰ καὶ ἡμεῖς ἔστιν οὓς πολλὰ κατεδακρύσαμεν.

Ὁ μὲν τοιαῦτα ἔλεγεν. οἱ δὲ λοιποὶ ἄρχοντες, καὶ διὰ τὸ τοιαῦτα προσακούειν, τοὺς μεθ' ἑαυτῶν ἀπήγαγον εἰς τὸ ἄστυ. 23. τῇ δ' ὑστεραίᾳ οἱ μὲν τριάκοντα πάνυ δὴ ταπεινοὶ καὶ ἔρημοι ξυνεκίθηοντο ἐν τῷ ξυνεδρίῳ· τῶν δὲ τρισχιλίων ὅπου ἕκαστοι τεταγμένοι ἦσαν, πανταχοῦ διεφέροντο πρὸς ἀλλήλους. ὅσοι μὲν γὰρ ἐπεποιήκεσάν τι βιαιότερον καὶ ἐφοβούντο, ἐντόνως ἔλεγον ὡς οὐ χρῆ καθυ-

φίεσθαι τοῖς ἐν Πειραιεῖ· ὅσοι δὲ ἐπίστευον μηδὲν ἡδικη-  
 κέναι, αὐτοί τε ἀνελογίζοντο καὶ τοὺς ἄλλους ἐδίδασκον,  
 ὡς οὐδὲν δέοιντο τούτων τῶν κακῶν, καὶ τοῖς τριάκοντα  
 οὐκ ἔφασαν χρῆναι πείθεσθαι, οὐδ' ἐπιτρέπειν ὑπολλύναι  
 τὴν πόλιν. καὶ τὸ τελευταῖον ἐψηφίσαντο ἐκείνους μὲν  
 καταπαῦσαι, ἄλλους δὲ ἐλέσθαι· καὶ εἶλοντο δέκα, ἕνα  
 ἀπὸ φυλῆς.

24. Καὶ οἱ μὲν τριάκοντα Ἐλευσινάδε ἀπήλθον· οἱ δὲ  
 δέκα τῶν ἐν ἄστει, καὶ μῦλα τεταραγμένων καὶ ἀπιστούν-  
 των ἀλλήλοις, σὺν τοῖς ἱππάρχοις ἐπεμέλοντο. ἐξεκίθευ-  
 δον δὲ καὶ οἱ ἱππεῖς ἐν τῷ Ὠιδείῳ, τοὺς τε ἵππους καὶ τὰς  
 ἀσπίδας ἔχοντες, καὶ δι' ἀπιστίαν ἐφώδευον τὸ μὲν ἀφ'  
 ἑσπέρας σὺν ταῖς ἀσπίσι κατὰ τὰ τεῖχη, τὸ δὲ πρὸς ὄρθρον  
 σὺν τοῖς ἵπποις, αἰεὶ φοβούμενοι μὴ ἐπεισπέσοιέν τινες  
 αὐτοῖς τῶν ἐκ τοῦ Πειραιῶς. 25. Οἱ δὲ, πολλοὶ τε ἤδη  
 ὄντες καὶ παντοδαποὶ, ὄπλα ἐποιοῦντο, οἱ μὲν ξύλινα, οἱ δὲ  
 οἰσύινα, καὶ ταῦτα ἐλευκούντη. πρὶν δὲ ἡμέρας δέκα γενέ-  
 σθαι, πιστὰ δόντες οἷτινες ξυμπολεμήσειαν, καὶ εἰ ξένοι εἶεν,  
 ἰσοτέλειαν ἔσσεσθαι, ἐξήρσαν πολλοὶ μὲν ὀπλίται, πολλοὶ  
 δὲ γυμνήτες (ἐγένοντο δὲ αὐτοῖς καὶ ἱππεῖς ὡσεὶ ἑβδομή-  
 κοντα), προνομᾶς δὲ ποιούμενοι, καὶ λαμβάνοντες ξύλα καὶ  
 ὀπώραν, ἐκάθευδον πάλιν ἐν Πειραιεῖ. 26. τῶν δ' ἐκ τοῦ  
 ἄστεος ἄλλος μὲν οὐδεὶς σὺν ὄπλοις ἐξῆρει, οἱ δὲ ἱππεῖς  
 ἔστιν ὅτε καὶ ληστὰς ἐχειροῦντο τῶν ἐκ τοῦ Πειραιῶς, καὶ  
 τὴν φάλαγγα αὐτῶν ἐκακούργουν. περιέτυχον δὲ καὶ τῶν  
 Αἰξωνέων τισὶν, εἰς τοὺς αὐτῶν ἀγροὺς ἐπὶ τὰ ἐπιτήδεια  
 πορευομένοις· καὶ τούτους Δυσίμαχος ὁ ἵππαρχος ἀπέ-  
 σφαξε, πολλὰ λιτανεύοντας, καὶ πολλῶν χαλεπῶς φερόντων  
 ἱππέων. 27. ἀνταπέκτεινον δὲ καὶ οἱ ἐν Πειραιεῖ τῶν ἱπ-  
 πέων ἐπ' ἀγροῦ λαβόντες Καλλίστρατον, φυλῆς Λεοντίδος·  
 καὶ γὰρ ἤδη μέγα ἐφρόνου, ὥστε καὶ πρὸς τὸ τεῖχος τοῦ



ἄστεος προσέβαλλον. Εἰ δὲ καὶ τοῦτο δεῖ εἰπεῖν τοῦ μηχανοποιοῦ τοῦ ἐν τῷ ἄστει, ὃς, ἐπεὶ ἔγνω ὅτι κατὰ τὸν ἐκ Λυκείου δρόμον μέλλοιεν τὰς μηχανὰς προσύγειν, τὰ ζεύγη ἐκέλευσε πάντα ἀμαξιαίους λίθους ἄγειν, καὶ καταβύλλειν ὅπου ἕκαστος βούλοιο τοῦ δρόμου. ὡς δὲ τοῦτο ἐγίνετο, πολλὰ εἰς ἕκαστος τῶν λίθων πράγματα παρέιχε.

28. Πεμπόντων δὲ πρέσβεις ἐς Λακεδαιμόνα, τῶν μὲν τριάκοντα ἐξ Ἐλευσίνος, τῶν δ' ἐν καταλόγῳ ἐξ ἄστεος, καὶ βοηθεῖν κελευόντων, ὡς ἀφεστηκότος τοῦ δήμου ἀπὸ Λακεδαιμονίων, Λύσανδρος, λογισάμενος ὅτι οἶόν τε εἴη ταχὺ ἐκπολιορκῆσαι τοὺς ἐν τῷ Πειραιεῖ κατὰ τε γῆν καὶ κατὰ θάλατταν, εἰ τῶν ἐπιτηδείων ἀποκλεισθείησαν, ξυνέπραξεν ἑκατόν τε τάλαντα αὐτοῖς δανεισθῆναι, καὶ αὐτὸν μὲν κατὰ γῆν ἀρμοστήν, Λίβυν δὲ τὸν ἀδελφὸν ναυαρχοῦντα ἐκπεμφθῆναι. 29. καὶ ἐξελθὼν αὐτὸς μὲν Ἐλευσινάδε, ξυνελέγετο ὀπλίτας πολλοὺς Πελοποννησίους· ὁ δὲ ναύαρχος κατὰ θάλατταν ἐφύλαττεν ὅπως μηδὲν εἰσπλέοι αὐτοῖς τῶν ἐπιτηδείων· ὥστε ταχὺ πύλιον ἐν ἀπορίᾳ ἦσαν οἱ ἐν Πειραιεῖ, οἱ δ' ἐν τῷ ἄστει πάλιν αὐτὰ μέγα ἐφρόνουν ἐπὶ τῷ Λυσάνδρῳ. οὕτω δὲ προχωρούντων, Πανσανίας ὁ βασιλεὺς, φθονήσας Λυσάνδρῳ, εἰ κατειργασμένος ταῦτα ἅμα μὲν εὐδοκίμησοι, ἅμα δὲ ἰδίας ποιήσοιτο τὰς Ἀθήνας, πείσας τῶν Ἐφόρων τρεῖς, ἐξάγει φρουράν. 30. συνείποντο δὲ καὶ οἱ σύμμαχοι πάντες πλὴν Βοιωτῶν καὶ Κορινθίων. οὗτοι δ' ἔλεγον μὲν, ὅτι οὐ νομίζοιεν εὐορκεῖν ἂν στρατευόμενοι ἐπ' Ἀθηναίους, μηδὲν παράσπονδον ποιοῦντας· ἔπραττον δὲ ταῦτα, ὅτι ἐγίγνωσκον Λακεδαιμονίους βυλομένους τὴν τῶν Ἀθηναίων χώραν οἰκείαν καὶ πιστὴν ποιήσασθαι. ὁ δὲ Πανσανίας ἐστρατοπεδεύσατο μὲν ἐν τῷ Ἀλιπέδῳ καλουμένῳ πρὸς τῷ Πειραιεῖ, δεξιὸν ἔχων κέρας, Λύσανδρος δὲ σὺν τοῖς μισθοφόροις τὸ εὐώνυμον.

**31.** Πέμπων δὲ πρέσβεις ὁ Πausanίας πρὸς τοὺς ἐν Πειραιεῖ, ἐκέλευεν ἀπιέναι ἐπὶ τὰ ἑαυτῶν· ἐπεὶ δ' οὐκ ἐπέιθοντο, προσέβαλλεν ὅσον ἀπὸ βοῆς ἔνεκεν, ὅπως μὴ δῆλος εἶη εὐμενῆς αὐτοῖς ὤν. ἐπεὶ δ' οὐδὲν ἀπὸ τῆς προσβολῆς πράξας ἀπήλθε, τῇ ὑστεραία, λαβὼν τῶν μὲν Λακεδαιμονίων δύο μόρας, τῶν δὲ Ἀθηναίων ἰππέων τρεῖς φυλάς, παρήλθεν ἐπὶ τὸν κωφὸν λιμένα, σκοπῶν πῆ εὐαποτείχιστος εἶη ὁ Πειραιεύς. **32.** ἐπεὶ δὲ ἀπιόντος αὐτοῦ προσέθεόν τινες, καὶ πράγματα αὐτῷ παρείχον, ἀχθεσθεῖς παρήγγειλε τοὺς μὲν ἰππέας ἐλαύνειν εἰς αὐτοὺς ἐνέντας, καὶ τοὺς τὰ δέκα ἀφ' ἧβης συνέπεσθαι· σὺν δὲ τοῖς ἄλλοις αὐτὸς ἐπηκολούθει. καὶ ἀπέκτειναν μὲν ἐγγὺς τριάκοντα τῶν ψιλῶν, τοὺς δ' ἄλλους κατεδίωξαν πρὸς τὸ ἐν Πειραιεῖ θέατρον. **33.** ἐκεῖ δὲ ἔτυχον ἐξοπλιζόμενοι οἳ τε πελτασταὶ πάντες, καὶ οἱ ὀπλίται τῶν ἐκ Πειραιῶς. καὶ οἱ μὲν ψιλοὶ εὐθύς ἐκδραμόντες ἠκόντιζον, ἔβαλλον, ἐτόξευον, ἐσφενδόνων· οἱ δὲ Λακεδαιμόνιοι, ἐπεὶ αὐτῶν πολλοὶ ἐτιτρώσκοντο, μάλα πιεζόμενοι ἀνεχώρησαν ἐπὶ πόδα· οἱ δ' ἐν τούτῳ πολὺ μᾶλλον ἐπέκειντο. ἐνταῦθα δὲ ἀποθνήσκει Χαίρων τε καὶ Θίβραχος, ἄμφω πολεμάρχω, καὶ Λακράτης ὁ Ὀλυμπιονίκης, καὶ ἄλλοι οἱ τεθαμμένοι Λακεδαιμονίων πρὸ τῶν πυλῶν ἐν Κεραμεικῷ. **34.** ὁρῶν δὲ ταῦτα ὁ Θρασύβουλος καὶ οἱ ἄλλοι ὀπλίται ἐβοήθουν, καὶ ταχὺ παρετάξαντο πρὸ τῶν ἄλλων ἐπ' ὀκτώ. Ὁ δὲ Πausanίας, μάλα πιεσθεῖς, καὶ ἀναχωρήσας ὅσον στάδια τέτταρα ἢ πέντε πρὸς λόφον τινα, παρήγγειλε τοῖς Λακεδαιμονίοις καὶ τοῖς ἄλλοις ξυμμάχοις ἐπιχωρεῖν πρὸς ἑαυτόν. ἐκεῖ δὲ συνταξάμενος βαθείαν παντελῶς τὴν φάλαγγα, ἤγην ἐπὶ τοὺς Ἀθηναίους. οἱ δ' εἰς χεῖρας μὲν ἐδέξαντο, ἔπειτα δὲ οἱ μὲν ἐξεώσθησαν εἰς τὸν ἐν ταῖς Ἀλαῖς πηλόν, οἱ δὲ ἐνέκλιαν, καὶ ἀποθνήσκουσιν αὐτῶν ὡς πεντήκοντα καὶ ἑκατόν.

**35.** Ο δὲ Πανσανίας τρόπαιον στησάμενος ἀνεχώρησε· καὶ οὐδ' ὡς ὠργίζετο αὐτοῖς, ἀλλὰ λάθρα πέμπων ἐδίδασκε τοὺς ἐν Πειραιεῖ οἷα χρῆ λέγοντας πρέσβεις πέμπειν πρὸς ἑαυτὸν καὶ τοὺς παρόντας Ἐφόρους. οἱ δ' ἐπείθοντο. δίστη δὲ καὶ τοὺς ἐν τῷ ἄστει, καὶ ἐκέλευε πρὸς σφᾶς προσιέναι ὡς πλείστους συλλεγομένους, λέγοντας ὅτι οὐδὲν δεόνται τοῖς ἐν τῷ Πειραιεῖ πολεμεῖν, ἀλλὰ διαλυθέντες κοινῇ ἀμφοτέροι Λακεδαιμονίοις φίλοι εἶναι.

**36.** ἡδέως ταῦτα καὶ Ναυκλείδας Ἐφόρος ὧν συνήκουεν· ὥσπερ γὰρ νομίζεται σὺν βασιλεῖ δύο τῶν Ἐφόρων συστρατεύεσθαι, καὶ τότε παρῆν οὗτός τε καὶ ἄλλος, ἀμφοτέροι τῆς μετὰ Πανσανίου γνώμης ὄντες, μᾶλλον ἢ τῆς μετὰ Λυσάνδρου. διὰ ταῦτα οὖν καὶ ἐς τὴν Λακεδαίμονα προθύμως ἔπεμπον. τοὺς τ' ἐκ Πειραιῶς, ἔχοντας τὰς πρὸς Λακεδαιμονίους σπονδὰς, καὶ τοὺς ἀπὸ τῶν ἐν τῷ ἄστει ἰδιώτας, Κηφισοφῶντά τε καὶ Μέλητον. **37.** Ἐπεὶ μέντοι οὗτοι ἄχοντο ἐς Λακεδαίμονα, ἔπεμπον δὴ καὶ οἱ ἀπὸ τοῦ κοινοῦ ἐκ τοῦ ἄστεος, λέγοντας ὅτι αὐτοὶ μὲν παραδιδόασιν καὶ τὰ τείχη, ἃ ἔχουσι, καὶ σφᾶς αὐτοὺς Λακεδαιμονίοις χρῆσθαι ὅ τι βούλονται· ἀξιούν δ' ἔφασαν καὶ τοὺς ἐν Πειραιεῖ, εἰ φίλοι φασὶν εἶναι Λακεδαιμονίοις, παραδιδόναι τὸν τε Πειραιᾶ καὶ τὴν Μουνυχίαν. **38.** ἀκούσαντες δὲ πάντων αὐτῶν οἱ Ἐφοροὶ καὶ οἱ ἔκκλητοι, ἐξέπεμψαν πεντεκαίδεκα ἄνδρας εἰς τὰς Ἀθήνας, καὶ ἐπέταξαν σὺν Πανσανίᾳ διαλλάξαι ὅπη δύναιντο κάλλιστα. Οἱ δὲ διήλλαξαν, ἐφ' ᾧ τε εἰρήνην μὲν ἔχειν ὡς πρὸς ἀλλήλους, ἀπιέναι δὲ ἐπὶ τὰ ἑαυτῶν ἐκάστους, πλὴν τῶν τριάκοντα, καὶ τῶν ἑνδεκα, καὶ τῶν ἐν τῷ Πειραιεῖ ἀρξάντων δέκα· εἰ δὲ τινες φοβοῦντο τῶν ἐξ ἄστεος, ἔδοξεν αὐτοῖς τὴν Ἐλευσίνα κατοικεῖν.

**39.** Τούτων δὲ περανθέντων, Πανσανίας μὲν διῆκε τὸ στράτευμα· οἱ δὲ ἐκ τοῦ Πειραιῶς, ἀνελθόντες σὺν τοῖς

ὄπλους εἰς τὴν ἀκρόπολιν. ἔθυσαν τῇ Ἀθηνᾶ. ἐπεὶ δὲ κατέβησαν οἱ στρατηγοὶ, ἔνθα δὴ ὁ Θραυσύβουλος ἔλεξεν·  
**40.** Ἔμιν, ἔφη, ὧ ἐκ τοῦ ἄστεος ἄνδρες, συμβουλευώ ἐγὼ γινῶναι ὑμᾶς αὐτούς. μάλιστα δ' ἂν γνοιήτε, εἰ ἀναλογισασθε, ἐπὶ τίνι ὑμῖν μέγα φρονητέον ἐστίν, ὥστε ἡμῶν ἄρχειν ἐπιχειρεῖν. πότερον δικαιότεροί ἐστε; ἀλλ' ὁ μὲν δῆμος, πενέστερος ὑμῶν ὢν, οὐδὲν πώποτε ἕνεκα χρημάτων ὑμᾶς ἠδίκησεν· ὑμεῖς δὲ, πλουσιώτεροι πάντων ὄντες, πολλὰ καὶ αἰσχρὰ ἕνεκα κερδέων πεποιήκατε. ἐπεὶ δὲ δικαιοσύνης οὐδὲν ὑμῖν προσήκει, σκέψασθε εἰ ἄρα ἐπ' ἀνδρείῳ ὑμῖν μέγα φρονητέον. **41.** καὶ τίς ἂν καλλίον κρίσις τούτου γένοιτο, ἢ ὡς ἐπολεμήσαμεν πρὸς ἀλλήλους; ἀλλὰ γνώμη φαίητ' ἂν προέχειν, οἷ, ἔχοντες καὶ τείχος καὶ ὄπλα καὶ χρήματα καὶ ξυμμάχους Πελοποννησίους, ὑπὸ τῶν οὐδὲν τούτων ἔχόντων παρελύθητε; ἀλλ' ἐπὶ Λακεδαιμονίοις δὴ οἴεσθε μέγα φρονητέον εἶναι; πῶς; οἷ γε, ὥσπερ τοὺς δάκνοντας κύνας κλοιῶ δῆσαντες παραδιδόασιν, οὕτω κάκεινοι, ὑμᾶς παραδόντες τῷ ἠδίκημένῳ τούτῳ δήμῳ, οἷχονται ἀπίοντες; **42.** οὐ μέντοι γε ὑμᾶς, ὧ ἄνδρες, ἀξιῶ ἐγὼ ὢν ὁμωμόκατε παραβῆναι οὐδὲν, ἀλλὰ καὶ τοῦτο πρὸς τοῖς ἄλλοις καλοῖς ἐπιδείξαι, ὅτι καὶ εὐορκοὶ καὶ ὄσιοί ἐστε.

Εἰπὼν δὲ ταῦτα καὶ ἄλλα τοιαῦτα, καὶ ὅτι οὐδὲν δέοι ταράττεσθαι, ἀλλὰ τοῖς νόμοις τοῖς ἀρχαίοις χρῆσθαι, ἀνέστησε τὴν ἐκκλησίαν. **43.** καὶ τότε μὲν ἀρχῆς καταστησάμενοι ἐπολιτεύοντο· ὑστέρῳ δὲ χρόνῳ, ἀκούσαντες ξένους μισθοῦσθαι τοὺς ἐν Ἐλευσίνι, στρατευσάμενοι πανδημεὶ ἐπ' αὐτούς, τοὺς μὲν στρατηγοὺς αὐτῶν εἰς λόγους ἐλθόντας ἀπέκτειναν, τοῖς δὲ ἄλλοις εἰσπέμφσαντες τοὺς φίλους καὶ ἀναγκαίους, ἔπεισαν συναλλαγήναι· καὶ ὁμόσαντες ὄρκους, ἢ μὴν μὴ μνησικακήσειν, ἔτι καὶ νῦν ὁμοῦ τε πολιτεύονται, καὶ τοῖς ὄρκοις ἐμμένει ὁ δῆμος.

## III. THE BATTLE OF MANTINEA.

[Hellenica, VII.]

**V. 11.** Ἐπεὶ δὲ ἐγένετο Ἐπαμεινώνδας ἐν τῇ πόλει τῶν Σπαρτιατῶν, ὅπου μὲν ἔμελλον ἔν τε ἰσοπέδῳ μαχεῖσθαι καὶ ἀπὸ τῶν οἰκιῶν βληθήσεσθαι, οὐκ εἰσῆει ταύτῃ, οὐδ' ὅπου γε μηδὲν πλέον μαχεῖσθαι τῶν ὀλίγων πολλοὶ ὄντες· ἔνθα δὲ πλεονεκτεῖν ἂν ἐνόμιζε, τοῦτο λαβὼν τὸ χωρίου κατέβαινε, καὶ οὐκ ἀνέβαινε εἰς τὴν πόλιν. **12.** τό γε μὴν ἐντεῦθεν γενόμενον ἔξεστι μὲν τὸ θεῖον αἰτιᾶσθαι, ἔξεστι δὲ λέγειν ὡς τοῖς ἀπονενομημένοις οὐδεὶς ἂν ὑποσταίῃ. ἐπεὶ γὰρ ἠγείτο Ἀρχίδαμος οὐδὲ ἑκατὸν ἔχων ἄνδρας, καὶ διαβῖς ὅπερ ἐδόκει τι ἔχειν κώλυμα, ἐπορεύετο πρὸς ὄρθιον ἐπὶ τοὺς ἀντιπάλους, ἐνταῦθα δὲ οἱ πῦρ πνέοντες, οἱ νευικηκότες τοὺς Λακεδαιμονίους, οἱ τῷ παντὶ πλέονες καὶ προσέτι ὑπερδέξια χωρία ἔχοντες, οὐκ ἐδέξαντο τοὺς περὶ τὸν Ἀρχίδαμον, ἀλλ' ἐγκλίνουσι. **13.** καὶ οἱ μὲν πρῶτοι τῶν Ἐπαμεινώνδου ἀποθνήσκουσι· ἐπεὶ μὲντοι ἀγαλλόμενοι τῇ νίκῃ ἐδίωξαν οἱ ἔνδοθεν πορρωτέρω τοῦ καιροῦ, οὗτοι αὖ ἀποθνήσκουσι· περιεγέγραπτο γὰρ, ὡς ἔοικεν, ὑπὸ τοῦ θεοῦ μέχρι ὅσου ἡ νίκη ἐδέδοτο αὐτοῖς. καὶ ὁ μὲν δὴ Ἀρχίδαμος τρώπαιόν τε ἴστατο ἔνθα ἐπεκράτησε, καὶ τοὺς ἐνταῦθα πεσόντας τῶν πολεμίων ὑποσπόνδους ἀπεδίδου.

**14.** Ὁ δ' Ἐπαμεινώνδας, λογιζόμενος ὅτι βοηθήσοιεν οἱ Ἀρκάδες εἰς τὴν Λακεδαίμονα, ἐκείνοις μὲν οὐκ ἐβούλετο καὶ πᾶσι Λακεδαιμονίοις ὁμοῦ γενομένοις μάχεσθαι, ἄλλως τε καὶ εὐτυχηκόσι, τῶν δὲ ὑποτετυχηκότων· πάλιν δὲ πορευθεὶς ὡς ἐδύνατο τίχιστα εἰς τὴν Τεγέαν, τοὺς μὲν ὀπλίτας ἀνέπαυσε, τοὺς δ' ἰππέας ἔπεμψεν εἰς τὴν Μαντινείαν, δεηθεὶς αὐτῶν προσκαρτερῆσαι, καὶ διδύσκων ὡς

πάντα μὲν εἰκὸς ἔξω εἶναι τὰ τῶν Μαντινέων βοσκήματα, πάντας δὲ τοὺς ἀνθρώπους, ἄλλως τε καὶ σίτου συγκομιδῆς οὐσῆς. 15. Καὶ οἱ μὲν ᾤχοντο· οἱ δ' Ἀθηναῖοι ἰππεῖς ὀρμηθέντες ἐξ Ἐλευσίνος ἐδειπνοποίησαντο μὲν ἐν Ἰσθμῷ, διελθόντες δὲ τὰς Κλεωνὰς ἐτύγγανον προσιόντες εἰς τὴν Μαντινείαν, καὶ καταστρατοπεδευσάμενοι ἐντὸς τείχους ἐν ταῖς οἰκίαις. ἐπεὶ δὲ δῆλοι ἦσαν προσελαύνοντες οἱ πολέμιοι, ἐδέοντο οἱ Μαντινεῖς τῶν Ἀθηναίων ἰππέων βοηθήσαι, εἴ τι δύναντο· ἔξω γὰρ εἶναι καὶ τὰ βοσκήματα πάντα καὶ τοὺς ἐργάτας, πολλοὺς δὲ καὶ πειῖδας καὶ γεραιτέρους τῶν ἐλευθέρων· ἀκούσαντες δὲ ταῦτα οἱ Ἀθηναῖοι ἐκβοηθοῦσιν, ἔτι ὄντες ἀνάριστοι καὶ αὐτοὶ καὶ οἱ ἵπποι. 16. ἐνταῦθα δὴ τούτων αὖ τὴν ἀρετὴν τίς οὐκ ἂν ἀγασθεῖη; οἱ καὶ πολὺ πλείονας ὀρώντες τοὺς πολεμίους, καὶ ἐν Κορίνθῳ δυστυχήματος γεγενημένου τοῖς ἰππεύσιν, οὐδὲν τούτων ἐπελογίσαντο, οὐδ' ὅτι καὶ Θηβαῖοις καὶ Θετταλοῖς τοῖς κρατίστοις ἰππεύσιν εἶναι δοκοῦσιν ἔμελλον μίχεσθαι, ἀλλ' αἰσχυρόμενοι, εἰ παρόντες μηδὲν ὠφελήσειαν τοὺς συμμίχους, ὡς εἶδον τάχιστα τοὺς πολεμίους, συνέρραξαν, ἐρῶντες ἀνασώσασθαι τὴν πατρίαν δόξουν. 17. καὶ μαχόμενοι αἰτιοὶ μὲν ἐγένοντο τὰ ἔξω πάντα σωθῆναι τοῖς Μαντινεῦσιν, αὐτῶν δὲ ἀπέθανον ἄνδρες ἀγαθοὶ, καὶ ἀπέκτειναν δὲ δῆλον ὅτι τοιοῦτους· οὐδὲν γὰρ οὕτω βραχὺ ὄπλον ἐκάτεροι εἶχον ᾧ οὐκ ἐξικνούντο ἀλλήλων. καὶ τοὺς μὲν φιλίους νεκροὺς οὐ προήκαντο, τῶν δὲ πολεμίων ἦν οὐς ὑποσπόνδους ἀπέδωσαν.

18. Ὁ δ' αὖ Ἐπαμεινώνδας, — ἐνθυμούμενος ὅτι ὀλίγων μὲν ἡμερῶν ἀνάγκη ἔσοιτο ἀπιέναι, διὰ τὸ ἐξήκειν τῇ στρατείᾳ τὸν χρόνον, εἰ δὲ καταλείψοι ἐρήμους οἷς ἦλθε σύμμαχος, ἐκείνοι πολιορκήσονται ὑπὸ τῶν ἀντιπάλων, αὐτὸς δὲ τῇ ἑαυτοῦ δόξῃ παντάπασιν ἔσοιτο λελυμασμένος, ἡττη-

μένος μὲν ἐν Λακεδαίμονι σὺν πολλῶ ὀπλιτικῶ ὑπ' ὀλίγων, ἡττημένος δὲ ἐν Μαντινείᾳ ἵππομαχίᾳ, αἴτιος δὲ γεγενημένος, διὰ τὴν εἰς Πελοπόννησον στρατείαν, τοῦ συνεστάναι Λακεδαιμονίους καὶ Ἀρκάδας καὶ Ἀχαιοὺς καὶ Ἠλείους καὶ Ἀθηναίους· ὥστε οὐκ ἔδοκει αὐτῷ δυνατόν εἶναι ἀμαχεῖ παρελθεῖν, λογιζομένῳ ὅτι εἰ μὲν νικῆ, πάντα ταῦτα ἀναλύσοιτο· εἰ δὲ ἀποθάνοι, καλὴν τὴν τελευταίαν ἡγήσατο ἔσσεσθαι πειρωμένῳ τῇ πατρίδι ἀρχὴν Πελοποννήσου καταλιπεῖν. 19. τὸ μὲν οὖν αὐτὸν τοιαῦτα διανοεῖσθαι οὐ πᾶν μοι δοκεῖ θαυμαστὸν εἶναι· φιλοτίμων γὰρ ἀνδρῶν τὰ τοιαῦτα διανοήματα· τὸ μέντοι τὸ στρατεύμα παρεσκευακέναι ὡς πόνον τε μηδένα ἀποκίμνειν μήτε νυκτὸς μήτε ἡμέρας, κινδύνου τε μηδενὸς ἀφίστασθαι, σπίνιά τε τὰ ἐπιτήδεια ἔχοντας ὅμως πείθεσθαι ἐθέλειν, ταῦτά μοι δοκεῖ θαυμαστότερα εἶναι. 20. καὶ γὰρ ὅτε τὸ τελευταῖον παρήγγειλεν αὐτοῖς παρασκευάζεσθαι ὡς μάχης ἔσομένης, προθύμως μὲν ἐλευκούντο οἱ ἵππεις τὰ κρίνη κελεύοντος ἐκείνου, ἐπεγράφοντο δὲ καὶ οἱ τῶν Ἀρκιδῶν ὀπλίται ρόπαλα, ὡς Θηβαῖοι ὄντες, πάντες δὲ ἡκονῶντο καὶ λόγχας καὶ μαχαίρας, καὶ ἐλαμπρύνοντο τὰς ὑσπίδας.

21. Ἐπεὶ μέντοι οὕτω παρεσκευασμένους ἐξήγαγεν, ἄξιον αὐτὸ κατανοῆσαι ἃ ἐποίησε. πρῶτον μὲν γὰρ, ὥσπερ εἰκὸς, συνετάττετο. τοῦτο δὲ πρᾶττων, σαφηνίζειν ἔδοκει ὅτι εἰς μάχην παρεσκευάζετο· ἐπεὶ γε μὴν ἐτέτακτο αὐτῷ τὸ στρατεύμα ὡς ἐβούλετο, τὴν μὲν συντομωτάτην πρὸς τοὺς πολεμίους οὐκ ἦγε, πρὸς δὲ τὰ πρὸς ἐσπέραν ὄρη καὶ ἀντιπέραν τῆς Τεγέας ἡγήετο· ὥστε δόξαν παρέιχε τοῖς πολεμίοις μὴ ποιήσεσθαι μάχην ἐκείνῃ τῇ ἡμέρᾳ. 22. καὶ γὰρ δὴ ὡς πρὸς τῷ ὄρει ἐγένετο, ἐπεὶ ἐξετάθη αὐτῷ ἡ φύλαγξ, ὑπὸ τοῖς ὑψηλοῖς ἔθετο τὰ ὄπλα, ὥστε εἰκάσθη στρατοπεδευομένῳ. τοῦτο δὲ ποιήσας, ἔλυσε μὲν τῶν

πλείστων πολεμίων τὴν ἐν ταῖς ψυχαῖς πρὸς μάχην παρασκευὴν, ἔλυσε δὲ τὴν ἐν ταῖς συντάξεσιν. ἐπεὶ γε μὴν παραγαγὼν τοὺς ἐπὶ κέρως πορευομένους λόχους εἰς μέτωπον, ἰσχυρὸν ἐποίησατο τὸ περὶ ἑαυτὸν ἔμβολον, τότε δὴ ἀναλαβεῖν παραγγείλας τὰ ὄπλα ἤγειτο· οἱ δ' ἠκολούθουν. οἱ δὲ πολέμοι ὡς εἶδον παρὰ δόξαν ἐπίοντας, οὐδεὶς αὐτῶν ἡσυχίαν ἔχειν ἠδύνατο, ἀλλ' οἱ μὲν ἔθεον εἰς τὰς τάξεις, οἱ δὲ παρετύττοντο, οἱ δὲ ἵππους ἐχαλίνουν, οἱ δὲ θώρακας ἐνεδύοντο, πάντες δὲ πεισομένοις τι μᾶλλον ἢ ποιήσουσιν ἐόκεσαν. 23. Ὁ δὲ τὸ στράτευμα ἀντίπρφρον ὥσπερ τριήρη προσήγε, νομίζων, ὅπη ἐμβαλὼν διακόψειε, διαφθερεῖν ὅλον τὸ τῶν ἐναντίων στράτευμα· καὶ γὰρ δὴ τῷ μὲν ἰσχυροτάτῳ παρεσκευάζετο ἀγωνίζεσθαι, τὸ δὲ ἀσθενέστατον πόρρω ἀπέστησεν, εἰδὼς ὅτι ἠττηθὲν ἀθυμίαν ἂν παρὰσχοι τοῖς μεθ' ἑαυτοῦ, ῥώμην δὲ τοῖς πολεμίοις. καὶ μὴν τοὺς ἱππέας οἱ μὲν πολέμοι ἀντιπαρετάξαντο ὥσπερ ὀπλιτῶν φάλαγγα βύθος, ἐφεξῆς καὶ ἔρημον πεζῶν ἀμίππων· 24. ὁ δ' Ἐπαμεινώνδας αὖ καὶ τοῦ ἱππικοῦ ἔμβολον ἰσχυρὸν ἐποίησατο, καὶ ἀμίππους πεζοὺς συνέταξεν αὐτοῖς, νομίζων τὸ ἱππικὸν ἐπεὶ διακόψειεν, ὅλον τὸ ἀντίπαλον νενικηκῶς ἔσεσθαι· μίλα γὰρ χαλεπὸν εὐρεῖν τοὺς ἐβελήσοντας μένειν, ἐπειδὴν τινὰς φεύγοντας τῶν ἑαυτῶν ὀρώσι· καὶ ὅπως μὴ ἐπιβοηθῶσιν οἱ Ἀθηναῖοι ἀπὸ τοῦ εὐωνύμου κέρατος ἐπὶ τὸ ἐχόμενον, κατέστησεν ἐπὶ γηλόφων τινῶν ἐναντίους αὐτοῖς καὶ ἱππέας καὶ ὀπλίτας, φόβον βουλόμενος καὶ τούτοις παρέχειν ὡς, εἰ βοηθήσαιεν, ὅπισθεν οὗτοι ἐπικείσοιντο αὐτοῖς. τὴν μὲν δὴ συμβολὴν οὕτως ἐποίησατο, καὶ οὐκ ἐφύεσθη τῆς ἐλπίδος· κρατήσας γὰρ ἢ προσέβαλεν ὅλον ἐποίησε φεύγειν τὸ τῶν ἐναντίων. 25. Ἐπεὶ γε μὴν ἐκεῖνος ἔπεσεν, οἱ λοιποὶ οὐδὲ τῇ νίκῃ ὀρθῶς ἔτι ἐδυνάσθησαν χρήσασθαι, ἀλλὰ φυγούσης μὲν αὐτοῖς τῆς ἐναν-



τίας φάλαγγος, οὐδένα ἀπέκτειναν οἱ ὀπλίται, οὐδὲ προῆλθον ἐκ τοῦ χωρίου ἔνθα ἡ συμβολὴ ἐγένετο· φυγόντων δ' αὐτοῖς καὶ τῶν ἵππέων, ἀπέκτειναν μὲν οὐδ' οἱ ἵππεῖς διώκοντες οὔτε ἵππεύς οὔθ' ὀπλίτας, ὥσπερ δὲ ἠττώμενοι πεφοβημένως διὰ τῶν φευγόντων πολεμίων διέπεσον. καὶ μὴν οἱ ἄμιπποι καὶ οἱ πελτασταί, συννενηκότες τοῖς ἵππεύσιν, ἀφίκοντο μὲν ἐπὶ τοῦ εὐωνύμου, ὡς κρατοῦντες, ἐκεῖ δ' ὑπὸ τῶν Ἀθηναίων οἱ πλείστοι αὐτῶν ἀπέθανον.

26. Τούτων δὲπραχθέντων, τούναντίον ἐγεγένητο οὐ ἐνόμισαν πάντες ἄνθρωποι ἔσσεσθαι. συνεληλυθυίας γὰρ σχεδὸν ἀπίσης τῆς Ἑλλάδος, καὶ ἀντιτεταγμένων, οὐδεὶς ἦν ὅστις οὐκ ᾔετο, εἰ μίχῃ ἔσοιτο, τοὺς μὲν κρατήσαντας ἄρξειν, τοὺς δὲ κρατηθέντας ὑπηκόους ἔσσεσθαι· ὁ δὲ θεὸς οὕτως ἐποίησεν ὥστε ἀμφοτέρω μὲν τρόπαιον ὡς νενικηκότες ἐστήσαντο, τοὺς δὲ ἰσταμένους οὐδέτεροι ἐκώλυον, νεκροὺς δὲ ἀμφοτέρω μὲν ὡς νενικηκότες ὑποσπόνδους ἀπέδωσαν, ἀμφοτέρω δὲ ὡς ἠττημένοι ὑποσπόνδους ἀπελάμβανον. 27. νενικηκέναι δὲ φάσκοντες ἐκάτεροι οὔτε χώρα οὔτε πόλει οὔτ' ἀρχῇ οὐδέτεροι οὐδὲν πλέον ἔχοντες ἐφάνησαν ἢ πρὶν τὴν μίχην γενέσθαι· ἀκρισία δὲ καὶ ταραχὴ ἔτι πλείων μετὰ τὴν μίχην ἐγένετο ἢ προσθεν ἐν τῇ Ἑλλάδι. ἐμοὶ μὲν δὴ μέχρι τούτου γραφέσθω· τὰ δὲ μετὰ ταῦτα ἴσως ἄλλω μελήσει.

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#### IV. CHARACTER OF SOCRATES.

[Memorabilia, I.]

I. Πολλάκις ἐθαύμασα, τίσι ποτὲ λόγοις Ἀθηναίους ἔπεισαν οἱ γραψάμενοι Σωκράτην, ὡς ἄξιος εἴη θανάτου τῇ πόλει. ἡ μὲν γὰρ γραφὴ κατ' αὐτοῦ τοιαύδε τις ἦν· —

Ἄδικεῖ Σωκράτης οὓς μὲν ἡ πόλις νομίζει θεοὺς οὐ νομίζων, ἕτερα δὲ καινὰ δαιμόνια εἰσφέρων· ἀδικεῖ δὲ καὶ τοὺς νέους διαφθείρων.

2. Πρῶτον μὲν οὖν, ὡς οὐκ ἐνόμιζεν οὓς ἡ πόλις νομίζει θεοὺς, ποίῳ ποτ' ἐχρήσαντο τεκμηρίῳ; θύων τε γὰρ φανερός ἦν, πολλῶν μὲν οἴκοι, πολλῶν δὲ ἐπὶ τῶν κοινῶν τῆς πόλεως βωμῶν, καὶ μαντικῇ χρώμενος οὐκ ἀφανὴς ἦν· διετεθρύλητο γὰρ, ὡς φαίη Σωκράτης τὸ δαιμόνιον ἐαυτῷ σημαίνειν· ὅθεν δὴ καὶ μάλιστα μοι δοκοῦσιν αὐτὸν αἰτιάσασθαι καινὰ δαιμόνια εἰσφέρειν. 3. ὁ δὲ οὐδὲν καινότερον εἰσέφερε τῶν ἄλλων, ὅσοι, μαντικὴν νομίζοντες, οἰωνοῖς τε χρώνται καὶ φήμαις καὶ συμβόλοις καὶ θυσίαις. οὗτοί τε γὰρ ὑπολαμβάνουσιν οὐ τοὺς ὄρνιθας οὐδὲ τοὺς ἀπαντῶντας εἰδέναι τὰ συμφέροντα τοῖς μαντευομένοις, ἀλλὰ τοὺς θεοὺς διὰ τούτων αὐτὰ σημαίνειν, κακείνος οὕτως ἐνόμιζεν. 4. ἀλλ' οἱ μὲν πλείστοι φασιν ὑπὸ τε τῶν ὄρνιθων καὶ τῶν ἀπαντῶντων ἀποτρέπεσθαι τε καὶ προτρέπεσθαι· Σωκράτης δὲ ὡσπερ ἐγίγνωσκεν οὕτως ἔλεγε· τὸ δαιμόνιον γὰρ ἔφη σημαίνειν. καὶ πολλοῖς τῶν ξυνόντων προηγόρευε τὰ μὲν ποιεῖν, τὰ δὲ μὴ ποιεῖν, ὡς τοῦ δαιμονίου προσημαίνοντος. καὶ τοῖς μὲν πειθομένοις αὐτῷ συνέφερε, τοῖς δὲ μὴ πειθομένοις μετέμελε. 5. καίτοι τίς οὐκ ἂν ὁμολογήσειεν αὐτὸν βούλεσθαι μὴτ' ἠλίθιον μὴτ' ἀλαζόνα φαίνεσθαι τοῖς συνούσιν; ἐδόκει δ' ἂν ἀμφοτέρα ταῦτα, εἰ προαγορεύων ὡς ὑπὸ θεοῦ φαινόμενα εἶτα ψευδόμενος ἐφαίνετο. δῆλον οὖν, ὅτι οὐκ ἂν προέλεγε, εἰ μὴ ἐπίστευεν ἀληθεύσειν. ταῦτα δὲ τίς ἂν ἄλλω πιστεύσειεν ἢ θεῷ; πιστεύων δὲ θεοῖς, πῶς οὐκ εἶναι θεοὺς ἐνόμιζεν;

6. Ἀλλὰ μὴν ἐποίει καὶ τάδε πρὸς τοὺς ἐπιτηδεῖους. τὰ μὲν γὰρ ἀναγκαῖα συνεβούλευε καὶ πράττειν, ὡς ἐνό-

μιζεν ἄριστ' ἂν πραχθῆναι· περὶ δὲ τῶν ἀδήλων ὅπως ἀποβήσοιτο, μαντευσομένους ἔπεμπεν εἰ ποιητέα. Ζ. καὶ τοὺς μέλλοντας οἴκους τε καὶ πόλεις καλῶς οἰκήσειν μαντικῆς ἔφη προσδεῖσθαι. τεκτονικὸν μὲν γὰρ ἢ χαλκευτικὸν ἢ γεωργικὸν ἢ ἀνθρώπων ἀρχικὸν ἢ τῶν τοιούτων ἔργων ἔξεταστικὸν ἢ λογιστικὸν ἢ οἰκονομικὸν ἢ στρατηγικὸν γενέσθαι, πάντα τὰ τοιαῦτα μαθήματα καὶ ἀνθρώπου γνώμη αἰρετέα ἐνόμιζεν εἶναι. Β. τὰ δὲ μέγιστα τῶν ἐν τούτοις ἔφη τοὺς θεοὺς ἑαυτοῖς καταλείπεσθαι, ὧν οὐδὲν δῆλον εἶναι τοῖς ἀνθρώποις. οὔτε γὰρ τῷ καλῶς ἀγρὸν φυτευσαμένῳ δῆλον ὅστις καρπώσεται· οὔτε τῷ καλῶς οἰκίαν οἰκοδομησαμένῳ δῆλον ὅστις οἰκήσει· οὔτε τῷ στρατηγικῷ δῆλον εἰ συμφέρει στρατηγεῖν· οὔτε τῷ πολιτικῷ δῆλον εἰ συμφέρει τῆς πόλεως προστατεῖν· οὔτε τῷ καλῆν γήμαντι, ἵνα εὐφραίνεται, δῆλον εἰ διὰ ταύτην ἀνιάσεται· οὔτε τῷ δυνατοῦς ἐν τῇ πόλει κηδεστὺς λαβόντι δῆλον εἰ διὰ τούτους στερήσεται τῆς πόλεως. Θ. τοὺς δὲ μηδὲν τῶν τοιούτων οἰομένους εἶναι δαιμόνιον, ἀλλὰ πάντα τῆς ἀνθρωπίνης γνώμης, δαιμονῶν ἔφη· δαιμονῶν δὲ καὶ τοὺς μαντευσομένους ἃ τοῖς ἀνθρώποις ἔδωκαν οἱ θεοὶ μαθούσι διακρίνειν· οἷον, εἴ τις ἐπερωτῶν πότερον ἐπιστάμενον ἡνιοχεῖν ἐπὶ ζεύγος λαβεῖν κρείττον, ἢ μὴ ἐπιστάμενον· ἢ πότερον ἐπιστάμενον κυβερνᾶν ἐπὶ τὴν ναῦν κρείττον λαβεῖν, ἢ μὴ ἐπιστάμενον· ἢ ἃ ἔξεστιν ἀριθμίσαντας ἢ μετρήσαντας ἢ στήσαντας εἰδέναι, τοὺς τὰ τοιαῦτα παρὰ τῶν θεῶν πυνθανομένους ἀθέμιτα ποιεῖν ἰγείτο. ἔφη δὲ δεῖν, ἃ μὲν μαθόντας ποιεῖν ἔδωκαν οἱ θεοὶ, μαθάνειν· ἃ δὲ μὴ δῆλα τοῖς ἀνθρώποις ἐστὶ, πειρᾶσθαι διὰ μαντικῆς παρὰ τῶν θεῶν πυνθάνεσθαι· τοὺς θεοὺς γὰρ, οἷς ἂν ὧσιν ἴλεψ, σημαίνειν.

10. Ἄλλὰ μὴν ἐκεῖνός γε αἰεὶ μὲν ἦν ἐν τῷ φανερώ· πρῶ

τε γὰρ εἰς τοὺς περιπάτους καὶ τὰ γυμνάσια ἦει, καὶ πληθούσης ἄγορᾶς ἐκεῖ φανερὸς ἦν, καὶ τὸ λοιπὸν αἰεὶ τῆς ἡμέρας ἦν ὅπου πλείστοις μέλλοι συνέσσεσθαι· καὶ ἔλεγε μὲν ὡς τὸ πολὺ, τοῖς δὲ βουλομένοις ἐξῆν ἀκούειν. 11. οὐδεὶς δὲ πώποτε Σωκράτους οὐδὲν ἀσεβὲς οὐδὲ ἀνόσιον οὔτε πρῶτοντος εἶδεν, οὔτε λέγοντος ἤκουσεν. οὐδὲ γὰρ περὶ τῆς τῶν πάντων φύσεως, ἥπερ τῶν ἄλλων οἱ πλείστοι, διελέγετο, — σκοπῶν ὅπως ὁ καλούμενος ὑπὸ τῶν σοφιστῶν κόσμος ἔχει, καὶ τίσιν ἀνάγκαις ἕκαστα γίγνεται τῶν οὐρανόων, — ἀλλὰ καὶ τοὺς φροντίζοντας τὰ τοιαῦτα μωραίνοντας ἀπεδείκνυ.

12. Καὶ πρῶτον μὲν αὐτῶν ἐσκόπει, πότερά ποτε νομίσαντες ἱκανῶς ἤδη τὰνθρώπινα εἰδέναι, ἔρχονται ἐπὶ τὸ περὶ τῶν τοιούτων φροντίζειν, ἢ τὰ μὲν ἀνθρώπινα παρέντες, τὰ δαιμόνια δὲ σκοποῦντες, ἠγούνται τὰ προσήκοντα πράττειν. 13. ἐθαύμαζε δὲ εἰ μὴ φανερόν αὐτοῖς ἐστίν, ὅτι ταῦτα οὐ δυνατόν ἐστίν ἀνθρώποις εὐρεῖν· ἐπεὶ καὶ τοὺς μέγιστον φρονούντας ἐπὶ τῷ περὶ τούτων λέγειν οὐ ταῦτα δοξάζειν ἀλλήλοις, ἀλλὰ τοῖς μαινομένοις ὁμοίως διακείσθαι πρὸς ἀλλήλους. 14. τῶν τε γὰρ μαινομένων τοὺς μὲν οὐδὲ τὰ δεινὰ δεδιέναι, τοὺς δὲ καὶ τὰ μὴ φοβερὰ φοβεῖσθαι· καὶ τοῖς μὲν οὐδ' ἐν ὄχλῳ δοκεῖν αἰσχρὸν εἶναι λέγειν ἢ ποιεῖν ὅτιοῦν, τοῖς δὲ οὐδ' ἐξιτητέον εἰς ἀνθρώπους εἶναι δοκεῖν· καὶ τοὺς μὲν οὔθ' ἱερὸν οὔτε βωμὸν οὔτε ἄλλο τῶν θείων οὐδὲν τιμᾶν, τοὺς δὲ καὶ λίθους καὶ ξύλα τὰ τυχόντα καὶ θηρία σέβεσθαι· τῶν τε περὶ τῆς τῶν πάντων φύσεως μεριμνῶντων τοῖς μὲν δοκεῖν ἐν μόνον τὸ ὄν εἶναι, τοῖς δὲ ἄπειρα τὸ πλῆθος· καὶ τοῖς μὲν αἰεὶ κινεῖσθαι πάντα, τοῖς δὲ οὐδὲν ἄν ποτε κινήθηναι· καὶ τοῖς μὲν πάντα γίγνεσθαι τε καὶ ἀπόλλυσθαι, τοῖς δὲ οὔτ' ἄν γενέσθαι ποτὲ οὐδὲν οὔτε ἀπολέσθαι. 15. Ἐσκόπει δὲ περὶ αὐτῶν

καὶ τύδε· ἄρ', ὥσπερ οἱ τὰνθρώπεια μαθύνοντες ἡγούνται τούθ', ὃ τι ἂν μύθωσιν, ἑαυτοῖς τε καὶ τῶν ἄλλων ὅτῳ ἂν βούλωνται ποιήσῃν, οὕτω καὶ οἱ τὰ θεῖα ζητοῦντες νομίζουσιν, ἐπειδὴν γινώσκιν αἷς ἀνάγκαις ἕκαστα γίγνεται, ποιήσῃν, ὅταν βούλωνται, καὶ ἀνέμους καὶ ὕδατα καὶ ὄρας καὶ ὅτου ἂν ἄλλου δέωνται τῶν τοιούτων; ἢ τοιοῦτο μὲν οὐδὲν οὐδ' ἐλπίζουσιν, ἀρκεῖ δ' αὐτοῖς γινῶναι μόνον ἢ τῶν τοιούτων ἕκαστα γίγνεται; **16.** περὶ μὲν οὖν τῶν ταῦτα πραγματευομένων τοιαῦτα ἔλεγεν. αὐτὸς δὲ περὶ τῶν ἀνθρωπείων ἀεὶ διελέγετο, σκοπῶν τί εἷσεβές, τί ἀσεβές· τί καλόν, τί αἰσχρόν· τί δίκαιον, τί ἄδικον· τί σωφροσύνη, τί μανία· τί ἀνδρία, τί δειλία· τί πόλις, τί πολιτικός· τί ἀρχὴ ἀνθρώπων, τί ἀρχικὸς ἀνθρώπων· καὶ περὶ τῶν ἄλλων, ἃ τοὺς μὲν εἰδότες ἡγεῖτο καλοὺς καὶ ἀγαθοὺς εἶναι, τοὺς δὲ ἀγνοοῦντας ἀνδραποδώδεις ἂν δικαίως κεκλήσθαι.

**17.** Ὅσα μὲν οὖν μὴ φανερὸς ἦν ὅπως ἐγίγνωσκεν, οὐδὲν θαυμαστὸν ὑπὲρ τούτων περὶ αὐτοῦ παραγινῶναι τοὺς δικαστῆς· ὅσα δὲ πάντες ἤδεσαν, θαυμαστὸν εἰ μὴ τούτων ἐνεθυμῆθησαν. **18.** βουλευσας γὰρ ποτε, καὶ τὸν βουλευτικὸν ὄρκον ὁμόσας, ἐν ᾧ ἦν κατὰ τοὺς νόμους βουλεύσειν, ἐπιστάτης ἐν τῷ δήμῳ γενόμενος, ἐπιθυμήσαντος τοῦ δήμου παρὰ τοὺς νόμους ἐννέα στρατηγούς μιᾷ ψήφῳ τοὺς ἀμφὶ Θράσυλλον καὶ Ἐρασινίδην ἀποκτείνει πάντας, οὐκ ἠθέλησεν ἐπιψηφίσειν, ὀργιζομένου μὲν αὐτῷ τοῦ δήμου, πολλῶν δὲ καὶ δυνατῶν ἀπειλούντων· ἀλλὰ περὶ πλείονος ἐποίησατο εὐορκεῖν ἢ χαρίσασθαι τῷ δήμῳ παρὰ τὸ δίκαιον καὶ φυλάξασθαι τοὺς ἀπειλοῦντας. **19.** καὶ γὰρ ἐπιμελεῖσθαι θεοὺς ἐνόμιζεν ἀνθρώπων, οὐχ ὅν τρόπον οἱ πολλοὶ νομίζουσιν. οὗτοι μὲν γὰρ οἴονται τοὺς θεοὺς τὰ μὲν εἰδέναι, τὰ δὲ οὐκ εἰδέναι· Σωκράτης δ' ἡγεῖτο πάντα μὲν θεοὺς εἰδέναι, τὰ τε λεγόμενα καὶ πραττόμενα καὶ τὰ

σιγῇ βουλευόμενα, πανταχοῦ δὲ παρεῖναι, καὶ σημαίνειν τοῖς ἀνθρώποις περὶ τῶν ἀνθρωπείων πάντων.

20. Θαυμάζω οὖν, ὅπως ποτὲ ἐπέισθησαν Ἀθηναῖοι Σωκράτην περὶ τοὺς θεοὺς μὴ σωφρονεῖν, τὸν ἀσεβὲς μὲν οὐδέν ποτε πρὸς τοὺς θεοὺς οὐτ' εἰπόντα οὔτε πράξαντα· τοιαῦτα δὲ καὶ λέγοντα καὶ πράττοντα περὶ θεῶν, οἷά τις ἂν καὶ λέγων καὶ πράττων εἶη τε καὶ νομίζοιτο εὐσεβέστατος.

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[Book IV., ch. viii.]

11. Τῶν δὲ Σωκράτην γιγνωσκόντων οἶος ἦν, οἱ ἀρετῆς ἐφίεμενοι πάντες ἔτι καὶ νῦν διατελοῦσι πάντων μάλιστα ποθοῦντες ἐκείνον, ὡς ὠφελιμώτατον ὄντα πρὸς ἀρετῆς ἐπιμέλειαν. ἐμοὶ μὲν δὴ, τοιοῦτος ὢν οἶον ἐγὼ διίγηναι, — εὐσεβῆς μὲν οὕτως, ὥστε μηδὲν ἄνευ τῆς τῶν θεῶν γνώμης ποιεῖν· δίκαιος δὲ, ὥστε βλάπτειν μὲν μηδὲ μικρὸν μηδένα, ὠφελεῖν δὲ τὰ μέγιστα τοὺς χρωμένους ἑαυτῷ· ἐγκρατῆς δὲ, ὥστε μηδέποτε προαιρεῖσθαι τὸ ἥδιον ἀντὶ τοῦ βελτίονος· φρόνιμος δὲ, ὥστε μὴ διαμαρτάνειν κρίνων τὰ βελτίω καὶ τὰ χείρω, μηδὲ ἄλλου προσδεῖσθαι, ἀλλ' αὐτάρκης εἶναι πρὸς τὴν τούτων γνώσιν, ἱκανὸς δὲ καὶ λόγῳ εἰπεῖν τε καὶ διορίσασθαι τὰ τοιαῦτα, ἱκανὸς δὲ καὶ ἄλλους δοκιμῆσαι τε καὶ ἀμαρτίνοντας ἐξελέγξαι, καὶ προτρέψασθαι ἐπ' ἀρετὴν καὶ καλοκάγαθίαν, — ἐδόκει τοιοῦτος εἶναι, οἶος ἂν εἶη ἄριστός τε ἀνὴρ καὶ εὐδαιμονέστατος. εἰ δέ τῳ μὴ ἀρέσκει ταῦτα, παραβάλλον τὸ ἄλλου ἦθος πρὸς ταῦτα, οὕτω κρινέτω.

# PLATO.

## I. SOCRATES BEFORE HIS JUDGES.

1. Οὐ πολλοῦ γ' ἕνεκα χρόνου, ὦ ἄνδρες Ἀθηναῖοι, ὄνομα ἔξετε καὶ αἰτίαν ὑπὸ τῶν βουλομένων τὴν πόλιν λαιδορεῖν, ὡς Σωκράτη ἀπεκτόνατε, ἄνδρα σοφόν· φήσουσι γὰρ δὴ με σοφὸν εἶναι, εἰ καὶ μὴ εἰμι, οἱ βουλόμενοι ὑμῖν ὄνειδίξεν. εἰ οὖν περιεμείνατε ὀλίγον χρόνον, ἀπὸ τοῦ αὐτομάτου ἂν ὑμῖν τοῦτο ἐγένετο· ὁρᾶτε γὰρ δὴ τὴν ἡλικίαν, ὅτι πόρρω ἤδη ἐστὶ τοῦ βίου, θανάτου δὲ ἐγγύς. λέγω δὲ τοῦτο οὐ πρὸς πάντας ὑμᾶς, ἀλλὰ πρὸς τοὺς ἐμοῦ καταψηφισαμένους θάνατον. 2. λέγω δὲ καὶ τόδε πρὸς τοὺς αὐτοὺς τούτους· ἴσως με οἴεσθε, ὦ ἄνδρες, ἀπορία λόγων ἐάλωκέμαι τοιούτων οἷς ἂν ὑμᾶς ἔπεισα, εἰ ἄμην δεῖν ἅπαντα ποιεῖν καὶ λέγειν ὥστε ἀποφυγεῖν τὴν δίκην. πολλοῦ γε δεῖ. ἀλλ' ἀπορία μὲν ἐάλωκα, οὐ μέντοι λόγων, ἀλλὰ τόλμης καὶ ἀναισχυντίας καὶ τοῦ ἐθέλειν λέγειν πρὸς ὑμᾶς τοιαῦτα οἷ' ἂν ὑμῖν ἤδιστ' ἦν ἀκούειν, θρηνοῦντός τέ μου καὶ ὀδυρομένου καὶ ἄλλα ποιοῦντος καὶ λέγοντος πολλὰ καὶ ἀνάξια ἐμοῦ, ὡς ἐγὼ φημι· οἷα δὴ καὶ εἴθισθε ὑμεῖς τῶν ἄλλων ἀκούειν. 3. ἀλλ' οὔτε τότε φήθη δεῖν ἕνεκα τοῦ κινδύνου πράξαι οὐδὲν ἀνελεύθερον, οὔτε νῦν μοι μεταμέλει οὕτως ἀπολογησαμένῳ, ἀλλὰ πολὺ μᾶλλον αἰροῦμαι ὧδε ἀπολογησάμενος τεθνάναι ἢ ἐκείνως ζῆν· οὔτε γὰρ ἐν δίκῃ οὔτ' ἐν πολέμῳ οὔτ' ἐμὲ οὔτ' ἄλλον οὐδένα δεῖ τοῦτο μηχανᾶσθαι, ὅπως ἀποφεύξεται πᾶν ποιῶν θάνατον. καὶ γὰρ ἐν ταῖς μάχαις πολλῶν δῆλον γίγνεται ὅτι τό γε

ἀποθανεῖν ἂν τις ἐκφύγοι καὶ ὄπλα ἀφεῖς, καὶ ἐφ' ἰκε-  
 τεῖαν τραπόμενος τῶν διωκόντων· καὶ ἄλλαι μηχαναὶ  
 πολλαὶ εἰσιν ἐν ἐκίυστοις τοῖς κινδύνοις ὥστε διαφεύγειν  
 θάνατον, εἴν τις τολμᾷ πᾶν ποιεῖν καὶ λέγειν. 4. ἀλλὰ  
 μὴ οὐ τοῦτ' ἦ χαλεπὸν, ὦ ἄνδρες, θάνατον ἐκφυγεῖν, ἀλλὰ  
 πολὺ χαλεπώτερον πονηρίαν· θάττον γὰρ θανάτου θεῖ.  
 καὶ νῦν ἐγὼ μὲν, ἅτε βραδὺς ὢν καὶ πρεσβύτης, ὑπὸ τοῦ  
 βραδυτέρου ἐάλων, οἱ δ' ἐμοὶ κατίγγοροι, ἅτε δεινοὶ καὶ  
 ὀξεῖς ὄντες, ὑπὸ τοῦ θύττονος, τῆς κακίας. καὶ νῦν ἐγὼ  
 μὲν ἄπειμι ὑφ' ὑμῶν θανάτου δίκην ὀφλῶν, οὗτοι δ' ὑπὸ  
 τῆς ἀληθείας ὠφληκότες μοχθηρίαν καὶ ἀδικίαν. καὶ ἐγὼ  
 τε τῷ τιμήματι ἐμμένω, καὶ οὗτοι. ταῦτα μὲν που ἴσως  
 οὕτω καὶ ἔδει σχεῖν, καὶ οἶμαι αὐτὰ μετριῶς ἔχειν.

5. Τὸ δὲ δὴ μετὰ τοῦτο ἐπιθυμῶ ὑμῖν χρησμοδεῖσαι, ὦ  
 καταψηφισάμενοί μου· καὶ γὰρ εἶμι ἤδη ἐνταῦθα, ἐν ᾧ  
 μάλιστα ἄνθρωποι χρησμοδοῦσιν. ὅταν μέλλωσιν ἀποθα-  
 νεῖσθαι. φημὶ γὰρ, ὦ ἄνδρες οὐ ἐμὲ ἀπεκτόνατε, τιμωρίαν  
 ὑμῖν ἤξεν εὐθὺς μετὰ τὸν ἐμὸν θάνατον πολὺ χαλεπωτέ-  
 ραν. νῆ Δί', ἢ οἶαν ἐμὲ ἀπεκτόνατε· νῦν γὰρ τοῦτο εἰργά-  
 σασθε, οἰόμενοι μὲν ἀπαλλάξεσθαι τοῦ διδόναι ἔλεγχον τοῦ  
 βίου· τὸ δὲ ὑμῖν πολὺ ἐναντίον ἀποβήσεται, ὡς ἐγὼ φημι.

6. πλείους ἔσονται ὑμᾶς οἱ ἐλέγχοντες, οὓς νῦν ἐγὼ κατεί-  
 χον, ὑμεῖς δὲ οὐκ ἠσθάνεσθε· καὶ χαλεπώτεροι ἔσονται  
 ὄσφ νεώτεροί εἰσι, καὶ ὑμεῖς μᾶλλον ἀγανακτήσετε. εἰ  
 γὰρ οἴεσθε, ἀποκτείνοντες ἀνθρώπους, ἐπισχίσειν τοῦ  
 ὄνειδίζειν τινὰ ὑμῖν ὅτι οὐκ ὀρθῶς ζῆτε, οὐκ ὀρθῶς δια-  
 νοεῖσθε· οὐ γὰρ ἐσθ' αὕτη ἢ ἀπαλλαγὴ οὔτε πᾶν δυνατὴ  
 οὔτε καλὴ, ἀλλ' ἐκείνη καὶ καλλίστη καὶ ῥάστη, μὴ τοὺς  
 ἄλλους κολούειν, ἀλλ' ἑαυτὸν παρασκευάζειν ὅπως ἔσται  
 ὡς βέλτιστος. ταῦτα μὲν οὖν ὑμῖν τοῖς καταψηφισαμένοις  
 μαντευσάμενος ἀπαλλάττομαι.



7. Τοῖς δὲ ἀποψηφισαμένοις ἡδέως ἂν διαλεχθεῖην ὑπὲρ τοῦ γεγονότος τουτουῖ πράγματος, ἐν ᾧ οἱ ἄρχοντες ἀσχολίαν ἄγουσι, καὶ οὐπω ἔρχομαι οἱ ἐλθόντα με δεῖ τεθνάναι. ἀλλὰ μοι, ὦ ἄνδρες, παραμείνατε τοσοῦτον χρόνον· οὐδὲν γὰρ κωλύει διαμυθολογήσαι πρὸς ἀλλήλους, ἕως ἔξεστιν. ὑμῖν γὰρ ὡς φίλοις οὐσιν ἐπιδείξαι ἐθέλω τὸ νυνὶ μοι ξυμβεβηκὸς τί ποτε νοεῖ. 8. ἐμοὶ γάρ, ὦ ἄνδρες δικασταί — ὑμᾶς γὰρ δικαστὰς καλῶν ὀρθῶς ἂν καλοῖην — θαυμάσιόν τι γέγονεν. ἡ γὰρ εἰωθυῖά μοι μαντικῆ, ἡ τοῦ δαιμονίου, ἐν μὲν τῷ πρόσθεν χρόνῳ παντὶ πάνυ πυκνὴ αἰεὶ ἦν, καὶ πάνυ ἐπὶ σμικροῖς ἐναντιούμενη, εἴ τι μέλλοιμι μὴ ὀρθῶς πράξειν· νυνὶ δὲ ξυμβέβηκέ μοι, ἅπερ ὁρᾶτε καὶ αὐτοὶ, ταυτὶ ἅ γε δὴ οἰηθεῖν ἂν τις καὶ νομίζεται ἔσχατα κακῶν εἶναι. 9. ἐμοὶ δὲ οὔτε ἐξίοντι ἔωθεν οἴκοθεν ἡναντιώθη τὸ τοῦ θεοῦ σημεῖον, οὔτε ἰνίκα ἀνέβαινον ἐνταυθοῖ ἐπὶ τὸ δικαστήριον, οὔτ' ἐν τῷ λόγῳ οὐδαμοῦ μέλλουσί τι ἱεῖν· καίτοι ἐν ἄλλοις λόγοις πολλαχοῦ δὴ με ἐπέσχε λέγοντα μεταξύ· νυνὶ δὲ οὐδαμοῦ περὶ ταύτην τὴν πράξιν οὔτ' ἐν ἔργῳ οὐδενὶ οὔτ' ἐν λόγῳ ἡναντιώταί μοι. 10. τί οὖν αἴτιον εἶναι ὑπολαμβάνω; ἐγὼ ὑμῖν ἐρῶ· κινδυνεύει γάρ μοι τὸ ξυμβεβηκὸς τοῦτο ἀγαθὸν γεγονέναι, καὶ οὐκ ἔσθ' ὅπως ἡμεῖς ὀρθῶς ὑπολαμβάνομεν, ὅσοι οἰόμεθα κακὸν εἶναι τὸ τεθνάναι. μέγα μοι τεκμήριον τούτου γέγονεν· οὐ γὰρ ἔσθ' ὅπως οὐκ ἡναντιώθη ἂν μοι τὸ εἰωθὸς σημεῖον, εἰ μὴ τι ἔμελλον ἐγὼ ἀγαθὸν πράξειν.

11. Ἐννοήσωμεν δὲ καὶ τῆδε, ὡς πολλὴ ἐλπίς ἐστὶν ἀγαθὸν αὐτὸ εἶναι. δυοῖν γὰρ θάτερόν ἐστι τὸ τεθνάναι· ἡ γὰρ οἶον μηδὲν εἶναι, μηδ' αἴσθησιν μηδεμίαν μηδεὺς ἔχειν τὸν τεθεωῶτα, ἡ κατὰ τὰ λεγόμενα μεταβολὴ τις τυγχάνει οὐσα, καὶ μετοίκησις τῇ ψυχῇ τοῦ τόπου τοῦ ἐνθένδε εἰς ἄλλον τόπον. 12. Καὶ εἴτε μηδεμία αἴσθησις

ἐστιν, ἀλλ' οἶον ὕπνος ἐπειδάν τις καθεύδων μῆδ' ὄναρ μῆδ' ὄρα, θαυμάσιον κέρδος ἂν εἴη ὁ θάνατος. ἐγὼ γὰρ ἂν οἶμαι, εἴ τινα ἐκλεξάμενον δέοι ταύτην τὴν νύκτα, ἐν ἧ οὕτω κατέδαρθεν ὥστε μῆδ' ὄναρ ἰδεῖν, καὶ τὴν ἄλλαν νύκτας τε καὶ ἡμέρας τὰς τοῦ βίου τοῦ ἑαυτοῦ ἀντιπαραθέντα ταύτῃ τῇ νυκτὶ δέοι σκεψάμενον εἰπεῖν, πόσας ἄμεινον καὶ ἡδίων ἡμέρας καὶ νύκτας ταύτης τῆς νυκτὸς βεβίωκεν ἐν τῷ ἑαυτοῦ βίῳ, οἶμαι ἂν μὴ ὅτι ἰδιώτην τινὰ, ἀλλὰ τὸν μέγαν βασιλέα εὐαριθμήτους ἂν εὐρεῖν αὐτὸν ταύτας πρὸς τὴν ἄλλαν ἡμέρας καὶ νύκτας. 13. εἰ οὖν τοιοῦτον ὁ θάνατός ἐστι, κέρδος ἔγωγε λέγω· καὶ γὰρ οὐδὲν πλείων ὁ πᾶς χρόνος φαίνεται οὕτω δὴ εἶναι ἢ μία νύξ. Εἰ δ' αὖ οἶον ἀποδημησαί ἐστιν ὁ θάνατος ἐνθένδε εἰς ἄλλον τόπον, καὶ ἀληθῆ ἐστι τὰ λεγόμενα, ὡς ἄρα ἐκεῖ εἰσὶν ἅπαντες οἱ τεθνεώτες, τί μείζον ἀγαθὸν τούτου εἴη ἂν, ὃ ἄνδρες δικασταί; 14. εἰ γὰρ τις ἀφικόμενος εἰς Ἄιδου, ἀπαλλαγεῖς τούτων τῶν φασκόντων δικαστῶν εἶναι, εὐρήσει τοὺς ἀληθῶς δικαστὰς, οἵπερ καὶ λέγονται ἐκεῖ δικάζειν, — Μίνως τε καὶ Ῥαδάμανθυς καὶ Αἰακὸς καὶ Τριπτόλεμος καὶ ἄλλοι ὅσοι τῶν ἡμιθέων δίκαιοι ἐγένοντο ἐν τῷ ἑαυτῶν βίῳ. — Ἄρα φαύλη ἂν εἴη ἡ ἀποδημία; ἢ αὖ Ὀρφεὶ ξυγγενέσθαι καὶ Μουσαίῳ καὶ Ἡσιόδῳ καὶ Ὀμήρῳ ἐπὶ πόσῳ ἂν τις δέξαιτ' ἂν ὑμῶν; 15. ἐγὼ μὲν γὰρ πολλάκις ἐθέλω τεθνῆναι, εἰ ταῦτ' ἐστὶν ἀληθῆ· ἐπεὶ ἔμοιγε καὶ αὐτῷ θαυμαστὴ ἂν εἴη ἡ διατριβὴ αὐτόθι, ὅποτε ἐντύχοιμι Παλαμῆδει καὶ Αἴαντι τῷ Τελαμώνος καὶ εἴ τις ἄλλος τῶν παλαιῶν διὰ κρίσιν ἄδικον τέθνηκεν, ἀντιπαραβάλλοντι τὰ ἑμαντοῦ πάθη πρὸς τὰ ἐκείνων, ὡς ἐγὼ οἶμαι, οὐκ ἂν ἀηδὲς εἴη. Καὶ δὴ τὸ μέγιστον, τοὺς ἐκεῖ ἐξετάζοντα καὶ ἐρευνῶντα ὥσπερ τοὺς ἐνταῦθα διάγειν, τίς αὐτῶν σοφός ἐστι, καὶ τίς οἶεται μὲν ἔστι δ' οὐ. 16. ἐπὶ πόσῳ δ' ἂν τις, ὃ ἄνδρες

δικασταί, δέξαιτο ἐξετάσαι τὸν ἐπὶ Τροίαν ἀγαγόντα τὴν πολλὴν στρατιῶν, ἢ Ὀδυσσεά, ἢ Σίσυφον, ἢ ἄλλους μυρίους ἂν τις εἴποι καὶ ἄνδρας καὶ γυναῖκας; οἷς ἐκεῖ διαλέγεσθαι καὶ ξυνεῖναι καὶ ἐξετάζειν ἀμύχανον ἂν εἴη εὐδαιμονίας. πάντως οὐ δῆπου τούτου γε ἕνεκα οἱ ἐκεῖ ἀποκτείνουσι· τά τε γὰρ ἄλλα εὐδαιμονέστεροί εἰσιν οἱ ἐκεῖ τῶν ἐνθάδε, καὶ ἤδη τὸν λοιπὸν χρόνον ἀθάνατοί εἰσιν, εἴπερ γε τὰ λεγόμενα ἀληθῆ ἔστιν.

17. Ἄλλὰ καὶ ὑμᾶς χρῆ, ὦ ἄνδρες δικασταί, εὐέλπιδας εἶναι πρὸς τὸν θάνατον, καὶ ἔν τι τοῦτο διανοεῖσθαι ἀληθές, ὅτι οὐκ ἔστιν ἀνδρὶ ἀγαθῷ κακὸν οὐδὲν οὔτε ζῶντι οὔτε τελευτήσαντι, οὐδὲ ἀμελεῖται ὑπὸ θεῶν τὰ τούτου πράγματα· οὐδὲ τὰ ἐμὰ νῦν ἀπὸ τοῦ αὐτομάτου γέγονεν, ἀλλὰ μοι δῆλόν ἐστι τούτο, ὅτι ἤδη τεθνάναι καὶ ἀπηλλάχθαι πραγμάτων βέλτιον ἦν μοι. διὰ τοῦτο καὶ ἐμὲ οὐδαμοῦ ἀπέτρεψε τὸ σημεῖον, καὶ ἔγωγε τοῖς καταψηφισαμένοις μου καὶ τοῖς κατηγοροῖς οὐ πάνυ χαλεπαίνω. καίτοι οὐ ταύτῃ τῇ διανοίᾳ κατεψηφίζοντό μου καὶ κατηγοροῦν, ἀλλ' οἴομενοι βλάπτειν· τούτο αὐτοῖς ἄξιον μέμφεσθαι. 18. Τοσόνδε μέντοι αὐτῶν δέομαι· τοὺς υἱεῖς μου, ἐπειδὴν ἰβήσωσι, τιμωρίσασθε, ὦ ἄνδρες, ταῦτα ταῦτα λυποῦντες ἄπερ ἐγὼ ὑμᾶς ἐλύπουν, ἐν ὑμῖν δοκῶσιν ἢ χρημάτων ἢ ἄλλου του πρότερον ἐπιμελεῖσθαι ἢ ἀρετῆς, καὶ ἐν δοκῶσί τι εἶναι μηδὲν ὄντες, ὄνειδίετε αὐτοῖς, ὥσπερ ἐγὼ ὑμῖν, ὅτι οὐκ ἐπιμελοῦνται ὧν δεῖ, καὶ οἴονται τι εἶναι ὄντες οἰδενὸς ἄξιοι. καὶ ἐν ταῦτα ποιήτε, δίκαια πεπονθὼς ἐγὼ ἔσομαι ὑφ' ὑμῶν, αὐτός τε καὶ οἱ υἱεῖς.

Ἄλλὰ γὰρ ἤδη ὥρα ἀπιέναι, ἐμοὶ μὲν ἀποθανουμένῳ, ὑμῖν δὲ βιωσομένοις· ὀπότεροι δὲ ἱμῶν ἔρχονται ἐπὶ ἄμεινον πρᾶγμα, ἀδηλον παντὶ πλὴν ἢ τῷ θεῷ.

## II. THE DEATH OF SOCRATES.

[Phaedo, I. - V.; LXIII. - LXVI.]

1. **Εχεκράτης.** Αὐτὸς, ὦ Φαίδων, παρεγένου Σωκράτει ἐκείνη τῇ ἡμέρᾳ, ἣ τὸ φάρμακον ἔπιεν ἐν τῷ δεσμωτηρίῳ, ἢ ἄλλου του ἤκουσας ;

**Φαίδων.** Αὐτὸς, ὦ Ἐχέκρατες.

**Ε.** Τί οὖν δὴ ἔστιν ἅττα εἶπεν ὁ ἀνὴρ πρὸ τοῦ θανάτου ; καὶ πῶς ἐτελεύτα ; ἰδέως γὰρ ἂν ἐγὼ ἀκούσαιμι. καὶ γὰρ οὔτε τῶν πολιτῶν Φλιασίων οὐδεὶς πάνυ τι ἐπιχωριάζει τὰ νῦν Ἀθήναζε, οὔτε τις ξένος ἀφίκται χρόνου συχνοῦ ἐκείθεν, ὅστις ἂν ἡμῖν σαφές τι ἀγγεῖλαι οἶός τ' ἦν περὶ τούτων, πλήν γε δὴ ὅτι φάρμακον πιὼν ἀποθάνοι· τῶν δὲ ἄλλων οὐδὲν εἶχε φράζειν.

2. **Φ.** Οὐδὲ τὰ περὶ τῆς δίκης ἄρα ἐτύθεσθε ὃν τρόπον ἐγένετο ;

**Ε.** Ναί, ταῦτα μὲν ἡμῖν ἠγγειλέ τις, καὶ ἐθαυμύζομέν γε ὅτι, πάλαι γενομένης αὐτῆς, πολλῷ ὕστερον φαίνεται ἀποθανῶν. τί οὖν ἦν τοῦτο, ὦ Φαίδων ;

**Φ.** Τύχη τις αὐτῷ, ὦ Ἐχέκρατες, συνέβη· ἔτυχε γὰρ τῇ προτεραίᾳ τῆς δίκης ἢ πρύμνα ἐστεμμένη τοῦ πλοίου, ὃ εἰς Δῆλον Ἀθηναῖοι πέμπουσιν.

**Ε.** Τοῦτο δὲ δὴ τί ἔστιν ;

3. **Φ.** Τοῦτό ἐστι τὸ πλοῖον, ὡς φασιν Ἀθηναῖοι, ἐν ᾧ Θησεύς ποτε εἰς Κρήτην τοὺς δις ἑπτὰ ἐκείνους ᾤχετο ἄγων, καὶ ἔσωσέ τε καὶ αὐτὸς ἐσώθη. τῷ οὖν Ἀπόλλωνι εὖξαντο, ὡς λέγεται, τότε, εἰ σωθεῖεν, ἐκάστου ἔτους θεωρίαν ἀπάξειν εἰς Δῆλον· ἦν δὲ αἰεὶ καὶ νῦν ἔτι ἐξ ἐκείνου κατ' ἐνιαυτὸν τῷ θεῷ πέμπουσιν. ἐπειδὴν οὖν ἄρξωνται τῆς θεωρίας, νόμος ἐστὶν αὐτοῖς ἐν τῷ χρόνῳ τούτῳ καθαρεύειν τὴν πόλιν, καὶ δημοσίᾳ μηδένα ἀποκτινύναι, πρὶν

ἂν εἰς Δῆλον ἀφίκηται τὸ πλοῖον καὶ πάλιν δεῦρο· τοῦτο δ' εἰσὶτε ἐν πολλῷ χρόνῳ γίγνεται, ὅταν τύχῳσιν ἄνεμοι ἀπολαβόντες αὐτούς. ἀρχὴ δ' ἐστὶ τῆς θεωρίας, ἐπειδὴν ὁ ἱερεὺς τοῦ Ἀπόλλωνος στέψη τὴν πρῦμναν τοῦ πλοίου· τοῦτο δ' ἔτυχεν, ὡσπερ λέγω, τῇ προτεραίᾳ τῆς δίκης γεγευός. διὰ ταῦτα καὶ πολὺς χρόνος ἐγένετο τῷ Σωκράτει ἐν τῷ δεσμωτηρίῳ, ὁ μεταξὺ τῆς δίκης τε καὶ τοῦ θανάτου.

4. E. Τί δὲ δὴ τὰ περὶ αὐτὸν τὸν θάνατον, ὦ Φαίδων; τίνα ἦν τὰ λεχθέντα καὶ πραχθέντα, καὶ τίνες οἱ παραγενόμενοι τῶν ἐπιτηδείων τῷ ἀνδρί; ἢ οὐκ εἶων οἱ ἄρχοντες παρεῖναι, ἀλλ' ἔρημος ἐτελεύτα φίλων;

Φ. Οὐδαμῶς· ἀλλὰ παρῆσαν τινες, καὶ πολλοί γε.

E. Ταῦτα δὴ πάντα προθυμήθητι ὡς σαφέστατα ἡμῖν ἀπαγγεῖλαι, εἰ μὴ τίς σοι ἀσχολία τυγχάνει οὔσα.

Φ. Ἄλλὰ σχολίζω γε, καὶ πειράσομαι ὑμῖν διηγήσασθαι· καὶ γὰρ τὸ μεμνήσθαι Σωκράτους καὶ αὐτὸν λέγοντα καὶ ἄλλου ἀκούοντα ἔμοιγε αἰεὶ πάντων ἤδιστον.

E. Ἄλλὰ μὴν, ὦ Φαίδων, καὶ τοὺς ἀκουσομένους γε τοιούτους ἐτέρους ἔχεις· ἀλλὰ πειρῶ ὡς ἂν δύνῃ ἀκριβέστατα διελθεῖν πάντα.

5. Φ. Καὶ μὴν ἔγωγε θαυμάσια ἔπαθον παραγενόμενος. οὔτε γὰρ ὡς θανάτῳ παρόντα με ἀνδρὸς ἐπιτηδείου ἔλεος εἰσῆι· εὐδαίμων γάρ μοι ἀνὴρ ἐφαίνετο, ὦ Ἐχέκρατες, καὶ τοῦ τρόπου καὶ τῶν λόγων, ὡς ἀδεῶς καὶ γενναίως ἐτελεύτα, ὥστε μοι ἐκείνον παρίστασθαι μηδ' εἰς Ἄιδου ἰόντα ἄνευ θείας μοίρας ἰέναι, ἀλλὰ κακείσε ἀφικόμενον εὖ πράξειν, εἴπερ τις πώποτε καὶ ἄλλος. διὰ δὴ ταῦτα οὐδὲν πάνυ μοι ἔλεεινὸν εἰσῆι, ὡς εἰκὸς ἂν δόξειεν εἶναι παρόντι πένθει· οὔτε αὖ ἡδονὴ ὡς ἐν φιλοσοφίᾳ ἡμῶν ὄντων, ὡσπερ εἰώθειμεν· καὶ γὰρ οἱ λόγοι τοιούτοί τινες ἦσαν· ἀλλ' ἀτεχνῶς ἀτοπὸν τί μοι πάθος παρῆν, καί

τις ἀήθης κρᾶσις ἀπό τε τῆς ἡδονῆς συγκεκραμένη ὁμοῦ καὶ ἀπό τῆς λύπης, ἐνθυμουμένῳ ὅτι αὐτίκα ἐκείνος ἔμελλε τελευτᾶν. καὶ πάντες οἱ παρόντες σχεδόν τι οὕτω διεκείμεθα, ὅτε μὲν γελῶντες, ἐνίοτε δὲ δακρύνοντες, εἰς δὲ ἡμῶν καὶ διαφερόντως, Ἀπολλόδωρος· οἴσθα γάρ που τὸν ἄνδρα καὶ τὸν τρόπον αὐτοῦ.

Ϛ. Ε. Πῶς γὰρ οὐ;

Φ Ἐκείνός-τε τοίνυν παντάπασιν οὕτως εἶχε, καὶ αὐτὸς ἔγωγε ἔτεταράγμην καὶ οἱ ἄλλοι.

Ε. Ἐτυχον δὲ, ὦ Φαῖδων, τίνες παραγενόμενοι;

Φ. Οὗτός τε δὴ ὁ Ἀπολλόδωρος τῶν ἐπιχωρίων παρῆν, καὶ ὁ Κριτοβουλος, καὶ ὁ πατὴρ αὐτοῦ [Κρίτων], καὶ ἔτι Ἐρμογένης καὶ Ἐπιγένης καὶ Αἰσχίνης καὶ Ἀντισθένης· ἦν δὲ καὶ Κτήσιππος ὁ Παιανιεύς, καὶ Μενέξενος, καὶ ἄλλοι τινὲς τῶν ἐπιχωρίων· Πλάτων δέ, οἶμαι, ἡσθένει.

Ε. Ἐάνοι δέ τινες παρῆσαν;

Φ. Ναὶ, Σιμμίας τέ γε ὁ Θηβαῖος καὶ Κέβης καὶ Φαιδωνίδης, καὶ Μεγαρόθεν Εὐκλείδης τε καὶ Τερψίων.

Ε. Τί δέ; Ἀρίστιππος καὶ Κλεόμβροτος παρεγένοντο;

Φ. Οὐ δῆτα· ἐν Αἰγίλῃ γὰρ ἐλέγοντο εἶναι.

Ε. Ἄλλος δέ τις πυρῆν;

Φ. Σχεδόν τι οἶμαι τούτους παραγενέσθαι.

Ε. Τί οὖν δῆ; τίνες, φῆς, ἦσαν οἱ λόγοι;

ϛ. Φ. Ἐγὼ σοι ἐξ ἀρχῆς πάντα πειράσομαι διηγῆσασθαι. αἰεὶ γὰρ δὴ καὶ τὰς πρόσθεν ἡμέρας εἰώθειμεν φοιτᾶν, καὶ ἐγὼ καὶ οἱ ἄλλοι, παρὰ τὸν Σωκράτη, συλλεγόμενοι ἔωθεν εἰς τὸ δικαστήριον, ἐν ᾧ καὶ ἡ δίκη ἐγένετο· πλησίον γὰρ ἦν τοῦ δεσμοτηρίου. περιεμένομεν οὖν ἐκάστοτε, ἕως ἀνοιχθείη τὸ δεσμοτήριον, διατρίβοντες μετ' ἀλλήλων· ἀνεώγετο γὰρ οὐ πρόφ'· ἐπειδὴ δὲ ἀνοιχθείη,

εἰσήμεν παρὰ τὸν Σωκράτη, καὶ τὰ πολλὰ διημερεύομεν μετ' αὐτοῦ. καὶ δὴ καὶ τότε πρωϊαίτερον ξυνελέγημεν. τῇ γὰρ προτεραίᾳ ἡμερᾷ, ἐπειδὴ ἐξήλθομεν ἐκ τοῦ δεσμωτηρίου ἐσπέρας, ἐπυθόμεθα ὅτι τὸ πλοῖον ἐκ Δήλου ἀφικνόμενον εἶη. παρηγγείλαμεν οὖν ἀλλήλοις ἦκειν ὡς πρωϊαίτατα εἰς τὸ εἰωθός. **Β.** καὶ ἦκομεν, καὶ ἡμῖν ἐξελθὼν ὁ θυρωρὸς, ὅσπερ εἰώθει ὑπακούειν, εἶπε περιμένειν καὶ μὴ πρότερον παρίεναι, ἕως ἂν αὐτὸς κελεύσῃ· λύουσι γὰρ, ἔφη, οἱ ἔνδεκα Σωκράτη καὶ παραγγέλλουσιν, ὅπως ἂν τῆδε τῇ ἡμέρᾳ τελευτήσῃ. οὐ πολὺν δ' οὖν χρόνον ἐπισχῶν, ἦκε καὶ ἐκέλευεν ἡμᾶς εἰσιέναι. εἰσιόντες οὖν καταλαμβάνομεν τὸν μὲν Σωκράτη ἄρτι λελυμένον, τὴν δὲ Ξανθίππην — γινώσκεις γὰρ — ἔχουσαν τε τὸ παιδίον αὐτοῦ καὶ παρακαθημένην. ὡς οὖν εἶδεν ἡμᾶς ἡ Ξανθίππη, ἀνευφίμησέ τε καὶ τοιαυτ' ἄττα εἶπεν, οἷα δὴ εἰώθουσιν αἱ γυναῖκες, ὅτι ὦ Σώκρατες, ὕστατον δὴ σε προσερούσι νῦν οἱ ἐπιτήδειοι, καὶ σὺ τούτους. καὶ ὁ Σωκράτης, βλέψας εἰς τὸν Κρίτωνα, ὦ Κρίτων, ἔφη, ἀπαγέτω τις αὐτὴν οἴκαδε. καὶ ἐκείνην μὲν ἀπήγόν τινες τῶν τοῦ Κρίτωνος βοῶσάν τε καὶ κοπτομένην. **Γ.** ὁ δὲ Σωκράτης, ἀνακαθιζόμενος εἰς τὴν κλίνην, συνέκαμψέ τε τὸ σκέλος καὶ ἐξέτριψε τῇ χειρὶ, καὶ τρίβων ἅμα. ὦς ἄτοπον, ἔφη, ὦ ἄνδρες, εἰκόε τι εἶναι τοῦτο, ὃ καλοῦσιν οἱ ἄνθρωποι ἡδύ· ὡς θαυμασίως πέφυκε πρὸς τὸ δοκοῦν ἐναντίον εἶναι, τὸ λυπηρὸν. τῷ ἅμα μὲν αὐτὸ μὴ ἰθέλειν παραγίγνεσθαι τῷ ἀνθρώπῳ, ἐὰν δέ τις διώκῃ τὸ ἕτερον καὶ λαμβάνῃ, σχεδὸν τι ἀναγκάζεσθαι λαμβάνειν καὶ τὸ ἕτερον, ὅσπερ ἐκ μιᾶς κορυφῆς συνημμένῳ δὴ ὄντε. καὶ μοι δοκεῖ, ἔφη, εἰ ἐνενόησεν αὐτὰ Αἴσωπος, μῦθον ἂν συνθεῖναι, ὡς ὁ θεὸς βουλόμενος αὐτὰ διαλλάξαι πολεμοῦντα, ἐπειδὴ οὐκ ἠδύνατο, ξυνῆψεν εἰς ταῦτον αὐτοῖς τὰς κορυφὰς, καὶ διὰ ταῦτα ὦ

ἂν τὸ ἕτερον παραγένηται, ἐπακολουθεῖ ὕστερον καὶ τὸ ἕτερον. ὥσπερ οὖν καὶ αὐτῷ μοι ἔοικεν, ἐπειδὴ ὑπὸ τοῦ δεσμοῦ ἦν ἐν τῷ σκέλει πρότερον τὸ ἀλγεινὸν, ἦκειν δὴ φαίνεται ἐπακολουθοῦν τὸ ἡδύ.

10. Ὁ οὖν Κέβης ὑπολαβὼν, Νῆ τὸν Δία, ὃ Σώκρατες, ἔφη, εὖ γ' ἐποίησας ἀναμνήσας με. περι γάρ τοι τῶν ποιημάτων ὧν πεποίηκας, ἐντείνεις τοὺς τοῦ Αἰσώπου λόγους καὶ τὸ εἰς τὸν Ἀπόλλω προοίμιον, καὶ ἄλλοι τινές με ἤδη ἤρουντο· ἀτὰρ καὶ Εὐνήδος πρῶην, ὃ τι ποτὲ διανοηθεῖς, ἐπειδὴ δεῦρο ἦλθες, ἐποίησας αὐτὰ, πρότερον οὐδὲν πώποτε ποιήσας. εἰ οὖν τί σοι μέλει τοῦ ἔχειν ἐμὲ Εὐνήω ἀποκρίνασθαι ὅταν με αὐθις ἐρωτᾷ (εὖ οἶδα γὰρ ὅτι ἐρήσεται), εἰπέ τί χρὴ με λέγειν. 11. Λέγε τοίνυν, ἔφη, αὐτῷ, ὃ Κέβης, τάληθῆ, ὅτι οὐκ ἐκείνω βουλόμενος οὐδὲ τοῖς ποιήμασι αὐτοῦ ἀντίτεχνος εἶναι ἐποίησα ταῦτα· ἦδειν γὰρ ὡς οὐ ράδιον εἶη· ἀλλ' ἐνυπνίων τινῶν ἀποπειρώμενος τί λέγει, καὶ ἀφοσιούμενος εἰ ἄρα πολλάκις ταύτην τὴν μουσικὴν μοι ἐπιτάττοι ποιεῖν. ἦν γὰρ δὴ ἄττα τοιαῦδε· πολλάκις μοι φοιτῶν τὸ αὐτὸ ἐνύπνιον ἐν τῷ παρελθόντι βίῳ, ἄλλοτ' ἐν ἄλλῃ ὄψει φαινόμενον, τὰ αὐτὰ δὲ λέγον, ὦ Σώκρατες, ἔφη, μουσικὴν ποιεῖ καὶ ἐργάζου. 12. καὶ ἐγὼ ἔν γε τῷ πρόσθεν χρόνῳ, ὅπερ ἔπραττον τοῦτο ὑπελάμβανον αὐτό μοι παρακελεύεσθαι τε καὶ ἐπικελεύειν, ὥσπερ οἱ τοῖς θεοῦσι διακελευόμενοι· καὶ ἐμοὶ οὕτω τὸ ἐνύπνιον ὅπερ ἔπραττον τοῦτο ἐπικελεύειν, μουσικὴν ποιεῖν, ὡς φιλοσοφίας μὲν οὐσσης μεγίστης μουσικῆς, ἐμοῦ δὲ τοῦτο πρᾶττοντος· νῦν δ' ἐπειδὴ ἦ τε δίκη ἐγένετο, καὶ ἡ τοῦ θεοῦ ἐορτὴ διεκάλυέ με ἀποθνήσκειν, ἔδοξε χρῆναι, εἰ ἄρα πολλάκις μοι προστάττοι τὸ ἐνύπνιον ταύτην τὴν δημῶδη μουσικὴν ποιεῖν, μὴ ἀπειθῆσαι αὐτῷ, ἀλλὰ ποιεῖν. ἀσφαλέστερον γὰρ εἶναι μὴ ἀπιέναι πρὶν ἀφοσιώσασθαι



ποιήσαντα ποιήματα, καὶ πειθόμενον τῷ ἐνυπνίῳ. 13. οὐτὼ δὴ πρῶτον μὲν εἰς τὸν θεὸν ἐποίησα, οὐ ἦν ἡ παρούσα θυσία· μετὰ δὲ τὸν θεὸν, ἐννοήσας ὅτι τὸν ποιητὴν δέοι, εἶπερ μέλλοι ποιητὴς εἶναι, ποιεῖν μύθους ἀλλ' οὐ λόγους, καὶ αὐτὸς οὐκ ἦ μυθολογικός, διὰ ταῦτα δὴ οὓς προχείρους εἶχον καὶ ἠπιστάμην μύθους τοὺς Διῶπου, τούτους ἐποίησα — οἷς πρῶτοις ἐνέτυχον. ταῦτα οὖν, ὦ Κέβης, Εὐνήφ φράζε, καὶ ἐρρῶσθαι, καὶ ἂν σωφρονῇ, ἐμὲ διώκειν ὡς τάχιστα. ἄπειμι δὲ, ὡς ἔοικε, τήμερον· κελεύουσι γὰρ Ἀθηναῖοι.

14. Καὶ ὁ Σιμμίας, Οἶον παρακελεύει, ἔφη, τοῦτο, ὦ Σώκρατες, Εὐνήφ; πολλὰ γὰρ ἤδη ἐντετύχηκα τῷ ἀνδρὶ· σχεδὸν οὖν, ἐξ ὧν ἐγὼ ἦσθημαι, οὐδ' ὅπως οἶόν σοι ἐκὼν εἶναι πείσεται. Τί δαί; ἦ δ' ὅς· οὐ φιλόσοφος Εὐνήφ; Ἔμοιγε δοκεῖ, ἔφη ὁ Σιμμίας. Ἐθελήσει τοίνυν, ἔφη, καὶ Εὐνήφ καὶ πᾶς ὄψα ἀξίως τούτου τοῦ πράγματος μέτεστιν. οὐ μέντοι γ' ἴσως βιάσεται αὐτόν· οὐ γὰρ φασὶ θεμιτὸν εἶναι. 15. Καὶ ἅμα λέγων ταῦτα καθῆκε τὰ σκέλη [ὑπὸ τῆς κλίνης] ἐπὶ τὴν γῆν, καὶ καθεζόμενος οὕτως ἤδη τὰ λοιπὰ διελέγετο. ἤρετο οὖν αὐτὸν ὁ Κέβης· Πῶς τοῦτο λέγεις, ὦ Σώκρατες, τὸ μὴ θεμιτὸν εἶναι ἑαυτὸν βιάζεσθαι, ἐθέλειν δ' ἂν τῷ ἀποθνήσκοντι τὸν φιλόσοφον ἔπεσθαι; Τί δὲ, ὦ Κέβης; οὐκ ἀκηκόατε σύ τε καὶ Σιμμίας περὶ τῶν τοιούτων, Φιλολόφ συγγεγονότες; Οὐδέν γε σαφῶς, ὦ Σώκρατες. Ἀλλὰ μὴν καὶ ἐγὼ ἐξ ἀκοῆς περὶ αὐτῶν λέγω· ἃ μὲν οὖν τυγχάνω ἀκηκόως, φθόνος οὐδεὶς λέγειν. καὶ γὰρ ἴσως καὶ μάλιστα πρέπει, μέλλοντα ἐκέῖσε ἀποδημεῖν, διασκοπεῖν τε καὶ μυθολογεῖν περὶ τῆς ἀποδημίας τῆς ἐκεῖ, ποίαν τινὰ αὐτὴν οἰόμεθα εἶναι· τί γὰρ ἂν τις καὶ ποιῶ ἄλλο ἐν τῷ μέχρι ἡλίου δυσμῶν χρόνῳ;

16. Ἄλλὰ τούτων δὴ ἕνεκα χρὴ ὧν διεληλύθαμεν, ὦ Σιμμία, πᾶν ποιεῖν, ὥστε ἀρετῆς καὶ φρονήσεως ἐν τῷ βίῳ μετασχεῖν· καλὸν γὰρ τὸ ἄθλον, καὶ ἡ ἐλπίς μεγάλη. ὑμεῖς μὲν οὖν, ἔφη, ὦ Σιμμία τε καὶ Κέβης καὶ οἱ ἄλλοι, εἰσαυθίς ἐν τινι χρόνῳ ἕκαστοι πορεύσεσθε· ἐμὲ δὲ νῦν ἤδη καλεῖ, φαίη ἂν ἀνὴρ τραγικὸς, ἢ εἰμαρμένη, καὶ σχεδὸν τί μοι ὦρα τραπέσθαι πρὸς τὸ λουτρόν· δοκεῖ γὰρ δὴ βέλτιον εἶναι λουσύμενον πιεῖν τὸ φάρμακον, καὶ μὴ πράγματα ταῖς γυναιξὶ παρέχειν νεκρὸν λούειν.

17. Ταῦτα δὴ εἰπόντος αὐτοῦ, ὁ Κρίτων, Εἶπεν, ἔφη, ὦ Σώκρατες· τί δὲ τούτοις ἢ ἐμοὶ ἐπιστέλλεις, ἢ περὶ τῶν παιδῶν ἢ περὶ ἄλλου του, ὃ τι ἂν σοι ποιούντες ἡμεῖς ἐν χάριτι μάλιστα ποιούμεν; Ἄπερ αἰεὶ λέγω, ἔφη, ὦ Κρίτων, οὐδὲν καινότερον· ὅτι ὑμῶν αὐτῶν ἐπιμελούμενοι ὑμεῖς, καὶ ἐμοὶ καὶ τοῖς ἐμοῖς καὶ ὑμῖν αὐτοῖς ἐν χάριτι ποιήσετε ἅττ' ἂν ποιῆτε, κἂν μὴ νῦν ὁμολογήσητε· ἐὰν δὲ ὑμῶν μὲν αὐτῶν ἀμελήτε, καὶ μὴ θέλητε, ὥσπερ κατ' ἔχνη, κατὰ τὰ νῦν τε εἰρημένα καὶ τὰ ἐν τῷ ἔμπροσθεν χρόνῳ ζῆν, οὐδ' ἐὰν πολλὰ ὁμολογήσητε ἐν τῷ παρόντι καὶ σφόδρα, οὐδὲν πλέον ποιήσετε. 18. Ταῦτα μὲν τοίνυν προθυμηθησόμεθα, ἔφη, οὕτω ποιεῖν· θάπτωμεν δέ σε τίνα τρόπον; Ὅπως ἂν, ἔφη, βούλησθε, εἰνπερ γε λάβητέ με, καὶ μὴ ἐκφύγω ὑμᾶς. γελίσσας δὲ ἅμα ἡσυχῇ, καὶ πρὸς ἡμᾶς ἀποβλέψας, εἶπεν· Οὐ πείθω, ἔφη, ὦ ἄνδρες, Κρίτωνα, ὡς ἐγὼ εἶμι οὗτος ὁ Σωκράτης, ὁ νυνὶ διαλεγόμενος καὶ διατύττων ἕκαστον τῶν λεγομένων, ἀλλ' οἶεταί με ἐκείνον εἶναι, ὃν ὄψεται ὀλίγον ὕστερον νεκρὸν, καὶ ἐρωτᾷ δὴ πῶς με θάπτῃ. ὅτι δὲ ἐγὼ πάλαι πολὺν λόγον πεποίημαι, ὡς, ἐπειδὴν πίω τὸ φάρμακον, οὐκέτι ὑμῖν παραμηνῶ, ἀλλ' οἰχίσομαι ἀπιὼν εἰς μακίρων δὴ τινος εὐδαιμονίας, ταῦτά μοι δοκῶ αὐτῷ ἄλλως λέγειν, παραμυθού-

μενος ἄμα μὲν ὑμᾶς, ἄμα δ' ἐμαυτόν. 19. ἐγγύσασθε οὖν με πρὸς Κρίτωνα, ἔφη, τὴν ἐναντίαν ἐγγύην ἢ ἣν οὗτος πρὸς τοὺς δικαστὰς ἠγγυᾶτο. οὗτος μὲν γὰρ ἢ μὴν παραμενεῖν· ὑμεῖς δὲ ἢ μὴν μὴ παραμενεῖν ἐγγυήσασθε, ἐπειδὴν ἀποθάνω, ἀλλὰ οἰχήσεσθαι ἀπιόντα, ἵνα Κρίτων ῥᾶον φέρῃ, καὶ μὴ ὄρων μου τὸ σῶμα ἢ καιόμενον ἢ κατορυττόμενον ἀγανακτῆ ὑπὲρ ἐμοῦ ὡς δεινὰ πύσχοντος, μηδὲ λέγγῃ ἐν τῇ ταφῇ, ὡς ἢ προτίθεται Σωκράτη ἢ ἐκφέρει ἢ κατορύττει. εὐ γὰρ ἴσθι, ἢ δ' ὄς, ὦ ἄριστε Κρίτων, τὸ μὴ καλῶς λέγειν οὐ μόνον εἰς αὐτὸ τοῦτο πλημμελές, ἀλλὰ καὶ κακόν τι ἐμποιεῖ ταῖς ψυχαῖς. ἀλλὰ θαρρεῖν τε χρῆ, καὶ φάναί τούμῳ σῶμα θάπτειν, καὶ θάπτειν οὕτως ὅπως ἂν σοι φίλον ᾖ, καὶ μάλιστα ἰγῆ νόμιμον εἶναι.

20. Ταῦτ' εἰπὼν ἐκεῖνος μὲν ἀνίστατο εἰς οἴκημά τι ὡς λουσόμενος, καὶ ὁ Κρίτων εἶπετο αὐτῷ, ἡμᾶς δ' ἐκέλευε περιμένειν. περιεμένομεν οὖν πρὸς ἡμᾶς αὐτοὺς διαλεγόμενοι περὶ τῶν εἰρημένων, καὶ ἀνασκοποῦντες, τοτὲ δ' αὖ περὶ τῆς ξυμφορᾶς διεξιόντες, ὅση ἡμῖν γεγυῖα εἴη, ἀτεχνῶς ἠγούμενοι ὡς περ πατρὸς στερηθέντες διάξειν ὀρφανοὶ τὸν ἔπειτα βίον. ἐπειδὴ δὲ ἐλούσατο, καὶ ἠνέχθη παρ' αὐτὸν τὰ παιδιά — δύο γὰρ αὐτῷ υἱεῖς σμικροὶ ἦσαν, εἰς δὲ μέγας — καὶ αἱ οἰκείαι γυναῖκες ἀφίκοντο, ἐκείναις ἐναντίον τοῦ Κρίτωνος διαλεχθεῖς τε καὶ ἐπιστείλας ἅττα ἐβούλετο, τὰς μὲν γυναῖκας καὶ τὰ παιδιά ἀπιέναι ἐκέλευσεν, αὐτὸς δὲ ἦκε παρ' ἡμᾶς.

21. Καὶ ἦν ἤδη ἐγγὺς ἡλίου δυσμῶν· χρόνον γὰρ πολὺν διέτριψεν ἔνδον. ἐλθὼν δ' ἐκαθέζετο λελουμένος, καὶ οὐ πόλλ' ἅττα μετὰ ταῦτα διελέχθη· καὶ ἦκεν ὁ τῶν ἔνδεκα ὑπηρέτης, καὶ στας παρ' αὐτὸν, ὦ Σώκρατες, ἔφη, οὐ καταγνώσομαι σοῦ ὅπερ ἄλλων καταγιγνώσκω, ὅτι μοι χαλεπαίνουσι καὶ καταρῶνται, ἐπειδὴν αὐτοῖς παραγγέλλω

πίνειν τὸ φάρμακον, ἀναγκαζόντων τῶν ἀρχόντων. σὲ δ' ἐγὼ καὶ ἄλλως ἔγνωκα ἐν τούτῳ τῷ χρόνῳ γενναιότατον καὶ πραότατον καὶ ἄριστον ἄνδρα ὄντα τῶν πρόποτε δεῦρο ἀφικομένων· καὶ δὴ καὶ νῦν εὖ οἶδ' ὅτι οὐκ ἐμοὶ χαλεπαίνεις, γιγνώσκεις γὰρ τοὺς αἰτίους, ἀλλ' ἐκείνοις. νῦν οὖν, οἶσθα γὰρ ἃ ἦλθον ἀγγέλλων, χαῖρέ τε καὶ πειρῶ ὡς ῥᾶστα φέρειν τὰ ἀναγκαῖα. καὶ ἅμα δακρύσας μεταστρεφόμενος ἀπήει. 22. Καὶ ὁ Σωκράτης ἀναβλέψας πρὸς αὐτὸν, Καὶ σὺ, ἔφη, χαῖρε, καὶ ἡμεῖς ταῦτα ποιήσομεν. καὶ ἅμα πρὸς ἡμᾶς, Ὡς ἀστεῖος, ἔφη, ὁ ἄνθρωπος· καὶ παρὰ πάντα μοι τὸν χρόνον προσήει, καὶ διελέγετο ἐνίοτε, καὶ ἦν ἀνδρῶν λῶστος, καὶ νῦν ὡς γενναίως με ἀποδακρύνει. ἀλλ' ἄγε δὴ, ὦ Κρίτων, πειθώμεθα αὐτῷ, καὶ ἐνεγκάτω τις τὸ φάρμακον, εἰ τέτριπται· εἰ δὲ μὴ, τριψάτω ὁ ἄνθρωπος. 23. καὶ ὁ Κρίτων, Ἄλλ' οἶμαι, ἔφη, ἔγωγε ὦ Σώκρατες, ἔτι ἥλιον εἶναι ἐπὶ τοῖς ὄρεσι, καὶ οὐπω δεδυκέναι. καὶ ἅμα ἐγὼ οἶδα καὶ ἄλλους πάνυ ὀψὲ πίνοντας, ἐπειδὴν παραγγελθῆ αὐτοῖς, δειπνήσαντάς τε καὶ πιόντας εὖ μάλα. — ἀλλὰ μηδὲν ἐπείγου· ἔτι γὰρ ἐγχωρεῖ. καὶ ὁ Σωκράτης, Εἰκότως γ', ἔφη, ὦ Κρίτων, ἐκείνοί τε ταῦτα ποιοῦσιν, οὓς σὺ λέγεις, οἴονται γὰρ κερδαίνειν ταῦτα ποιήσαντες, καὶ ἔγωγε ταῦτα εἰκότως οὐ ποιήσω· οὐδὲν γὰρ οἶμαι κερδαίνειν ὀλίγον ὕστερον πιῶν, ἄλλο γε ἢ γέλωτα ὀφλήσειν παρ' ἐμαυτῷ, γλιχόμενος τοῦ ζῆν, καὶ φειδόμενος οὐδενὸς ἔτι ἐνότος. ἀλλ' ἴθι, ἔφη, πιθοῦ καὶ μὴ ἄλλως ποιεῖ.

24. Καὶ ὁ Κρίτων ἀκούσας ἔνευσε τῷ παιδὶ πλησίον ἐστῶτι, καὶ ὁ παῖς ἐξελθὼν, καὶ συχρὸν χρόνον διατρίψας, ἦκεν ἄγων τὸν μέλλοντα διδόναι τὸ φάρμακον, ἐν κύλικι φέροντα τετριμμένον· ἰδὼν δὲ ὁ Σωκράτης τὸν ἄνθρωπον, Εἶεν, ἔφη, ὦ βέλτιστε, σὺ γὰρ τούτων ἐπιστήμων, τί χρὴ ποιεῖν; Οὐδὲν ἄλλο, ἔφη, ἢ πιόντα περιμέναι, ἕως ἂν σου

βίρος ἐν τοῖς σκέλεσι γένηται, ἔπειτα κατακεῖσθαι· καὶ οὕτως αὐτὸ ποιήσει. καὶ ἅμα ὤρεξε τὴν κύλικα τῷ Σωκράτει. 25. καὶ ὃς λαβὼν, καὶ μύλα ἴλεως, ὦ Ἐχέκρατες, οὐδὲν τρέσας, οὐδὲ διαφθείρας οὔτε τοῦ χρώματος οὔτε τοῦ προσώπου, ἀλλ' ὥσπερ εἰώθει, ταυρηδὸν ὑποβλέψας πρὸς τὸν ἄνθρωπον, Τί λέγεις, ἔφη, περὶ τοῦδε τοῦ πόματος πρὸς τὸ ἀποσπείσαι τι; ἔξοστι, ἦ οὐ; Τοσοῦτον, ἔφη, ὦ Σώκρατες, τρίβομεν, ὅσον οἰόμεθα μέτριον εἶναι πιεῖν. Μανθάνω, ἦ δ' ὅς· ἀλλ' εὐχέσθαι γέ που τοῖς θεοῖς ἔξοστί τε καὶ χρῆ, τὴν μετοίκησιν τὴν ἐνθένδε ἐκέισε εὐτυχῆ γενέσθαι· ἃ δὴ καὶ ἐγὼ εὐχομαί τε καὶ γένοιτο ταύτη· καὶ ἅμα εἰπὼν ταῦτα, ἐπισχόμενος καὶ μάλα εὐχερῶς καὶ εὐκόλως ἐξέπιε.

26. Καὶ ἡμῶν οἱ πολλοὶ τέως μὲν ἐπεικῶς οἰοί τε ἦσαν κατέχειν τὸ μὴ δακρύνειν· ὡς δὲ εἶδομεν πίνοντά τε καὶ πεπωκότα, οὐκέτι, ἀλλ' ἐμοῦ γε βία καὶ αὐτοῦ ἄστακτὶ ἐχώρει τὰ δάκρυα, ὥστε ἐγκαλυψόμενος ἀπέκλαιον ἑμαυτόν· οὐ γὰρ δὴ ἐκείνόν γε, ἀλλὰ τὴν ἑμαυτοῦ τύχην, οἴου ἀνδρὸς ἑταίρου ἑστερημένος εἶην. ὁ δὲ Κρίτων ἔτι πρότερος ἐμοῦ, ἐπειδὴ οὐχ οἴός τ' ἦν κατέχειν τὰ δάκρυα, ἔξανέστη. Ἀπολλόδωρος δὲ καὶ ἐν τῷ ἔμπροσθεν χρόνῳ οὐδὲν ἐπαύετο δακρύνων, καὶ δὴ καὶ τότε ἀναβρυχησάμενος κλαίων καὶ ἀγανακτῶν οὐδένα ὄντινα οὐ κατέκλασε τῶν παρόντων, πλὴν γε αὐτοῦ Σωκράτους. ἐκεῖνος δὲ, Οἶα, ἔφη, ποιεῖτε, ὦ θαυμάσιοι. ἐγὼ μέντοι οὐχ ἥμιστα τούτου ἕνεκα τὰς γυναῖκας ἀπέπεμψα, ἵνα μὴ τοιαῦτα πλημμελοῖεν· καὶ γὰρ ἀκήκοα, ὅτι ἐν εὐφημίᾳ χρῆ τελευτᾶν. ἀλλ' ἡσυχίαν τε ἄγετε καὶ καρτερεῖτε. καὶ ἡμεῖς ἀκούσαντες ἡσυχύθημέν τε καὶ ἐπέσχομεν τοῦ δακρύνειν. 27. Ὁ δὲ περιελθὼν, ἐπειδὴ οἱ βυρύνεσθαι ἔφη τὰ σκέλη, κατεκλίθη ὑπτίως· οὕτω γὰρ ἐκέλευεν ὁ ἄνθρωπος·

καὶ ἅμα ἐφαπτόμενος αὐτοῦ οὗτος ὁ δοῦς τὸ φάρμακον, διαλιπὼν χρόνον ἐπεσκόπει τοὺς πόδας καὶ τὰ σκέλη, κᾶπειτα σφόδρα πείσους αὐτοῦ τὸν πόδα, ἤρετο εἰ αἰσθάνοιτο· ὁ δ' οὐκ ἔφη. καὶ μετὰ τοῦτο αὐθις τὰς κινήμας· καὶ ἐπανιών οὕτως ἡμῖν αὐτοῖς ἐπεδείκνυτο, ὅτι ψύχοιτό τε καὶ πηγνύοιτο. καὶ αὐτὸς ἤπτετο, καὶ εἶπεν ὅτι, ἐπειδὴν πρὸς τῇ καρδίᾳ γένηται αὐτῷ, τότε οἰχίσεται. ἤδη οὖν σχεδόν τι αὐτοῦ ἦν τὰ περὶ τὸ ἦτρον ψυχόμενα, καὶ ἐκκαλυψόμενος, ἐνεκεκύλυπτο γὰρ, εἶπεν, — ὁ δὴ τελευταῖον ἐφθέγγετο, — ὦ Κρίτων, ἔφη, τῷ Ἀσκληπιῷ ὀφείλομεν ἀλεκτρυόνα· ἀλλ' ἀπόδοτε καὶ μὴ ἀμελήσητε. 26. Ἀλλὰ ταῦτα, ἔφη, ἔσται, ὁ Κρίτων· ἀλλ' ὄρα, εἴ τι ἄλλο λέγεις. ταῦτα ἐρομένου αὐτοῦ οὐδὲν ἔτι ἰπεκρίνατο, ἀλλ' ὀλίγον χρόνον διαλιπὼν, ἐκινήθη τε καὶ ὁ ἄνθρωπος ἐξεκάλυψεν αὐτὸν, καὶ ὃς τὰ ὄμματα ἔστησεν· ἰδὼν δὲ ὁ Κρίτων ξυνέλαβε τὸ στόμα τε καὶ τοὺς ὀφθαλμούς.

Ἦδε ἡ τελευταῖη, ἧ Ἐσχέρατες, τοῦ ἐταίρου ἡμῖν ἐγένετο, ἀνδρὸς, ὡς ἡμεῖς φαίμεν ἂν, τῶν τότε ὧν ἐπειράθημεν ἀρίστου, καὶ ἄλλως φρονιμωτάτου καὶ δικαιοτάτου.

# HERODOTUS.

## I. INVASION OF GREECE BY DARIUS.

1. Βασιλεί δὲ Δαρείῳ ὡς ἐξηγγέλθη Σάρδις ἀλούσας ἐμπεπρήσθαι ὑπὸ τε Ἀθηναίων καὶ Ἰώνων, πρῶτα μὲν λέγεται αὐτὸν, ὡς ἐπύθετο ταῦτα, Ἰώνων οὐδένα λόγον ποιησόμενον, εἶρεσθαι οἷτινες εἶεν οἱ Ἀθηναῖοι· μετὰ δὲ πυθόμενον αἰτῆσαι τὸ τόξον, λαβόντα δὲ καὶ ἐπιθέντα οἰστὸν, ἄνω ἐς τὸν οὐρανὸν ἀπέιναι, καὶ μιν ἐς τὸν ἥερα βάλλοντα εἰπεῖν, ὦ Ζεῦ, ἐκγενέσθαι μοι Ἀθηναίους τίσασθαι· εἶπαντα δὲ ταῦτα προστάζει ἐνὶ τῶν θεραπόντων, δείπνου προκειμένου αὐτῷ, ἐς τρεῖς ἐκάστοτε εἰπεῖν, Δέσποτα, μέμνεο τῶν Ἀθηναίων.

2. Μετὰ δὲ τοῦτο ἀπεπειρᾶτο ὁ Δαρείος τῶν Ἑλλήνων, ὅτι ἐν νόφ ἔχοιεν, κότερα πολεμέειν ἐωυτῷ ἢ παραδιδόναί σφέας αὐτούς. διέπεμπε ὦν κήρυκας, ἄλλους ἄλλη τάξας ἀνὰ τὴν Ἑλλάδα, κελεύων αἰτέειν βασιλεί γῆν τε καὶ ὕδωρ. τούτους μὲν δὴ εἰς τὴν Ἑλλάδα ἔπεμπε, ἄλλους δὲ κήρυκας διέπεμπε ἐς τὰς ἐωυτοῦ δασμοφόρους πόλιας τὰς παραθαλασσίους, κελεύων νέας τε μακρὰς καὶ ἵππαγωγὰ πλοῖα ποιέεσθαι. 3. Οὗτοί τε δὴ παρεσκευάζοντο ταῦτα, καὶ τοῖσι ἤκουσι ἐς τὴν Ἑλλάδα κήρυξι πολλοὶ μὲν ἠπειρωτέων ἔδοσαν τὰ προῖσχετο αἰτέων ὁ Πέρσης, πάντες δὲ νησιῶται ἐς τοὺς ἀπικοῖατο αἰτήσοντες. οἳ τε δὴ ἄλλοι νησιῶται διδοῦσι γῆν τε καὶ ὕδωρ Δαρείῳ, καὶ δὴ καὶ Αἰγυνηταί. ποιήσασι δὲ σφι ταῦτα ἰθὺς Ἀθηναῖοι ἐπέκεατο, δοκέοντες ἐπὶ σφίσι ἔχοντας τοὺς Αἰγυνητάς δεδω-

κέναι, ὡς ἅμα τῷ Πέρσῃ ἐπὶ σφέας στρατεύονται. καὶ ἄσμενοι προφάσιος ἐπελάβοντο, φοιτέοντές τε ἐς τὴν Σπύρτην κατηγορεῖον τῶν Αἰγινήτων τὰ πεποιήκοιεν προδόντες τὴν Ἑλλάδα. Ἀθηναίοισι μὲν δὲ πόλεμος συνήπτο πρὸς Αἰγινήτας.

4. Ὁ δὲ Πέρσης τὸ ἑωυτοῦ ἐποίει, ὥστε ἀναμμινήσκοντός τε αἰεὶ τοῦ θεράποντος μεμνήσθαι μιν τῶν Ἀθηναίων, καὶ Πεισιστρατιδῶν προσκατημένων καὶ διαβαλλόντων Ἀθηναίους, ἅμα δὲ βουλόμενος ὁ Δαρείος ταύτης ἐχόμενος τῆς προφάσιος καταστρέφεσθαι τῆς Ἑλλάδος τοὺς μὴ δόντας αὐτῷ γῆν τε καὶ ὕδωρ. Μαρδόνιον μὲν δὲ φλαύρως πρήξαντα τῷ στόλῳ παραλύει τῆς στρατηγίης, ἄλλους δὲ στρατηγούς ὑποδέξας ὑπέστειλε ἐπὶ τε Ἐρέτριαν καὶ Ἀθήνας Δαίτιν τε ἔοντα Μῆδον γένος, καὶ Ἀρταφέρνηα τὸν Ἀρταφέρνηος παῖδα, ἀδελφιδέον ἑωυτοῦ. ἐντειλούμενος δὲ ἀπέπεμπε, ἔξανδραποδίσαντας Ἀθήνας καὶ Ἐρέτριαν, ἀγαγεῖν ἑωυτῷ εἰς ὄψιν τὰ ἀνδρόποδα.

5. Χειρωσάμενοι δὲ τὴν Ἐρέτριαν, καὶ ἐπισχόντες ὀλίγας ἡμέρας, ἔπλωον ἐς τὴν Ἀττικὴν, κατέργοντές τε πολλὸν, καὶ δοκίοντες ταῦτὰ τοὺς Ἀθηναίους ποιήσειν τὰ καὶ τοὺς Ἐρετρίας ἐποίησαν. καὶ, ἦν γὰρ ὁ Μαραθῶν ἐπιτηδεώτατον χωρίον τῆς Ἀττικῆς ἐνιππεῦσαι, καὶ ἀγχοτύτῳ τῆς Ἐρετρίης, ἐς τοῦτό σφι κατηγέετο Ἴππίης ὁ Πεισιστράτου. Ἀθηναῖοι δὲ ὡς ἐπύθοντο ταῦτα, ἐβοήθειον καὶ αὐτοὶ ἐς τὸν Μαραθῶνα. ἦγον δὲ σφέας στρατηγοὶ δέκα, τῶν ὁ δέκατος ἦν Μιλτιάδης, τοῦ τὸν πατέρα Κίμωνα του Στῆσαγόρεω κατέλαβε φυγεῖν ἐξ Ἀθηνῶν Πεισίστρατον τὸν Ἴπποκρίτεος. 6. οὗτος δὲ ὢν τότε ὁ Μιλτιάδης ἦκων ἐκ τῆς Χερσονήσου, καὶ ἐκπεφευγῶς διπλοῦν θάνατον, ἐστρατίγεε Ἀθηναίων. ἅμα μὲν γὰρ οἱ Φοίνικες αὐτὸν οἱ ἐπιδιώξαντες μέχρι Ἴμβρου, περὶ πολ-



λου ἐποιεῦντο λαβεῖν τε καὶ ἀναγαγεῖν παρὰ βασιλέα· ἄμα δὲ ἐκφυγόντα τε τούτους, καὶ ἀπικόμενον ἐς τὴν ἑωυτοῦ, δοκέοντά τε εἶναι ἐν σωτηριῇ ἤδη, τὸ ἐνθευτέν μιν οἱ ἐχθροὶ ὑποδεξάμενοι, καὶ ὑπὸ δικαστήριον αὐτὸν ἀγαγόντες, ἐδίωξαν τυραννίδος τῆς ἐν Χερσονήσῳ. ὑποφυγῶν δὲ καὶ τούτους, στρατηγὸς οὕτω Ἀθηναίων ἀπεδέχθη, αἰρεθεὶς ὑπὸ τοῦ δήμου.

γ. Καὶ πρῶτα μὲν, ἔόντες ἔτι ἐν τῷ ἄστει, οἱ στρατηγοὶ ὑποπέμπουσι ἐς Σπύρτην κήρυκα Φειδιππίδην, Ἀθηναῖον μὲν ἄνδρα, ἄλλως δὲ ἡμεροδρόμον τε καὶ τοῦτο μελετῶντι· τῷ δὲ (ὡς αὐτὸς τε ἔλεγε Φειδιππίδης καὶ Ἀθηναίοισι ἀπήγγελλε) περὶ τὸ Παρθένιον οὖρος τὸ ὑπὲρ Τεγέης ὁ Πᾶν περιπίπτει. βῶσαντα δὲ τοῦνομα τοῦ Φειδιππίδew, τὸν Πᾶνα Ἀθηναίοισι κελεύσαι ἀπαγγεῖλαι, διότι ἑωυτοῦ οὐδεμίαν ἐπιμέλειαν ποιεῦνται, ἔοντος εὐνόου Ἀθηναίοισι, καὶ πολλαχῇ γενομένου ἤδη σφί χρησίμου, τὰ δ' ἔτι καὶ ἔσομένου. καὶ ταῦτα μὲν Ἀθηναῖοι, καταστάντων σφίσι εὐ ἤδη τῶν πρηγμάτων, πιστεύσαντες εἶναι ἀληθέα, ἰδρύσαντο ὑπὸ τῇ ἀκροπόλι Πανὸς ἶρον, καὶ αὐτὸν ἀπὸ ταύτης τῆς ἀγγελίης θυσίησι ἐπετέησι καὶ λαμπύδι ἰλάσκονται. δ. Τότε δὲ πεμφθεὶς ὑπὸ τῶν στρατηγῶν ὁ Φειδιππίδης οὗτος, ὅτε πέρ οἱ ἔφη καὶ τὸν Πᾶνα φανῆναι, δευτεραίος ἐκ τοῦ Ἀθηναίων ἄστεος ἦν ἐν Σπύρτη, ἀπικόμενος δὲ ἐπὶ τοὺς ἄρχοντας ἔλεγε· Ὡ Δακεδαιμόνιοι, Ἀθηναῖοι ὑμέων δέονται σφίσι βοηθῆσαι, καὶ μὴ περιιδεῖν πόλιν ἀρχαιοτάτην ἐν τοῖσι Ἑλλησι δουλοσύνη περιπεσοῦσαν πρὸς ἀνδρῶν βαρβάρων· καὶ γὰρ νῦν Ἐρέτριά τε ἠνδραπόδιστα, καὶ πόλι λογίμῃ ἢ Ἑλλάς γέγονε ἀσθενεστέρα. Ὁ μὲν δὲ σφί τὰ ἐντεταλμένα ἀπήγγελλε· τοῖσι δὲ ἕαδε μὲν βοηθέειν Ἀθηναίοισι, ἀδύνατα δὲ σφί ἦν τὸ παραυτίκα ποιέειν ταῦτα, οὐ βουλομένοισι λύειν τὸν νόμον·

ἦν γὰρ ἰσταμένου τοῦ μηνὸς εἰνάτη, εἰνάτη δὲ οὐκ ἐξελεύσεσθαι ἔφασαν, μὴ οὐ πλῆρεος ἔοντος τοῦ κύκλου. οὗτοι μὲν νυν τὴν πανσέληνον ἔμενον.

9. Τοῖσι δὲ βαρβάροισι κατηγγέετο Ἴππίης ὁ Πεισιστράτου ἐς τὸν Μαραθῶνα, τῆς παροιχομένης νυκτὸς ὄψιν ἰδὼν ἐν τῷ ὕπνῳ τοιῦνδε· ἐδύκεε ὁ Ἴππίης τῇ μητρὶ τῇ ἑωυτοῦ συνεννηθῆναι. συνεβάλετο ὦν ἐκ τοῦ ὀνείρου, κατελθὼν ἐς τὰς Ἀθήνας καὶ ἀνασωσάμενος τὴν ἀρχὴν, τελευτήσειεν ἐν τῇ ἑωυτοῦ γηραιός. ἐκ μὲν δὴ τῆς ὄψιος συνεβάλετο ταῦτα· 10. τότε δὲ κατηγεόμενος, τοῦτο μὲν τὰ ἀνδρόποδα τα ἐξ Ἐρετρίης ἀπέβησε ἐς τὴν νῆσον τὴν Στυρέων, καλομένην δὲ Αἰγίλειαν, τοῦτο δὲ καταγομένης ἐς τὸν Μαραθῶνα τὴν νέας ὄρμιζε οὗτος, ἐκβάντας τε ἐς γῆν τοὺς βαρβάρους διέτασσε. καὶ οἱ ταῦτα διέποντι ἐπῆλθε παταρεῖν τε καὶ βῆξαι μεζόνως ἢ ὡς ἑώθεε, οἷα δὲ οἱ πρεσβυτέρῳ ἔντι τῶν ὀδόντων οἱ πλευνες ἐσειόντο. τούτων ὦν ἓνα τῶν ὀδόντων ἐκβάλλει ὑπὸ βίης βίξας· ἐκπεσόντος δὲ ἐς τὴν ψύμμον αὐτοῦ, ἐποιέετο πολλὴν σπουδὴν ἐξευρεῖν. ὡς δὲ οὐκ ἐφαίνετό οἱ ὁ ὀδὼν, ἀναστενάξας εἶπε πρὸς τοὺς παραστάτας· Ἡ γῆ ἦδε οὐκ ἡμετέρη ἐστὶ, οὐδέ μιν δυνησόμεθα ὑποχειρίην ποιήσασθαι· ὀκόσον δέ τί μοι μέρος μετῆν, ὁ ὀδὼν μετέχει. Ἴππίης μὲν δὴ ταύτῃ τὴν ὄψιν συνεβάλετο ἐξεληλυθέναι.

11. Ἀθηναίοισι δὲ τεταγμένοιισι ἐν τεμένει Ἡρακλέος ἐπῆλθον βοηθέοντες Πλαταιέες πανδημεῖ· καὶ γὰρ καὶ ἐδεδώκεσαν σφέας αὐτοὺς τοῖσι Ἀθηναίοισι οἱ Πλαταιέες, καὶ πόνους ὑπὲρ αὐτῶν οἱ Ἀθηναῖοι συχνοὺς ἤδη ἀναραιρέατο· ἔδοσαν δὲ ὧδε. πιεζόμενοι ὑπὸ Θηβαίων οἱ Πλαταιέες ἐδίδοσαν πρῶτα παρατυχοῦσι Κλεομένει τε τῷ Ἀναξανδρίδῳ καὶ Λακεδαιμονίοισι σφέας αὐτοὺς, οἱ δὲ οὐ δεκόμενοι ἔλεγόν σφι τάδε· Ἡμεῖς μὲν ἕκαστέρῳ τε οἰκέο-

μεν. καὶ ὑμῖν τοιῆδε τις γίνοιτ' ἂν ἐπικουρίη ψυχρή· φθαίητε γὰρ ἂν πολλάκις ἐξανδραποδισθεντες ἢ τινα πυθέσθαι ἡμέων. συμβουλευόμεν δε ὑμῖν δοῦναι ὑμέας αὐτοὺς Ἀθηναίοισι, πλησιοχώροισί τε ἀνδράσι καὶ τιμωρέειν ἐούσι οὐ κακοῖσι. ταῦτα συνεβούλευον οἱ Λακεδαιμόνιοι, οὐ κατὰ εὐνοίαν οὕτω τῶν Πλαταιέων, ὡς βουλόμενοι τοὺς Ἀθηναίους ἔχειν πόνους συνεστειώτας Βοιωτοῖσι.

12. Λακεδαιμόνιοι μὲν νυν Πλαταιεῦσι ταῦτα συνεβούλευον· οἱ δὲ οὐκ ἠπίστησαν, ἀλλ' Ἀθηναίων ἰρὰ ποιούντων τοῖσι δωδέκα θεοῖσι, ἰκέται ἰζόμενοι ἐπὶ τὸν βωμὸν ἐδίδοσαν σφέας αὐτοῦς. Θηβαῖοι δὲ πυθόμενοι ταῦτα ἐστρατεύοντο ἐπὶ τοὺς Πλαταιέας· Ἀθηναῖοι δὲ σφι ἐβοήθειον. μελλόντων δὲ συνάπτειν μάχην, Κορίνθιοι οὐ περιεῖδον, παρατυχόντες δὲ καὶ καταλλάξαντες, ἐπιτρεψάντων ἀμφοτέρων, οὕρισαν τὴν χώραν ἐπὶ τοισίδε, εἰάν Θηβαίους Βοιωτῶν τοὺς μὴ βουλομένους ἐς Βοιωτοὺς τελείειν.

13. Κορίνθιοι μὲν δὴ ταῦτα γνόντες ἀπαλλύσσοντο· Ἀθηναίοισι δὲ ἀπιούσι ἐπεθήκαντο Βοιωτοὶ, ἐπιθέμενοι δὲ ἐσώθησαν τῇ μάχῃ. ὑπερβάντες δὲ οἱ Ἀθηναῖοι τοὺς οἱ Κορίνθιοι ἔθηκαν Πλαταιεῦσι εἶναι οὕρους, τούτους ὑπερβίντες τον Ἀσωπὸν αὐτὸν ἐποιήσαντο οὖρον Θηβαίοισι πρὸς Πλαταιέας εἶναι καὶ Ὑσιίς. ἔδοσαν μὲν δὴ οἱ Πλαταιέες σφέας αὐτοῦς Ἀθηναίοισι τρόπῳ τῷ εἰρημένῳ, ἦκον δὲ τότε ἐς Μαραθῶνα βοηθεύοντες.

14. Τοῖσι δὲ Ἀθηναίων στρατηγοῖσι ἐγίνοντο δίχα αἱ γνώμαι· τῶν μὲν οὐκ ἐώντων συμβάλλειν, ὀλίγους γὰρ εἶναι στρατιῇ τῇ Μήδων συμβαλεῖν, τῶν δὲ καὶ Μιλτιάδεω κελευόντων. ὡς δὲ δίχα τε ἐγίνοντο, καὶ ἐνῆκα ἡ χειρῶν τῶν γνωμέων, ἐνθαῦτα (ἦν γὰρ ἐνδέκατος ψηφιδοφόρος ὁ τῷ κυνίμφ λαχὼν Ἀθηναίων πολεμαρχεῖν, τὸ παλαιὸν γὰρ Ἀθηναῖοι ὁμόψηφον τὸν πολέμαρχον ἐποιεῦντο τοῖσι στρα-

τηγοῖσι, ἦν τε τότε πολέμαρχος Καλλίμαχος Ἀφιδναῖος) πρὸς τοῦτον ἔλθων Μιλτιάδης ἔλεγε τύδε· 15. Ἐν σοὶ νῦν, Καλλίμαχε, ἐστὶ ἡ καταδουλώσαι Ἀθήνας, ἡ ἐλευθέρως ποιήσαντα, μνημόσυνα λιπέσθαι ἐς τὸν ἅπαντα ἀνθρώπων βίον, οἷα οὐδὲ Ἀρμόδιός τε καὶ Ἀριστογείτων λείπουσι. νῦν γὰρ δὴ, ἐξ οὗ ἐγένοντο Ἀθηναῖοι, ἐς κίνδυνον ἤκουσι μέγιστον. καὶ ἦν μὲν γε ὑποκίψωσι τοῖσι Μήδοισι, δέδοκται τὰ πείσονται παραδεδομένοι Ἰππῆ· ἦν δὲ περιγένηται αὕτη ἡ πόλις, οἷη τέ ἐστὶ πρώτη τῶν Ἑλληνίδων πολίων γενέσθαι. κὼς ὦν δὴ ταῦτα οἷά τέ ἐστὶ γενέσθαι, καὶ κὼς ἐς σέ τι τούτων ἀνίκηει τῶν πρηγμάτων τὸ κύρος ἔχειν, νῦν ἔρχομαι φρίσων. ἡμέων τῶν στρατηγῶν, ἐόντων δέκα, δίχα γίνονται αἱ γνώμαι, τῶν μὲν κελευόντων συμβαλεῖν, τῶν δὲ οὐ συμβαλεῖν. ἦν μὲν νῦν μὴ συμβύλωμεν, ἔλπομαί τινα στάσιν μεγάλην ἐμπεσοῦσαν διασεισεῖν τὰ Ἀθηναίων φρονήματα ὥστε μηδίσαι· ἦν δὲ συμβύλωμεν πρὶν τι καὶ σαθρὸν Ἀθηναίων μετεξετέροισι ἐγγενέσθαι, θεῶν τὰ ἴσα νεμόντων, οἰοί τέ εἰμεν περιγεέσθαι τῇ συμβολῇ ταῦτα ὦν πάντα ἐς σέ νῦν τείνει καὶ ἐκ σίῃ ἤρτηται· ἦν γὰρ σὺ γνώμη τῇ ἐμῇ προσθῆ, ἔστι τοι πατρίς τε ἐλευθέρη καὶ πόλις πρώτη τῶν ἐν τῇ Ἑλλάδι, ἦν δὲ τῆν τῶν ὑποσπευδόντων τὴν συμβολὴν ἔλη, ὑπάρξει τοι τῶν ἐγὼ κατέλεξα ἀγαθῶν τὰ ἐναντία. 16. Ταῦτα λέγων ὁ Μιλτιάδης προσκτᾶται τὸν Καλλίμαχον. προσγενομένης δὲ τοῦ πολεμάρχου τῆς γνώμης, ἐκεκύρωτο συμβάλλειν. μετὰ δὲ αἱ στρατηγοὶ τῶν ἡ γνώμη ἔφερε συμβάλλειν, ὡς ἐκάστου αὐτῶν ἐγένετο πρυτανῆτῃ τῆς ἡμέρης, Μιλτιάδῃ παρεδίδοσαν· ὁ δὲ δεκόμενος οὐ τί κω συμβολὴν ἐποίεετο, πρὶν γε δὴ αὐτοῦ πρυτανῆτῃ ἐγένετο.

17. Ὡς δὲ ἐς ἐκείνον περιῆλθε, ἐνθαῦτα δὴ ἐτάσσοντο ὧδε Ἀθηναῖοι ὡς συμβαλόντες. τοῦ μὲν δεξιῦ κέρεος

ἠγγέτο ὁ πολέμαρχος Καλλιμάχος· ὁ γὰρ νόμος τότε εἶχε οὕτω τοῖσι Ἀθηναίοισι, τὸν πολέμαρχον ἔχειν κέρας τὸ δεξιόν. ἠγεομένου δὲ τούτου, ἐξεδέκοντο ὡς ἠριθμέοντο αἱ φυλαὶ, ἐχόμεναι ἀλλήλων· τελευταῖοι δὲ ἐτάσσοντο, ἔχοντες τὸ εὐώνυμον κέρας, Πλαταιέες. ὑπὸ ταύτης γὰρ σφί τῆς μύχης, θυσίας Ἀθηναίων ἀναγόντων καὶ πανηγύριαι τὰς ἐν τῆσι πενταετηρίσι γινομένας, κατεύχεται ὁ κῆρυξ ὁ Ἀθηναῖος, ἅμα τε Ἀθηναίοισι λέγων γίνεσθαι τὰ ἀγαθὰ καὶ Πλαταιεῦσι. τότε δὲ, τασσομένων τῶν Ἀθηναίων ἐν τῷ Μαραθῶνι, ἐγένετο τοιούδε τι· τὸ στρατόπεδον ἐξιουσέμενον τῷ Μηδικῷ στρατοπέδῳ, τὸ μὲν αὐτοῦ μέσον ἐγένετο ἐπὶ τύξιας ὀλίγας, καὶ ταύτη ἦν ἀσθενέστατον τὸ στρατόπεδον, τὸ δὲ κέρας ἐκάτερον ἔρρωτο πλήθει. 18. Ὡς δὲ σφί διετέτακτο, καὶ τὰ σφάγια ἐγένετο καλὰ, ἐνθαῦτα ὡς ἀπειθήσαν οἱ Ἀθηναῖοι, δρόμῳ ἴεντο ἐς τοὺς βαρβάρους. ἦσαν δὲ στάδιοι οὐκ ἐλάσσονες τὸ μεταίχμιον αὐτῶν ἢ ὀκτώ. οἱ δὲ Πέρσαι ὀρέοντες δρόμῳ ἐπιόντας, παρεσκευάζοντο ὡς δεξόμενοι· μανίην τε τοῖσι Ἀθηναίοισι ἐπίφερον καὶ πάγχυ ὀλεθρίην, ὀρέοντες αὐτοὺς ὀλίγους, καὶ τούτους δρόμῳ ἐπειγομένους, οὔτε ἵππου ὑπαρχούσης σφί οὔτε τοξευμάτων. ταῦτα μὲν νυν οἱ βάρβαροι κατεΐκαζον· Ἀθηναῖοι δὲ, ἐπεὶ τε ἀθρόοι προσέμιξαν τοῖσι βαρβάροισι, ἐμάχοντο ἀξίως λόγου. πρῶτοι μὲν γὰρ Ἑλλήνων πάντων τῶν ἡμεῖς ἴδμεν δρόμῳ ἐς πολεμίους ἐχρήσαντο, πρῶτοι δὲ ἀνέσχοντο ἐσθῆτά τε Μηδικὴν ὀρέοντες, καὶ τοὺς ἀνδρας ταύτην ἐσθημένους· τέως δὲ ἦν τοῖσι Ἑλλήσι καὶ τὸ οὖνομα τὸ Μηδῶν φόβος ἀκούσαι. 19. Μαχομένων δὲ ἐν τῷ Μαραθῶνι χρόνος ἐγένετο πολλός. καὶ τὸ μὲν μέσον τοῦ στρατοπέδου ἐνίκων οἱ βάρβαροι, τῇ Πέρσαι τε αὐτοὶ καὶ Σάκαι ἐτετάχατο· κατὰ τοῦτο μὲν δὴ ἐνίκων οἱ βάρβαροι, καὶ ῥήξαντες ἐδίωκον ἐς τὴν μεσόγαιαν, τὸ δὲ

κέρας ἐκάτερον ἐνίκων Ἀθηναῖοί τε καὶ Πλαταιῆες. νικῶν-  
τες δὲ, τὸ μὲν τετραμμένον τῶν βαρβάρων φεύγειν ἔων,  
τοῖσι δὲ τὸ μέσον ρίξασι αὐτῶν, συναγυγόντες τὰ κέρα  
ἀμφοτέρα, ἐμάχοντο καὶ ἐνίκων Ἀθηναῖοι. φεύγουσι δὲ  
τοῖσι Πέρσησι εἶποντο κόπτοντες, ἐς ὃ ἐπὶ τὴν θάλασσαν  
ἀπικόμενοι πῦρ τε αἶτεον καὶ ἐπελαμβάνοντο τῶν νεῶν.  
**20.** Καὶ τοῦτο μὲν ἐν τούτῳ τῷ πόνῳ ὁ πολέμαρχος Καλ-  
λίμαχος διαφθείρεται, ἀνὴρ γενόμενος ἀγαθός, ἀπὸ δ' ἔθανε  
τῶν στρατηγῶν Σησιλέως ὁ Θρασύλεω· τοῦτο δὲ Κυνέ-  
γειρος ὁ Εὐφορίωνος, ἐνθαῦτα ἐπιλιβόμενος τῶν ἀφλάστων  
νεὸς τὴν χεῖρα ἀποκοπεῖς πελέκει πίπτει, τοῦτο δὲ ἄλλοι  
Ἀθηναίων πολλοὶ τε καὶ οὐνομαστοί. **21.** Ἐπτὰ μὲν δὴ  
τῶν νεῶν ἐπεκράτησαν τρόπῳ τοιούτῳ Ἀθηναῖοι, τῆσι δὲ  
λοιπῆσι οἱ βάρβαροι ἐξανακρουσάμενοι, καὶ ἀναλαβόντες  
ἐκ τῆς νήσου, ἐν τῇ ἔλιπον, τὰ ἐξ Ἐρετριῆς ἀνδράποδα,  
περιέπλων Σούνιον, βουλόμενοι φθῆναι τοὺς Ἀθηναίους  
ἀπικόμενοι ἐς τὸ ἄστυ. αἰτίη δὲ ἔσχε ἐν Ἀθηναίοισι ἐξ  
Ἀλκμαιωνιδέων μηχανῆς αὐτοὺς ταῦτα ἐπινοηθῆναι· τού-  
τους γὰρ, συνθεμένους τοῖσι Πέρσησι, ἀναδίξαι ἄσπινδα  
εἴδουσι ἤδη ἐν τῆσι νηυσί. **22.** οὗτοι μὲν δὴ περιέπλων  
Σούνιον, Ἀθηναῖοι δὲ ὡς ποδῶν εἶχον ταχιστα ἐβοήθειον  
ἐς τὸ ἄστυ, καὶ ἔφθασάν τε ἀπικόμενοι πρὶν ἢ τοὺς βαρβά-  
ρους ἤκειν, καὶ ἐστρατοπεδεύσαντο ἀπιγμένοι ἐξ Ἡρακλείου  
τοῦ ἐν Μαραθῶνι ἐν ἄλλῳ Ἡρακλείῳ τῷ ἐν Κυνοσάργει.  
οἱ δὲ βάρβαροι τῆσι νηυσὶ ὑπεραιώρηθέντες Φαλήρου (του-  
το γὰρ ἦν ἐπίνειον τότε τῶν Ἀθηναίων), ὑπὲρ τούτου ἀνα-  
κωχέυσαντες τὰς νέας, ἀπέπλων ὀπίσω ἐς τὴν Ἀσίην.

**23.** Ἐν ταύτῃ τῇ ἐν Μαραθῶνι μάχῃ ἀπέθανον τῶν  
βαρβάρων κατὰ ἑξακισχιλίους καὶ τετρακοσίους ἄνδρας,  
Ἀθηναίων δὲ ἑκατὸν ἐνενήκοντα καὶ δύο. ἔπεσον μὲν ἀμ-  
φοτέρων τοσοῦτοι· συνήνεικε δὲ αὐτόθι θῶμα γενέσθαι

τοιόνδε· Ἀθηναῖον ἄνδρα Ἐπίζηλον τὸν Κουφαγόρεω, ἐν τῇ συστάσι μαχόμενόν τε καὶ ἄνδρα γινόμενον ἀγαθόν, τῶν ὀμμάτων στερηθῆναι, οὔτε πληγέντα οὐδὲν τοῦ σώματος οὔτε βληθέντα, καὶ τὸ λοιπὸν τῆς ζῆσης διατελέειν ἀπὸ τούτου τοῦ χρόνου ἔοντα τυφλόν. λέγειν δὲ αὐτὸν ἤκουσα περὶ τοῦ πιθεος τοιόνδε τινὸς λόγον, ἄνδρα οἱ δοκέειν ὀπλίτην ἀντιστῆναι μέγαν, τοῦ τὸ γένειον τὴν ἀσπίδα πᾶσαν σκιάζειν· τὸ δὲ φάσμα τοῦτο ἑωυτὸν μὲν παρεξελθεῖν, τὸν δὲ ἑωυτοῦ παραστάτην ἀποκτεῖναι. ταῦτα μὲν δὴ Ἐπίζηλον ἐπυθόμην λέγειν.

24. Λακεδαιμονίων δὲ ἦκον ἐς τὰς Ἀθήνας δισχιλίοι μετὰ τὴν παυσέληνον, ἔχοντες σπουδὴν πολλὴν καταλαβεῖν οὕτω, ὥστε τριταῖοι ἐκ Σπάρτης ἐγένοντο ἐν τῇ Ἀττικῇ. ὕστεροι δὲ ἀπικόμενοι τῆς συμβολῆς, ἰμείροντο ὁμῶς θηήσασθαι τοὺς Μήδους· ἐλθόντες δὲ ἐς τὸν Μαραθῶνα ἐθηήσαντο. μετὰ δὲ, αἰνέοντες Ἀθηναίους καὶ τὸ ἔργον αὐτῶν, ἀπαλλάσσοντο ὀπίσω.

## II. MARCH OF XERXES. — PREPARATIONS OF THE GREEKS.

1. Ἐπεὶ δὲ ἡ ἀγγελίη ἀπίκετο περὶ τῆς μάχης τῆς ἐν Μαραθῶνι γενομένης παρὰ βασιλέα Δαρεῖον τὸν Ἰστιάσπεος, καὶ πρὶν μεγάλως κεχαραγμένον τοῖσι Ἀθηναίοισι διὰ τὴν ἐς Σάρδις ἐσβολὴν, καὶ δὴ καὶ τίτε πολλῶ τε δεινότερα ἐποίηε, καὶ μᾶλλον ὥρμητο στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα. καὶ αὐτίκα μὲν ἐπηγγέλλετο πέμπων ὀγγέλους κατὰ πόλιν ἐτοιμάζειν στρατιὴν, πολλῶ πλέω ἐπιτίσσων ἐκάστοισι ἢ πρότερον παρείχον, καὶ νέας τε καὶ ἵππους καὶ σίτον καὶ πλοῖα. τούτων δὲ περιαγγελομένων, ἡ

Ἄσιή ἐδονέετο ἐπὶ τρία ἔτεα, καταλεγομένων τε τῶν ἀρίστων ὡς ἐπὶ τὴν Ἑλλάδα στρατευσομένων, καὶ παρασκευαζομένων. 2. τετάρτῳ δὲ ἔτει Αἰγύπτιοι ὑπὸ Κυμβύσειω δουλωθέντες ἀπεστησαν ὑπο Περσέων. ἐνθαῦτα δὴ καὶ μᾶλλον ὄρμητο καὶ ἐπ' ἄμφοτερος στρατεύεσθαι. Στελλομένου δὲ Δαρείου ἐπ' Αἴγυπτον καὶ Ἀθίνας, τῶν παίδων αὐτοῦ στάσις ἐγένετο μεγάλη περὶ τῆς ἡγεμονίης, ὡς δέει μιν ἀποδέξαντα βασιλέα κατὰ τὸν Περσέων νόμον οὕτω στρατεύεσθαι. Ἀποδέξας δὲ βασιλέα Πέρσησι Δαρείος Ξέρξης, ὄρμητο στρατεύεσθαι. ἀλλὰ γὰρ μετὰ ταῦτά τε καὶ Αἰγύπτου ἀπόστασιν τῷ ὑστέρω ἔτει παρασκευαζόμενον συνήνεκε αὐτὸν Δαρείον, βασιλεύσαντα τὰ πάντα ἔτεα ἕξ τε καὶ τριήκοντα, ἀποθανεῖν, οὐδέ οἱ ἐξεγένετο οὔτε τοὺς ἀπεστεῶτας Αἰγυπτίους οὔτε Ἀθηναίους τιμωρήσασθαι. ἀποθανόντος δὲ Δαρείου ἡ βασιλιχὴ ἀνεχώρησε ἐς τὸν παῖδα τὸν ἐκείνου Ξέρξης. 3. Καὶ Ξέρξης . . ἐπὶ μὲν τέσσερα ἔτεα πλήρεια παραρτέετο στρατιῆν τε καὶ τὰ πρόσφορα τῇ στρατιῇ, πέμπτῳ δὲ ἔτει ἀνομένῳ ἐστρατηλάτее χειρὶ μεγάλῃ πλήθεος. στόλων γὰρ τῶν ἡμεῖς ἴδμεν πολλῷ δὴ μέγιστος οὗτος ἐγένετο. τί γὰρ οὐκ ἦγαγε ἐκ τῆς Ἀσίας ἕθνος ἐπὶ τὴν Ἑλλάδα Ξέρξης; κοῖον δὲ πινόμενόν μιν ὕδωρ οὐκ ἐπέλιπε, πλὴν τῶν μεγάλων ποταμῶν; οἱ μὲν γὰρ νέας παρείχοντο, οἱ δὲ ἐς πεζὸν ἐτετάχατο, τοῖσι δὲ ἵππος προσετέτακτο, τοῖσι δὲ ἵππαγωγὰ πλοῖα ἅμα στρατενομένοισι, τοῖσι δὲ ἐς τὰς γεφύρας μακρὰς νέας παρέχειν, τοῖσι δὲ σιτά τε καὶ νέας. 4. Καὶ τοῦτο μὲν, ὡς προσπταισύντων τῶν πρώτων περιπλωόντων περὶ τὸν Ἄθων, προετοιμάζετο ἐκ τριῶν ἐτέων κου μάλιστα ἐς τὸν Ἄθων· ἐν γὰρ Ἐλαιούντι τῆς Χερσονήσου ὄρμεον τριήρεις, ἐνθεῦτεν δὲ ὄρμεόμενοι ὄρυσσον ὑπὸ μαστίγων παντοδαποὶ τῆς στρατιῆς, διάδοχοι δ' ἐφοίτων· ὄρυσσον δὲ καὶ



οἱ περὶ τὸν Ἄθων κατοικημένοι. Ὁ γὰρ Ἄθως ἐστὶ οὖρος μέγα τε καὶ οὐνομαστόν, ἐς θάλασσαν κατῆκον, οἰκημένον ὑπὸ ἀνθρώπων. τῇ δὲ τελευτᾷ ἐς τὴν ἠπειρον τὸ οὖρος, χερσονησοειδές τε ἐστὶ καὶ ἰσθμὸς ὡς δυνώδεκα σταδίων, πεδῖον δὲ τοῦτο καὶ κολωνοὶ οὐ μεγάλοι ἐκ θαλάσσης τῆς Ἀκανθίων ἐπὶ θάλασσαν τὴν ἀντιον Τορώνης. 5. Ὀρυσσον δε ᾧδε· δασάμενοι τὸν χῶρον οἱ βάρβαροι κατὰ ἔθνεα, κατὰ Σάϊην πόλιν σχοινοτενές ποιησάμενοι, ἐπειδὴ ἐγένετο βαθέα ἢ διῶρυξ, οἱ μὲν κατώτατα ἐστεῶτες ᾧρυσσον, ἕτεροι δὲ παρεδίδοσαν τὸν αἰεὶ ἐξορυσσόμενον χοῦν ἄλλοισι κατύπερθε ἐστεῶσι ἐπὶ βάθρων, οἱ δ' αὖ ἐκδεκόμενοι ἐτέροισι, ἕως ὑπῆκοντο ἐς τοὺς ἀνωτάτω, οὗτοι δὲ ἐξεφόρεόν τε καὶ ἐξέβαλλον. ἐνθαῦτα δὴ λειμών ἐστι, ἵνα σφι ἀγορή τε ἐγένετο καὶ πρητήριον· σίτος δὲ σφι πολλὸς ἐφοίτα ἐκ τῆς Ἀσίας ἀληλεσμένος. 6. ὡς μὲν ἐμὲ συμβαλλόμενον εὐρίσκειν, μεγαλοφροσύνης εἵνεκεν αὐτὸ Ἐέρξης ὀρύσσειν ἐκέλευε, ἐθέλων τε δύναμιν ὑποδείκνυσθαι καὶ μνημόσυνα λιπέσθαι· παρέον γὰρ μηδένα πόνου λαβόντας τὸν ἰσθμὸν τὰς νέας διειρύσαι, ὀρύσσειν ἐκέλευε διῶρυχα τῇ θαλάσσει, εὖρος ὡς δύο τριήρεας πλώειν ὁμοῦ ἐλαστρευμένας. τοῖσι δὲ αὐτοῖσι τούτοισι, τοῖσὶ περ καὶ τὸ ὄρυγμα, προσετέτακτο καὶ τὸν Στρυμόνα ποταμὸν ζεύξαντας γεφυρῶσαι.

7. Ἐν ᾧ δὲ οὗτοι τὸν προκείμενον πόνον ἐργάζοντο, ἐν τούτῳ ὁ πεζὸς ἅπας συλλελεγμένος ἅμα Ἐέρξη ἐπορεύετο ἐς Σάρδις, ἐκ Κριτάλλων ὀρμηθεὶς τῶν ἐν Καππαδοκίῃ· ἐνθαῦτα γὰρ εἶρητο συλλέγεσθαι πάντα τὸν κατ' ἠπειρον μέλλοντα ἅμα αὐτῷ Ἐέρξη πορεύεσθαι στρατόν. ἀπικόμενος δὲ ἐς Σάρδις, πρῶτα μὲν ἀπέπεμπε κήρυκας ἐς τὴν Ἑλλάδα αἰτήσοντας γῆν τε καὶ ὕδωρ, καὶ προερέοντας δείπνα βασιλεῖ παρασκευάζειν.

8. Μετὰ δὲ ταῦτα παρεσκευάζετο ὡς ἐλῶν ἐς Ἀβυδον.

οἱ δὲ ἐν τούτῳ τὸν Ἑλλήσποντον ἐξεύγνυσαν ἐκ τῆς Ἀσίας ἐς τὴν Εὐρώπην. ἔστι δὲ τῆς Χερσονήσου τῆς ἐν Ἑλλησπόντῳ, Σηστοῦ τε πόλιος μεταξὺ καὶ Μαδύτου, ἀκτὴ τριχέα ἐς θύλασσαν κατήκουσα Ἀβύδῳ καταντίον. ἐς ταύτην ὦν τὴν ἀκτὴν ἐξ Ἀβύδου ὀρμεόμενοι ἐγεφύρουν τοῖσι προσεκέετο, τὴν μὲν λευκολίνου Φοίνικες, τὴν δ' ἑτέραν τὴν βυβλίην Αἰγύπτιοι. ἔστι δὲ ἑπτὰ στάδιοι ἐξ Ἀβύδου ἐς τὴν ἄπαντίον. καὶ δὴ ἐξευγμένου τοῦ πόρου ἐπιγενόμενος χειμῶν μέγας συνέκοψέ τε ἐκείνα πάντα καὶ διέλυσε. 9. ὡς δ' ἐπύθετο Ξέρξης, δεινὰ ποιούμενος, τὸν Ἑλλήσποντον ἐκέλευσε τριηκοσίας ἐπικέσθαι μάλιστα, καὶ κατεῖναι ἐς τὸ πέλαγος πεδέων ζεύγος. ἤδη δὲ ἤκουσα, ὡς καὶ στιγείας ἅμα τούτοισι ἀπέπεμψε στίξοντας τὸν Ἑλλήσποντον. ἐνετέλλετο δὴ ὦν ραπίζοντας λέγειν βάρβαρα τε καὶ ἀτύσθαλα. Ὡς πικρὸν ὕδωρ, δεσπότης τοι δίκην ἐπιτιθεῖ τήνδε, ὅτι μιν ἠδίκησας οὐδὲν πρὸς ἐκείνου ἄδικον παθύν. καὶ βασιλεὺς μὲν Ξέρξης διαβήσεται σε, ἦν τε σύ γε βούλη ἦν τε μή· σοὶ δὲ κατὰ δίκην ἄρα οὐδεὶς ἀνθρώπων θύει, ὡς εἰσὶν δολερῶ τε καὶ ἀλμυρῶ ποταμῶ. Τὴν τε δὴ θύλασσαν ἐνετέλλετο τούτοισι ζημιοῦν, καὶ τῶν ἐπεστεῶτων τῇ ζεύξει τοῦ Ἑλλησπόντου ἀποταμῆν τὰς κεφαλὰς. 10. καὶ οἱ μὲν ταῦτα ἐποίουν, τοῖσι προσεκέετο αὐτῇ ἡ ἄχαρις τιμῆ, τὰς δὲ ἄλλοι ἀρχιτέκτονες ἐξεύγνυσαν. ἐξεύγνυσαν δὲ ὧδε· πεντηκοντέρους καὶ τριήρας συνθέντες, — ὑπὸ μὲν τὴν πρὸς τοῦ Εὐξείνου Πόντου ἐξήκοντά τε καὶ τριηκοσίας, ὑπὸ δὲ τὴν ἑτέραν τεσσαρεσκαιδεκά καὶ τριηκοσίας, τοῦ μὲν Πόντου ἐπικαρσίας, τοῦ δὲ Ἑλλησπόντου κατὰ ῥόον, ἵνα ἀνακωχέῃ τὸν τόνον τῶν ὄπλων, — συνθέντες δὲ ἀγκύρας κατήκαν περιμήκειας, τὴς μὲν πρὸς τοῦ Πόντου τῆς ἑτέρας τῶν ἀνέμων εἵνεκεν τῶν ἔσωθεν ἐκπνεούτων, τῆς δὲ ἑτέρας πρὸς ἐσπέρις τε καὶ

τοῦ Αἰγαίου εὐρου τε καὶ νότου εἵνεκεν· διέκπloon δὲ ὑπό-  
 φαυσιν κατέλιπον τῶν πεντηκοντέρων καὶ τριηρέων τριχού,  
 ἵνα καὶ ἐς τὸν Πόντον ἔχη ὁ βουλόμενος πλώειν πλοίοισι  
 λεπτοῖσι, καὶ ἐκ τοῦ Πόντου ἔξω. 11. ταῦτα δὲ ποιή-  
 σαντες, κατέτεινον ἐκ γῆς στρεβλοῦντες ὄνοισι ξυλίνοισι τὰ  
 ὄπλα, οὐκέτι χωρὶς ἐκάτερα τάξαντες, ἀλλὰ δύο μὲν λευκο-  
 λίνου δασύμενοι ἐς ἐκατέρην, τέσσαρα δὲ τῶν βιβλίνων.  
 παχύτης μὲν ἦν ἡ αὐτὴ καὶ καλλονὴ, κατὰ λόγον δὲ ἦν  
 ἐμβριθέστερα τὰ λίνεα, τοῦ τάλαντον ὁ πῆχυς εἶλκε.  
 ἐπειδὴ δὲ ἐγεφυρώθη ὁ πόρος, κορμούς ξύλων καταπρίσαν-  
 τες, καὶ ποιήσαντες ἴσους τῆς σχεδῆς τῷ εὐρεῖ, κόσμῳ  
 ἐπετίθεσαν κατύπερθε τῶν ὄπλων τοῦ τόνου, θέντες δὲ  
 ἐπεξῆς ἐνθαῦτα αὐτῖς ἐπεξεύγνουν. ποιήσαντες δὲ ταῦτα  
 ὕλην ἐπεφόρησαν, κόσμῳ δὲ θέντες καὶ τὴν ὕλην, γῆν  
 ἐπεφόρησαν· κατανάξαντες δὲ καὶ τὴν γῆν, φραγμὸν πα-  
 ρεῖρυσαν ἔνθεν καὶ ἔνθεν, ἵνα μὴ φοβέται τὰ ὑποζύγια  
 τὴν θάλασσαν ὑπερορῶντα καὶ οἱ ἵπποι.

12. Ὡς δὲ τὰ τε τῶν γεφυρέων κατεσκευάστο καὶ τὰ  
 περὶ τὸν Ἄθων, οἳ τε χυτοὶ περὶ τὰ στόματα τῆς διώρυχος  
 (οἱ τῆς ῥηχίης εἵνεκεν ἐποιήθησαν, ἵνα μὴ πῖμπληται τὰ  
 στόματα τοῦ ὀρύγματος), καὶ αὐτὴ ἡ διώρυξ παντελέως  
 πεποιομένη ἠγγέλλετο, ἐνθαῦτα χειμερίσας, ἅμα τῷ ἔαρι  
 παρεσκευασμένος ὁ στρατὸς ἐκ τῶν Σαρδίων ὠρμάτο ἐλῶν  
 ἐς Ἄβυδον. ὠρμημένῳ δὲ οἱ ὁ ἥλιος ἐκλιπὼν τὴν ἐκ τοῦ  
 οὐρανοῦ ἔδρην ἀφανῆς ἦν, οὐτ' ἐπινεφέλων ἑόντων, αἰθρίας  
 τε τὰ μάλιστα, ἀντὶ ἡμέρης τε νύξ ἐγένετο. ἰδόντι δὲ καὶ  
 μαθόντι τοῦτο τῷ Ξέρξῃ ἐπιμελὲς ἐγένετο, καὶ εἶρετο τοὺς  
 Μάιγους, τὸ ἐθέλοι προφαίνειν τὸ φάσμα. οἱ δὲ ἔφραζον,  
 ὡς Ἑλλησι προδεικνύει ὁ θεὸς ἐκλειψῖν τῶν πολιῶν, λέ-  
 γοντες ἥλιον εἶναι Ἑλλήνων προδέκτορα, σελήνην δὲ  
 σφέων. πυθόμενος δὲ ταῦτα ὁ Ξέρξης περιχαρῆς ἔων

ἐποιέετο τὴν ἔλασιν. 13. ἠγέοντο δὲ πρῶτοι μὲν οἱ σκευοφόροι τε καὶ τὰ ὑποζύγια, μετὰ δὲ τούτους στρατὸς παντοίων ἐθνέων ἀναμιξ, οὐ διακεκριμένοι· τῇ δὲ ὑπερημίσεες ἦσαν, ἐνθαῦτα διελέλειπτο, καὶ οὐ συνέμισγον οὗτοι βασιλεί. προηγέοντο μὲν δὴ ἵπποται χίλιοι ἐκ Περσέων πάντων ἀπολελεγμένοι· μετὰ δὲ αἰχμοφόροι χίλιοι, καὶ οὗτοι ἐκ πάντων ἀπολελεγμένοι. τὰς λόγχας κύτω ἐς τὴν γῆν τρέψαντες· μετὰ δὲ ἱροὶ Νισαῖοι καλούμενοι ἵπποι δέκα, κεκοσμημένοι ὡς κάλλιστα. Νισαῖοι δὲ καλέονται ἵπποι ἐπὶ τοῦδε· ἔστι πεδίον μέγα τῆς Μηδικῆς, τῷ οὐνομά ἐστι Νίσιαιον. τοὺς ὧν δὴ ἵππους τοὺς μεγάλους φέρει τὸ πεδίον τοῦτο. ὅπισθε δὲ τούτων τῶν δέκα ἵππων ἄρμα Διὸς ἱρὸν ἐπετέτακτο, τὸ ἵπποι μὲν εἰλκον λευκοὶ ὀκτώ, ὅπισθε δὲ τῶν ἵππων εἶπετο πεζῇ ἠνίοχος ἐχόμενος τῶν χαλιῶν· οὐδεὶς γὰρ δὴ ἐπὶ τούτον τὸν θρόνον ἀνθρώπων ἀναβαίνει. τούτου δὲ ὅπισθε αὐτὸς Ξέρξης ἐπ' ἄρματος ἵππων Νισαίων· παραβεβήκεε δὲ οἱ ἠνίοχος, τῷ οὐνομα ἦν Πατιράμφης, Ὀτάνεω παῖς ἀνδρὸς Πέρσεω.

14. Ἐξήλασε μὲν οὕτω ἐκ Σαρδίων Ξέρξης, μετεκβαίνεσκε δὲ, ὅκως μιν λόγος αἰρέοι, ἐκ τοῦ ἄρματος ἐς ἀρμάμαξαν. αὐτοῦ δὲ ὅπισθε αἰχμοφόροι Περσέων οἱ ἄριστοί τε καὶ γενναϊότατοι χίλιοι, κατὰ νόμον τὰς λόγχας ἔχοντες, μετὰ δὲ ἵππος ἄλλη χιλίη ἐκ Περσέων ἀπολελεγμένη, μετὰ δὲ τὴν ἵππον ἐκ τῶν λοιπῶν Περσέων ἀπολελεγμένοι μύριοι. οὗτος πεζὸς ἦν· καὶ τούτων χίλιοι μὲν ἐπὶ τοῖσι δούρασι ἀντὶ τῶν σαυρωτήρων ροιὰς εἶχον χρυσέας, καὶ πέριξ συνεκλήϊον τοὺς ἄλλους, οἱ δὲ εἰνακισχίλιοι ἐντὸς τούτων ἑόντες ἀργυρέας ροιὰς εἶχον. εἶχον δὲ χρυσέας ροιὰς καὶ οἱ εἰς τὴν γῆν τρύποντες τὰς λόγχας, καὶ μῆλα οἱ ἄγχιστα ἐπόμενοι Ξέρξη. τοῖσι δὲ μυριοῖσι ἐπετέτακτο ἵππος Περσέων μυρῆ. μετὰ δὲ τὴν ἵππον διελέλειπτο

καὶ δύο σταδίους, καὶ ἔπειτεν ὁ λοιπὸς ὄμιλος ἦτε ἀναμίξ. 15. ἀπικομένου δὲ τοῦ στρατοῦ ἐπὶ τὸν Σκύμανδρον, ὃς πρῶτος ποταμῶν, ἐπεὶ τε ἐκ Σαρδίων ὀρμηθέντες ἐπεχείρησαν τῇ ὁδῷ, ἐπέλιπε τὸ ρέεθρον, οὐδ' ἀπέχρησε τῇ στρατιῇ τε καὶ τοῖσι κτήνεσι πινόμενος· ἐπὶ τοῦτον διὴ τὸν ποταμὸν ὡς ἀπίκετο Ξέρξης, ἐς τὸ Πριύμου Πέργαμον ἀνέβη, ἴμερον ἔχων θήησθαι. θηησόμενος δὲ, καὶ πυθόμενος ἐκείνων ἕκαστι, τῇ Ἀθηναίῃ τῇ Ἴλιιδι ἔθυσε βοῦς χιλίας, χοῦς δὲ οἱ Μάγοι τοῖσι ἤρωσι ἔχεαντο. ταῦτα δὲ ποιησαμένοισι νυκτὸς φόβος ἐς τὸ στρατόπεδον ἐνέπεσε. ἅμα ἡμέρη δὲ ἐπορεύετο ἐνθεῦτεν.

16. Ἐπεὶ δ' ἐγένοντο ἐν Ἀβύδῳ, ἠθέλησε Ξέρξης ἰδέσθαι πάντα τὸν στρατόν. καὶ προεπεποίητο γὰρ ἐπὶ κολωνοῦ ἐπίτηδες αὐτῷ ταύτη προεξέδρη λίθου λευκοῦ (ἐποίησαν δὲ Ἀβυδηνοὶ ἐντειλαμένου πρότερον βασιλέος), ἐνθαῦτα ὡς ἴκετο, κατορῶν ἐπὶ τῆς ἡϊόνος ἐθηίτο καὶ τὸν πεζὸν καὶ τὰς νέας. θηεύμενος δὲ ἡμέρη τῶν νεῶν ἀμιλλαν γινομένην ἰδέσθαι. ἐπεὶ δ' ἐγένετό τε καὶ ἐνίκων Φοίνικες Σιδώνιοι, ἦσθη τε τῇ ἀμίλλῃ καὶ τῇ στρατιῇ. Ὡς δὲ ὥρα πάντα μὲν τὸν Ἑλλήσποντον ὑπὸ τῶν νεῶν ἀποκεκρυμμένον, πάσας δὲ τὰς ἀκτὰς καὶ τὰ Ἀβυδηνῶν πεδία ἐπίπλεα ἀνθρώπων, ἐνθαῦτα Ξέρξης ἐαυτὸν ἐμακάρισε, μετὰ δὲ τοῦτο ἐδάκρυσε. 17. μαθὼν δέ μιν Ἀρτίβανος ὁ πάτριος — ὃς τὸ πρῶτον γνώμην ἀπεδέξατο ἐλευθέρως, οὐ συμβουλευὼν Ξέρξῃ στρατεῦσθαι ἐπὶ τὴν Ἑλλάδα — οὗτος ὠνήρ φρασθεὶς Ξέρξεα δακρύσαντα, εἶρετο τύδε· ὦ βασιλεῦ, ὡς πολλὸν ἀλλήλων κεχωρισμένα ἐργάσασαο νῦν τε καὶ ὀλίγῳ πρότερον· μακαρίσας γὰρ σεαυτὸν δακρύνεις. ὁ δὲ εἶπε· Ἐσῆλθε γάρ με λογισάμενον κατοικτεῖραι, ὡς βραχὺς εἶη ὁ πᾶς ἀνθρώπινος βίος, εἰ τούτων γε ἑόντων τοσοῦτων οὐδεὶς ἐς ἑκατοστὸν ἔτος περιέσται.

ὁ δὲ ἀμείβετο λέγων· Ἔτερα τούτου παρὰ τὴν ζῴην πεπόνθαμεν οἰκτρότερα. ἐν γὰρ οὕτω βραχεῖ βίῳ οὐδεὶς οὕτω ἄνθρωπος ἐὼν εὐδαίμων πέφυκε, οὔτε τούτων οὔτε τῶν ἄλλων, τῷ οὐ παραστήσεται πολλάκις, καὶ οὐκ ἄπαξ, τεθνάναι βούλεσθαι μᾶλλον ἢ ζῶειν. αἶ τε γὰρ συμφοραὶ προσπίπτουσαι, καὶ αἱ νοῦσοι συνταράσσουσαι, καὶ βραχὺν ἔοντα μακρὸν δοκέειν εἶναι ποιεῦσι τὸν βίον. οὕτω ὁ μὲν θάνατος, μοχθηρῆς εὐσῆς τῆς ζῴης, καταφυγὴ αἰρετωτάτη τῷ ἀνθρώπῳ γέγονε· ὁ δὲ θεὸς, γλυκὺν γεύσας τὸν αἰῶνα, φθονερός ἐν αὐτῷ εὐρίσκεται ἐὼν. Ἐίρξης δὲ ἀμείβετο λέγων· Ἀρτάβανε, βιοτῆς μὲν νυν ἀνθρωπότης πέρι, εὐσῆς τοιαύτης οἶην περ σὺ διαιρέειαι εἶναι, παυσώμεθα, μηδὲ κακῶν μεμνεώμεθα, χρηστὰ ἔχοντες πρήγματα ἐν χερσὶ.

18. Καὶ Ἀρτάβανον ἀποστείλας ἐς Σοῦσα, δεύτερα μετεπέμψατο Ἐίρξης Περσέων τοὺς δοκιμωτάτους· ἐπεὶ δὲ οἱ παρήσαν, ἔλεγέ σφι τάδε· ὦ Πέρσαι, τῶνδ' ἐγὼ ὑμέων χρητίζων συνέλεξα, ἄνδρας τε γίνεσθαι ἀγαθοὺς, καὶ μὴ καταισχύνειν τὰ πρόσθε ἐργασμένα Πέρσησι, ἔοντα μεγάλα τε καὶ πολλοῦ ἄξια, ἀλλ' εἰς τε ἕκαστος καὶ οἱ σύμπαντες προθυμίην ἔχωμεν· ξυτὸν γὰρ τοῦτο πᾶσι ἀγαθὸν σπεύδεται. τῶνδε δὲ εἵνεκεν προαγορεύω ἀντέχεσθαι τοῦ πολέμου ἐντεταμένως· ὡς γὰρ ἐγὼ πυνθάνομαι, ἐπ' ἄνδρας στρατευόμεθα ἀγαθοὺς, τῶν ἣν κρατήσωμεν, οὐ μὴ τις ἡμῖν ἄλλος στρατὸς ἀντιστῆ κοτε ἀνθρώπων. νῦν δὲ διαβαίνομεν, ἐπευξάμενοι τοῖσι θεοῖσι οἳ Περσιδα γῆν λελόγησιν.

19. Ταύτην μὲν τὴν ἡμέρην παρεσκευάζοντο ἐς τὴν διάβασιν, τῇ δὲ ὑστεραίῃ ἀνέμενον τὸν ἥλιον ἐθέλοντες ἰδέσθαι ἀνίσχοντα, θυμῆματά τε παντοῖα ἐπὶ τῶν γεφυρέων καταγίζοντες καὶ μυρσίνησι στορνύντες τὴν ὁδόν. ὡς δ' ἐπανετέλλε ὁ ἥλιος, σπέυδων ἐκ χρυσέης φιάλης Ἐίρξης ἐς τὴν θίλασσαν, εὔχετο πρὸς τὸν ἥλιον μηδεμίαν οἱ συντυχίην

τοιαύτην γενέσθαι, ἥ μιν παύσει καταστρέψασθαι τὴν Εὐρώπην, πρότερον ἢ ἐπὶ τέρμασι τοῖσι ἐκείνης γένηται. εὐξήμενος δὲ ἐσέβαλε τὴν φιάλην ἐς τὸν Ἑλλήσποντον καὶ χρύσειον κρητῆρα καὶ Περσικὸν ξίφος, τὸν ἄκινάκην καλέουσι. ταῦτα οὐκ ἔχω ἄτρεκέως διακρίναι, οὔτε εἰ τῷ ἡλίῳ ἀνατιθεὶς κατήκε ἐς τὸ πέλαγος, οὔτε εἰ μετεμέλησέ οἱ τὸν Ἑλλήσποντον μαστιγῶσαντι καὶ ἀντὶ τούτων τὴν θάλασσαν ἔδωρέτο. 20. Ὡς δὲ ταῦτά οἱ ἐπεποιήτο, διέβαινον κατὰ μὲν τὴν ἐτίρην τῶν γεφυρέων τὴν πρὸς τοῦ Πόντου ὁ πεζὸς τε καὶ ἡ ἵππος ἅπασα, κατὰ δὲ τὴν πρὸς τὸ Αἰγαῖον τὰ ὑποζύγια καὶ ἡ θεραπεία. ἡγήοντο δὲ πρῶτα μὲν οἱ μύριοι Πέρσαι, ἐστεφανωμένοι πάντες, μετὰ δὲ τούτους ὁ σύμμικτος στρατὸς παντοίων ἐθνέων. ταύτην μὲν τὴν ἡμέρην οὔτοι, τῇ δὲ ὑστεραίῃ πρῶτοι μὲν οἱ τε ἰππῶται καὶ οἱ τὸς λόγχας κίτω τράποντες· ἐστεφάνωντο δὲ καὶ οὔτοι· μετὰ δὲ οἱ τε ἵπποι οἱ ἱροὶ καὶ τὸ ἄρμα τὸ ἱρὸν, ἐπὶ δὲ αὐτὸς τε Ξέρξης καὶ οἱ αἰχμοφόροι καὶ οἱ ἰππῶται οἱ χέλιοι, ἐπὶ δὲ τούτοις ὁ ἄλλος στρατὸς. καὶ αἱ νέες ἅμα ἀνήγοντο ἐς τὴν ἀπεναντίον. ἤδη δὲ ἤκουσα καὶ ὕστατον διαβῆναι βασιλέα πάντων. 21. Ξέρξης δὲ ἐπεὶ τε διέβη ἐς τὴν Εὐρώπην, ἐθνεῖτο τὸν στρατὸν ὑπὸ μαστίγων διαβαίνοντα. διέβη δὲ ὁ στρατὸς αὐτοῦ ἐν ἑπτὰ ἡμέρησι καὶ ἐν ἑπτὰ εὐφρόνησι, ἐλινύσας οὐδένα χρόνον. ἐνθαῦτα λέγεται, Ξέρξῃ ἤδη διαβεβηκότος τὸν Ἑλλήσποντον, ἄνδρα εἰπεῖν Ἑλλησπόντιον· ὦ Ζεῦ, τί δὴ ἀνδρὶ εἰδόμενος Πέρση καὶ οὖνομα ἀντὶ Διὸς Ξέρξεα θέμενος, ἀνίστατον τὴν Ἑλλάδα ἐθέλεις ποιῆσαι, ἄγων πάντας ἀνθρώπους; καὶ γὰρ ἄνευ τούτων ἐξῆν τοι ποιέειν ταῦτα.

22. Ὁ δὲ ναυτικὸς ἔξω τὸν Ἑλλήσποντον πλώων παρὰ γῆν ἐκομίζετο, τὰ ἔμπαλιν πρήσσω τῷ πεζοῦ. Ὁ δὲ Δορίσκος ἐστὶ τῆς Θρηάκης αἰγιαλὸς τε καὶ πεδίον μέγα,

διὰ δὲ αὐτοῦ ῥέει ποταμὸς μέγας Ἐβρος. ἔδοξε ὦν τῷ Ξέρξῃ ὁ χῶρος εἶναι ἐπιτιγδεὸς ἐνδιατίξαι τε καὶ ἐξαριθμηθῆσαι τὸν στρατὸν, καὶ ἐποίηε ταῦτα. τὺς μὲν δὴ νέας τὺς πύσας ἀπικομένας ἐς Δορίσκον οἱ ναύαρχοι κελεύσαντος Ξέρξῃ ἐς τὸν αἰγιαλὸν τὸν προσεχέα Δορίσκῃ ἐκόμισαν. 23. ὁ δὲ ἐν τῷ Δορίσκῃ τοῦτον τὸν χρόνον τῆς στρατιῆς ἀριθμὸν ἐποιέετο. Ὅσον μὲν νυν ἕκαστοι παρέιχον πλήθεος ἀριθμὸν, οὐκ ἔχω εἶπαι τὸ ἀτρεκὲς (οὐ γὰρ λέγεται πρὸς οὐδαμῶν ἀνθρώπων), σύμπαντος δὲ τοῦ στρατοῦ τοῦ πεζοῦ τὸ πλῆθος ἐφήνη ἐβδομήκοντα καὶ ἑκατὸν μυριάδες. ἐξηρίθμωσαν δὲ τόνδε τὸν τρόπον· συναγαγόντες ἐς ἓνα χῶρον μυριάδα ἀνθρώπων, καὶ συννύξαντες ταύτην ὡς μάλιστα εἶχον, περιέγραψαν ἕξωθεν κύκλον, περιγράψαντες δὲ καὶ ἰπέυτες τοὺς μυρίους, αἵμασιην περιέβαλον κατὰ τὸν κύκλον, ὕψος ἀνίκουσαν ἀνδρὶ ἐς τὸν ὄμφαλόν. ταύτην δὲ ποιήσαντες, ἄλλους ἐσεβίβαζον ἐς τὸ περιοικοδομημένον, μέχρι οὐ πάντας τούτῳ τῷ τρόπῳ ἐξηρίθμωσαν. ἀριθμήσαντες δὲ κατὰ ἔθνεα διέτασσον.

24. Ξέρξης δὲ, ἐπεὶ ἠριθμήθη τε καὶ διετύχθη ὁ στρατὸς, ἐπεθύμησε αὐτὸς σφεας διεξιείσας θηήσασθαι. μετὰ δὲ ἐποίηε ταῦτα, καὶ διεξελαύνων ἐπὶ ἄρματος παρὶ ἔθνος ἐν ἕκαστον ἐπυθάνετο, καὶ ἀπέγραφον οἱ γραμματισταὶ, ἕως ἐξ ἑσχίτων ἐς ἑσχατα ἀπίκετο, καὶ τῆς ἵππου καὶ τοῦ πεζοῦ. ὡς δὲ ταῦτά οἱ ἐπεποιήητο, τῶν νεῶν κατελκυσφεισέων ἐς θύλασσαν, ἐνθαῦτα ὁ Ξέρξης, μετεκβίς ἐκ τοῦ ἄρματος ἐς νέα Σιδωνίην, ἕζετο ὑπὸ σκηνῇ χρυσεῇ καὶ παρέπλωε παρὰ τὺς πρῶρας τῶν νεῶν, ἐπειρωτῶν τε ἐκάστας ὁμοίως ὡς καὶ τὸν πεζόν, καὶ ἀπογραφόμενος. τὺς δὲ νεας οἱ ναύαρχοι ἀναγαγόντες ὅσον τε τέσσερα πλεθρα ἀπο τοῦ αἰγιαλοῦ ἀνεκώχεον, τὺς πρῶρας ἐς γῆν τρεψαντες πάντες μετωπηδόν, καὶ ἐξοπλίσαντες τοὺς ἐπιβάτας ὡς ἐς πόλε-



μον. ὁ δ' ἐντὸς τῶν πρῶτων πλώων ἐθνεῖτο καὶ τοῦ αἰγιαλοῦ.

**25.** Ξέρξης δὲ ἐκ τοῦ Δορίσκου ἐπορευέτο ἐπὶ τὴν Ἑλλάδα, τοὺς δὲ αἰὶ γινομένους ἐμποδῶν συστρατεύεσθαι ἠνάγκαζε. οἱ δὲ ὑποδεκόμενοι Ἑλλήνων τὴν στρατιὴν καὶ δειπνίζοντες Ξέρξεα ἐς πᾶν κακοῦ ἀπίκατο, οὕτω ὥστε ἀνάστατοι ἐκ τῶν οἰκίων ἐγίνοντο· ὅκου γε Θασίοισι ὑπὲρ τῶν ἐν τῇ ἠπειρῷ πολίων τῶν σφετέρων δεξαμένοισι τὴν Ξέρξεω στρατιὴν καὶ δειπνίσασι, Ἀντίπατρος ὁ Ὀργέος ἀραιρημένος, τῶν ἀστῶν ἀνὴρ δόκιμος ὁμοῖα τῷ μάλιστα, ἀπέδεξε ἐς τὸ δεῖπνον τετρακύσια τάλαντα ἀργυρίου τετελεσμένα. **26.** ἔνθα δὲ Μεγακρέοντος ἀνδρὸς Ἀβδηρίτεω ἔπος εὖ εἰρημένον ἐγένετο, ὃς συνεβούλευσε Ἀβδηρίτησι πανδημεὶ αὐτοὺς καὶ γυναῖκας ἐλθόντας ἐς τὰ σφέτερα ἰρᾶ ἵζεσθαι ἰκέτας τῶν θεῶν, παραιτεομένους καὶ τὸ λοιπὸν σφι ἀπαμύνειν τῶν ἐπιόντων κακῶν, τὰ ἡμίσεια, τῶν τε παροιχομένων ἔχειν σφι μεγάλην χίριν, ὅτι βασιλεὺς Ξέρξης οὐ δις ἐκίστης ἡμέρης ἐνόμισε σίτον αἰρέεσθαι· παρέχειν γὰρ ἂν Ἀβδηρίτησι, εἰ καὶ ἄριστον προεῖρητο ὁμοῖα τῷ δεῖπνῳ παρασκευάζειν, ἢ μὴ ὑπομένειν Ξέρξεα ἐπιόντα, ἢ καταμείναντας κάκιστα πάντων ἀνθρώπων διατριβῆναι. **27.** Οἱ μὲν δὲ πιεζόμενοι ὅμως τὸ ἐπιτασσόμενον ἐπετέλεον. Ξέρξης δὲ ἐκ τῆς Ἀκίνθου ἐντελιόμενος τοῖσι στρατηγοῖσι τὸν ναυτικὸν στρατὸν ὑπομένειν ἐν Θέρμῃ, ἀπῆκε ἀπ' ἐωυτοῦ τὰς νέας πορεύεσθαι, (Θέρμῃ δὲ τῇ ἐν τῷ Θερμαίῳ κόλπῳ οἰκημένῃ, ἀπ' ἧς καὶ ὁ κόλπος οὗτος τὴν ἐπωνυμίην ἔχει·) ταύτῃ γὰρ ἐπυρθάνετο συντομώτατον εἶναι.

**28.** Ὁ μὲν δὲ περὶ Πιερίην διέτριβε ἡμέρας συχνάς. οἱ δὲ δὴ κήρυκες οἱ ἀποπεμφθέντες ἐς τὴν Ἑλλάδα ἐπὶ γῆς αἵτησίν ἀπίκατο, οἱ μὲν κεινοὶ, οἱ δὲ φέροντες γῆν τε καὶ

ὔδωρ. Τῶν δὲ δόντων ταῦτα ἐγένοντο οἷδε, Θεσσαλοὶ, Δόλοπες, Αἰνιῆνες, Περραιβοὶ, Δοκροὶ, Μιυγητες, Μηλιέες, Ἀχαιοὶ οἱ Φθιῆται, καὶ Θηβαῖοι, καὶ οἱ ἄλλοι Βοιωτοὶ πλὴν Θεσπιέων τε καὶ Πλαταιέων. ἐπὶ τούτοισι οἱ Ἕλληνες ἔταμον ὄρκιον οἱ τῷ βαρβύρῳ πόλεμον ἀειρίμενοι. τὸ δὲ ὄρκιον ὧδε εἶχε· "Ὅσοι τῷ Πέρσῃ ἔδοσαν σφέας αὐτοὺς Ἕλληνες εὐόντες, μὴ ἀναγκασθέντες, καταστάντων σφι εὔ τῶν πρηγμάτων, τούτους δεκατεῦσαι τῷ ἐν Δελφοῖσι θεῷ. τὸ μὲν δὴ ὄρκιον ὧδε εἶχε τοῖσι Ἕλλησι. 29. ἐς δὲ Ἀθήνας καὶ Σπύρτην οὐκ ἀπέπεμψε Ξέρξης ἐπὶ γῆς αἰτήσιν κήρυκας τῶνδε εἵνεκεν· πρότερον Δαρείου πέμψαντος ἐπ' αὐτὸ τοῦτο, οἱ μὲν αὐτῶν τοὺς αἰτέοντας ἐς τὸ βάραθρον, οἱ δ' ἐς φρέαρ ἐσβαλόντες, ἐκέλευον γῆν τε καὶ ὔδωρ ἐκ τούτων φέρειν παρὰ βασιλέα. τούτων μὲν εἵνεκεν οὐκ ἔπεμψε Ξέρξης τοὺς αἰτήσοντας. ὃ τι δὲ τοῖσι Ἀθηναίοισι ταῦτα ποιήσασι τοὺς κήρυκας συνήνεκε ἀνεθέλητον γενέσθαι, οὐκ ἔχω εἶπαι, πλὴν ὅτι σφέων ἡ χώρα καὶ ἡ πόλις ἐδηλώθη. ἀλλὰ τοῦτο οὐ διὰ ταύτην τὴν αἰτίην δοκέω γενέσθαι.

30. Ἡ δὲ στρατηλασίη ἡ βασιλέος οὐνομα μὲν εἶχε ὡς ἐπ' Ἀθήνας ἐλαύνει, κατίετο δὲ ἐς πᾶσαν τὴν Ἑλλάδα. πυνθανόμενοι δὲ ταῦτα πρὸ πολλοῦ, οἱ Ἕλληνες οὐκ ἐν ὁμοίῳ πάντες ἐποιεῦντο· οἱ μὲν γὰρ αὐτῶν δόντες γῆν τε καὶ ὔδωρ τῷ Πέρσῃ εἶχον θύρσος, ὡς οὐδὲν πεισόμενοι ἄχαρι πρὸς τοῦ βαρβύρου· οἱ δὲ οὐ δόντες ἐν δείματι μεγάλῳ κατέστασαν, ἅτε οὔτε νεῶν ἐουσέων ἐν τῇ Ἑλλάδι ἀριθμὸν ἀξιομίχων δέκεσθαι τὸν ἐπιόντα, οὔτε βουλομένων τῶν πολλῶν ἀντίπτεσθαι τοῦ πολέμου, μηδίζοντων δὲ προθύμως. 31. ἐνθαῦτα ἀναγκαίῃ ἐξέργομαι γνώμην ἀποδέξασθαι ἐπίφθονον μὲν πρὸς τῶν πλεόνων ἀνθρώπων, ὅμως δὲ, τῇ γ' ἐμοὶ φαίνεται εἶναι ἀληθές, οὐκ ἐπισχίσω. εἰ

Ἀθηναῖοι καταρρωδήσαντες τὸν ἐπιόντα κίνδυνον ἐξέλιπον τὴν σφετέρην, ἣ καὶ μὴ ἐκλιπόντες ἀλλὰ μείναντες ἔδοσαν σφέας αὐτοὺς Ξέρξῃ, κατὰ τὴν θάλασσαν οὐδαμοὶ ἂν ἐπειρῶντο ἀντιεύμενοι βασιλείῃ. εἰ τοιουν κατὰ τὴν θύλασσαν μηδεὶς ἠντιοῦτο Ξέρξῃ, κατὰ γε ἂν τὴν ἤπειρον τοιαύδε ἐγίνετο· εἰ καὶ πολλοὶ τειχέων κιθῶνες ἦσαν ἐληλαμένοι διὰ τοῦ Ἴσθμου Πελοποννησίοισι, προδοθέντες ἂν Λακεδαιμόνιοι ὑπὸ τῶν συμμάχων οὐκ ἐκόντων, ἀλλ' ὑπ' ἀναγκαιῆς, κατὰ πόλιν ἀλισκομένων ὑπὸ τοῦ ναυτικοῦ στρατοῦ τοῦ βαρβάρου, ἐμουνώθησαν, μουνωθέντες δὲ ἂν καὶ ἀποδεξάμενοι ἔργα μεγάλα ἀπέθανον γενναίως. 32. ἢ ταῦτα ἂν ἔπαθον, ἢ πρὸ τοῦ ὀρέοντες ἂν καὶ τοὺς ἄλλους Ἑλληνας μηδίζοντας, ὁμολογῆ ἂν ἐχρήσαντο πρὸς Ξέρξῃ. καὶ οὕτω ἂν ἐπ' ἀμφοτέρω ἢ Ἑλλὰς ἐγίνετο ὑπὸ Πέρσῃσι τὴν γὰρ ὠφελίην τὴν τῶν τειχέων τῶν διὰ τοῦ Ἴσθμου ἐληλαμένων οὐ δύναμαι πυθέσθαι ἦτις ἂν ἦν, βασιλῆος ἐπικρατέοντος τῆς θαλάσσης. νῦν δὲ Ἀθηναίουσιν ἂν τις λέγων σωτήρας γενέσθαι τῆς Ἑλλάδος οὐκ ἂν ἀμαρτάνοι τὰ ληθεός· οὗτοι γὰρ ἐπὶ ὀκότερα τῶν πρηγμάτων ἐτρέποντο, ταῦτα ῥέψειν ἔμελλε. ἐλόμενοι δὲ τὴν Ἑλλάδα περιεῖναι ἐλευθέρην, τοῦτο τὸ Ἑλληνικὸν πᾶν τὸ λοιπὸν, ὅσον μὴ ἐμῆδισε, αὐτοὶ οὗτοι ἦσαν οἱ ἐπεγείραντες, καὶ βασιλέα μετὰ γε θεοὺς ἀνωσάμενοι. οὐδέ σφῆας χρηστήρια φοβερὰ ἐλθόντα ἐκ Δελφῶν καὶ ἐς δεῖμα βαλόντα ἔπεισε ἐκλιπεῖν τὴν Ἑλλάδα, ἀλλὰ καταμείναντες ἀνέσχοντο τὸν ἐπιόντα ἐπὶ τὴν χώραν δέξασθαι.

33. Πέμψαντες γὰρ οἱ Ἀθηναῖοι ἐς Δελφοὺς θεοπρόπους χρηστηριάζεσθαι ἦσαν ἐτοῖμοι. καὶ σφί ποιήσασι περὶ τὸ ἶρόν τὰ νομιζόμενα, ὡς ἐς τὸ μέγαρον ἰσελθόντες ἕζοντο, χρᾶ ἢ Πυθίῃ, τῇ οὖνομα ἦν Ἀριστονίκη, τὰδε·

ὦ μέλαιοι, τί κάθησθε ; λιπὼν φεῦγ' ἔσχατα γαίης  
 Δώματα καὶ πόλιος τροχοειδέος ἄκρα κύρηνα.  
 Οὔτε γὰρ ἡ κεφαλὴ μένει ἔμπεδον, οὔτε τὸ σῶμα,  
 Οὔτε πόδες νέστοι, οὔτ' ὦν χέρες, οὔτε τι μέσσης  
 Δείπεται, ἀλλ' αἰδέηλα πέλει. κατὰ γὰρ μιν ἐρείπει 5  
 Πῦρ τε καὶ ὄξυς Ἄρης, Συριηγενὲς ἄρμα διώκων.  
 Πολλὰ δὲ κάλλ' ἀπολεῖ πυργώματα, κού τὸ σὸν οἶον·  
 Πολλοὺς δ' ἀθανάτων νηοὺς μαλερῶ πυρὶ δώσει,  
 Οἷ που νῦν ἰδρῶτι ρεοῦμενοι ἐστήκασι,  
 Δείματι παλλόμενοι, κατὰ δ' ἀκροτάτοις ὀρόφοισι 10  
 Αἶμα μέλαν κέχυται, προῖδον κακότητος ἀνάγκας.  
 Ἄλλ' ἴτον ἐξ ἀδύτοιο, κακοῖς δ' ἐπικίδνατε θυμόν.

§4. Ταῦτα ἀκούσαντες, οἱ τῶν Ἀθηναίων θεοπρόποι συμ-  
 φορῇ τῇ μεγίστῃ ἐχόεοντο. προβίλλουσι δὲ σφέας αὐτοὺς  
 ὑπὸ τοῦ κακοῦ τοῦ κεχρησμένου, Τίμων ὁ Ἀνδροβούλου,  
 τῶν Δελφῶν ἀνὴρ δόκιμος ἰμοῖα τῷ μάλιστα, συνεβούλευέ  
 σφι ἰκετηρίας λαβοῦσι δεύτερα αὐτῆς ἐλθόντας χρᾶσθαι  
 τῷ χρηστηρίῳ ὡς ἰκέτας. πειθομένοισι δὲ ταῦτα τοῖσι  
 Ἀθηναίοισι, καὶ λέγουσι· ὦ Ἰναξ, χρῆσον ἡμῖν ἄμεινόν τι  
 περὶ τῆς πατρίδος, αἰδεσθεῖς τὰς ἰκετηρίας τάσδε τὰς τοι  
 ἤκομεν φέροντες· ἢ οὐ τοι ἔπιμεν ἐκ τοῦ ἀδύτου, ἀλλ'  
 αὐτοῦ τῆδε μενέομεν, ἔστ' ἂν καὶ τελευτήσωμεν. §5. ταῦτα  
 δὲ λέγουσι ἢ πρόμαντις χρᾶ δεύτερα τὰδε·

Οὐ δύναται Παλλὰς Δι' Ὀλύμπιον ἐξιλιόσασθαι,  
 Δισσομένη πολλοῖσι λόγοις καὶ μήτιδι πυκνῇ.  
 Σοὶ δὲ τὸδ' αὐτῆς ἔπος ἐρέω, αἰδίμαντι πελάσσας.  
 Τῶν ἄλλων γὰρ ἀλισκομένῳ, ὅσα Κέκροπος οὐρος  
 Ἐντὸς ἔχει κευθμῶν τε Κιθαιρῶνος ζυθέιο, 5  
 Τείχος Τριτογενεῖ ξύλινον διδοῖ εὐρύσπα Ζεὺς  
 Μοῦνον ἀπόρθητον τελέθειν, τὸ σὲ τέκνα τ' ὀνήσει.  
 Μηδὲ σύ γ' ἰπποσύνην τε μένειν καὶ πεζὸν ἰόντα  
 Πολλὸν ἀπ' ἠπειροῦ στρατὸν ἤσυχος, ἀλλ' ὑποχωρεῖν

Νῶτον ἐπιστρέψας· ἔτι τοί κοτε κἀντίος ἔσση. 10  
 Ὡ θεῖη Σαλαμῖς, ἀπολεῖς δὲ σὺ τέκνα γυναικῶν  
 Ἡ που σκιδναμένης Δημήτερος ἢ συνιούσης.

36. Ταῦτά σφι ἡπιώτερα γὰρ τῶν προτέρων καὶ ἦν καὶ ἐδόκεε εἶναι, συγγραψόμενοι ἀπαλλάσσοντο ἐς τὰς Ἀθήνας. ὡς δὲ ἀπελθόντες οἱ θεοπρόποι ἀπήγγελλον ἐς τὸν δῆμον, γινῶμαι καὶ ἄλλαι πολλαὶ ἐγίνοντο διζημένων τὸ μαντήϊον, καὶ αἶδε συνεστηκυῖαι μάλιστα· τῶν πρεσβυτέρων ἔλεγον μετεξέτεροι δοκέειν σφι τὸν θεὸν τὴν ἀκρόπολιν χρῆσαι περιέσεσθαι· ἢ γὰρ ἀκρόπολις τὸ πάλαι τῶν Ἀθηνέων ῥηχῶ ἐπέφρακτο. οἱ μὲν δὴ κατὰ τὸν φραγμὸν συνεβάλλοντο τοῦτο τὸ ξύλινον τεῖχος εἶναι· οἱ δ' αὖ ἔλεγον τὰς νέας σημαίνειν τὸν θεὸν, καὶ ταύτας παραρτέεσθαι ἐκέλευον τὰ ἄλλα ἀπέντας. τοὺς ὦν δὴ τὰς νέας λέγοντας εἶναι τὸ ξύλινον τεῖχος ἔσφαλλε τὰ δύο τὰ τελευταῖα ῥηθέντα ὑπὸ τῆς Πυθίης,

Ὡ θεῖη Σαλαμῖς, ἀπολεῖς δὲ σὺ τέκνα γυναικῶν  
 Ἡ που σκιδναμένης Δημήτερος ἢ συνιούσης.

κατὰ ταῦτα τὰ ἔπεα συνεχέοντο αἱ γινῶμαι τῶν φαμένων τὰς νέας τὸ ξύλινον τεῖχος εἶναι. οἱ γὰρ χρησμολόγοι ταύτη ταῦτα ἐλάμβανον, ὡς ἀμφὶ Σαλαμίνα δεῖ σφέας ἐσωθῆναι ναυμαχίην παρασκευασαμένους.

37. Ἦν δὲ τῶν τις Ἀθηναίων ἀνὴρ ἐς πρώτους νεωστὶ παριῶν, τῷ οὖνομα μὲν ἦν Θεμιστοκλῆς, παῖς δὲ Νεοκλέος ἐκαλέετο. οὗτος ὦνῆρ οὐκ ἔφη πᾶν ὀρθῶς τοὺς χρησμολόγους συμβάλλεσθαι, λέγων τοιαύδε· εἰ ἐς Ἀθηναίους εἶχε τὸ ἔπος εἰρημένον ἴοντως, οὐκ ἂν οὕτω μιν δοκέειν ἡπίως χρῆσθῆναι, ἀλλὰ ὧδε, Ὡ σχετλίη Σαλαμῖς, ἀντὶ τοῦ Ὡ θεῖη Σαλαμῖς, εἴ πέρ γε ἔμελλον οἱ οἰκήτορες ἀμφ' αὐτῇ τελευτήσειν. ἀλλὰ γὰρ ἐς τοὺς πολεμίους τῷ θεῷ εἰρησθαι

τὸ χρηστήριον συλλαμβάνοντι κατὰ τὸ ὄρθον, ἀλλ' οὐκ ἐς Ἀθηναίους. παρασκευάζεσθαι ὡν αὐτοὺς ὡς ναυμαχήσοντας συνεβούλευε, ὡς τούτου ἔοντος τοῦ ξυλίνου τείχεος. ταύτῃ Θεμιστοκλέος ὑποφαινομένου, Ἀθηναῖοι ταῦτά σφι ἔγνωσαν αἰρετώτερα εἶναι μᾶλλον ἢ τὰ τῶν χρησμολόγων, οὐ οὐκ ἔων ναυμαχίην ἀρτέεσθαι, τὸ δὲ σύμπαν εἶναι οὐδὲ χεῖρας ἀνταείρεσθαι, ἀλλὰ ἐκλιπόντας χώραν τὴν Ἀττικὴν ἄλλην τινὰ οἰκίσειν. 38. Ἐτέρῃ τε Θεμιστοκλεῖ γνώμῃ ἔμπροσθε ταύτης ἐς καιρὸν ἠρίστευσε, ὅτε Ἀθηναίοισι γενομένων χρημάτων μεγάλων ἐν τῷ κοινῷ, τὰ ἐκ τῶν μετᾶλλων σφι προσήλθε τῶν ἀπὸ Λαυρείου, ἔμελλον λάξεσθαι ὀρχηδὸν ἕκαστος δέκα δραχμῆς. τότε Θεμιστοκλῆς ἀνέγνωσε Ἀθηναίους, τῆς διαιρέσιος ταύτης παυσαμένους, νέας τούτων τῶν χρημάτων ποιήσασθαι δικοσίας ἐς τὸν πόλεμον, τὸν πρὸς Αἰγινήτας λέγων. οὗτος γὰρ ὁ πόλεμος συστῆς ἔσωσε τότε τὴν Ἑλλάδα, ἀναγκάσας θαλασσίους γενέσθαι Ἀθηναίους. αἱ δὲ ἐς τὸ μὲν ἐποιήθησαν οὐκ ἐχρήσθησαν, ἐς δέον δὲ οὕτω τῇ Ἑλλάδι ἐγένοντο. αὐταὶ τε δὴ αἱ νέες τοῖσι Ἀθηναίοισι προποιοθεῖσθαι ὑπήρχον, ἐτέρας τε ἔδεε προσναυπηγέεσθαι. ἔδοξέ τε σφι μετὰ τὸ χρηστήριον βουλευομένοισι, ἐπιόντα ἐπὶ τὴν Ἑλλάδα τὸν βάρβαρον δέκεσθαι τῆσι νηυσὶ πανδημῆι, τῷ θεῷ πειθομένους, ἅμα Ἑλλήνων τοῖσι βουλομένοισι.

39. Τὰ μὲν δὴ χρηστήρια ταῦτα τοῖσι Ἀθηναίοισι ἐγεγόνεε· συλλεγομένων δὲ ἐς τὸ αὐτὸ τῶν περὶ τὴν Ἑλλάδα τὰ ἀμείνω φρονούντων, καὶ διδόντων σφίσι λόγον καὶ πίστιν, ἐνθαῦτα ἔδοκε βουλευομένοισι αὐτοῖσι πρῶτον μὲν χρημάτων πάντων καταλλύσεσθαι τὰς τε ἔχθρας καὶ τοὺς κατ' ἀλλήλους ἔοντας πολέμους. ἦσαν δὲ πρὸς τινὰς καὶ ἄλλους ἐγκεκρημένοι, ὁ δὲ ὡν μέγιστος Ἀθηναίοισι τε καὶ Αἰγινήτησι. μετὰ δὲ, πυνθανόμενοι Ξέρξεα σὺν τῷ

στρατῶ εἶναι ἐν Σάρδισι, ἐβουλεύσαντο κατασκόπους πέμπειν ἐς τὴν Ἀσίην τῶν βασιλέος πρηγμάτων, ἐς Ἄργος τε ἀγγέλους ὁμαιχμίην συνθησομένους πρὸς τὸν Πέρσην, καὶ ἐς Σικελίην ἄλλους πέμπειν παρὰ Γέλωνα τὸν Δεινομένεος, ἕς τε Κέρκυραν, κελεύοντας βοηθέειν τῇ Ἑλλάδι, καὶ ἐς Κρήτην ἄλλους, φρονήσαντες εἴ πως ἔν τε γένοιτο τὸ Ἑλληνικὸν, καὶ εἴ συγκύψαντες τῷτὸ πρήσσοιεν πάντες, ὡς δεινῶν ἐπιόντων ὁμοίως πᾶσι Ἑλλησι.

### III. THE PASS OF THERMOPYLAE.

1. Οἱ δὲ Ἕλληες ἐβουλεύοντο τῇ τε στήσονται τὸν πόλεμον, καὶ ἐν οἴοισι χώροισι. ἡ νικῶσα δὲ γνώμη ἐγένετο τὴν ἐν Θερμοπύλῃσι ἐσβολὴν φυλάξει. στεινοτέρη γὰρ ἐφαίνετο εὐοῦσα τῆς ἐς Θεσσαλίην, καὶ μία, ἀγχοτέρη τε τῆς ἐωυτῶν. τὴν δὲ ἀτραπὸν, δι' ἣν ἤλωσαν οἱ ἀλόντες Ἑλλήνων ἐν Θερμοπύλῃσι, οὐδὲ ᾗδεσαν εὐοῦσαν πρότερον ἤπερ ἀπικόμενοι ἐς Θερμοπύλας ἐπύθοντο Τρηχινίων. ταύτην ὧν ἐβουλεύσαντο φυλάσσουντες τὴν ἐσβολὴν μὴ παριέναι ἐς τὴν Ἑλλάδα τὸν βάρβαρον, τὸν δὲ ναυτικὸν στρατὸν πλέειν γῆς τῆς Ἰστιαιήτιδος ἐπὶ Ἀρτεμίσιον. ταῦτα γὰρ ἀγχοῦ τε ἀλλήλων ἐστὶ, ὥστε πυνθάνεσθαι τὰ κατ' ἐκατέρους ἔοντα. 2. Οἱ τε χώροι οὕτω ἔχουσι· τοῦτο μὲν, τὸ Ἀρτεμίσιον, ἐκ τοῦ πελάγεος τοῦ Θρηγικίου ἐξ εὐρέος συνάγεται ἐς στεινὸν ἔοντα τὸν πόρον τὸν μεταξὺ νήσου τε Σκιάθου καὶ ἠπείρου Μαγνησίας· ἐκ δὲ τοῦ στεινοῦ τῆς Εὐβοίας ἤδη τὸ Ἀρτεμίσιον δέκεται αἰγιαλὸς, ἐν δὲ Ἀρτέμιδος ἰρόν. ἡ δὲ αὖ διὰ Τρηχίνος ἔσοδος ἐς τὴν Ἑλλάδα ἐστὶ, τῇ στεινοτάτῃ, ἡμίπλεθρον. οὐ μέντοι κατὰ τοῦτό γ' ἐστὶ τὸ στεινότατον τῆς χώρας τῆς ἄλλης,

ἀλλ' ἔμπροσθέ τε Θερμοπυλέων καὶ ὄπισθε, κατὰ τε Ἀλπηνοὺς ὄπισθε ἔοντας εἴουσα ἀμαξιτὸς μούνη, καὶ ἔμπροσθε κατὰ Φοίνικα ποταμὸν ἀγχοῦ Ἀθηληῆς πόλιος ἀμαξιτὸς ἄλλη μούνη. 3. τῶν δὲ Θερμοπυλίων τὸ μὲν πρὸς ἐσπέρης οὖρος ἄβατόν τε καὶ ἀπόκρημνον, ὑψηλὸν, ἀνατείνον ἐς τὴν Οἴτην, τὸ δὲ πρὸς τὴν ἡῶ τῆς ὁδοῦ θάλασσαι ὑποδέκεται καὶ τενάγεια. ἔστι δὲ ἐν τῇ ἐσόδῳ ταύτῃ θερμὰ λουτρά, τὰ Χύτροις καλέουσι οἱ ἐπιχώριοι, καὶ βωμὸς ἴδρυται Ἡρακλέος ἐπ' αὐτοῖσι. ἐδέδμητο δὲ τεῖχος κατὰ ταύτας τὰς ἐσβολὰς, καὶ τό γε παλαιὸν πύλαι ἐπήσαν. ἔδειμαν δὲ Φωκέες τὸ τεῖχος, δείσαντες, ἐπεὶ Θεσσαλοὶ ἦλθον ἐκ Θεσπρωτῶν οἰκήσουτες γῆν τὴν Αἰολίδα, τὴν περ νῦν ἐκτέαται. ἅτε δὴ πειρωμένων τῶν Θεσσαλῶν καταστρέφεσθαί σφεας, τοῦτο προεφυλάξαντο οἱ Φωκέες· καὶ τὸ ὕδωρ τὸ θερμὸν τότε ἐπήκαν ἐπὶ τὴν ἐσοδον, ὡς ἂν χαραδρωθεῖη ὁ χώρος, πᾶν μηχανεόμενοι, ὅπως μὴ σφί ἐσβάλοιεν οἱ Θεσσαλοὶ ἐς τὴν χώραν. τὸ μὲν νυν τεῖχος τὸ ἀρχαῖον ἐκ παλαιοῦ τε ἐδέδμητο, καὶ τὸ πλέον αὐτοῦ ἤδη ὑπὸ χρόνου ἐκέετο. 4. τοῖσι δὲ αὐτῖς ὀρθώσασι ἔδοξε ταύτῃ ἀπαμύνειν ἀπὸ τῆς Ἑλλάδος τὸν βάρβαρον. κώμη δὲ ἔστι ἀγχοτάτῳ τῆς ὁδοῦ, Ἀλπηνοὶ οὖνομα· ἐκ ταύτης δὲ ἐπισιτιεῖσθαι ἐλογίζοντο οἱ Ἕλληνας. οἱ μὲν νυν χώροι οὗτοι τοῖσι Ἕλλησι εἶναι ἐφαίνοντο ἐπιτήδεοι. ἅπαντα γὰρ προσκεψάμενοι, καὶ ἐπιλογισθέντες ὅτι οὔτε πλήθει ἔξουσι χρᾶσθαι οἱ βάρβαροι οὔτε ἵππῳ, ταύτῃ σφί ἔδοξε δέκεσθαι τὸν ἐπίοντα ἐπὶ τὴν Ἑλλάδα. ὡς δὲ ἐπύθοντο τὸν Πέρσην ἔοντα ἐν Πιερίῃ, διαλυθέντες ἐκ τοῦ Ἰσθμοῦ ἐστρατεύοντο αὐτῶν οἱ μὲν ἐς Θερμοπύλας πεζῇ, ἄλλοι δὲ κατὰ θάλασσαν ἐπ' Ἀρτεμίσιον.

5. Ὁ δὲ ναυτικὸς Ξέρξῳ στρατὸς ὀρμεόμενος ἐκ Θέρμης πόλιος παρέβυλε νηυσὶ τῆσι ἄριστα πλεούσῃσι δέκα



ἰθὺ Σκιάθου, ἔνθα ἦσαν προφυλάσσοσαι νέες τρεῖς Ἑλλη-  
νίδες, Τροϊζηνίη τε καὶ Αἰγιναιή καὶ Ἀττική. προιδόντες  
δὲ οὗτοι τὴς νέας τῶν βαρβάρων, ἐς φυγὴν ὤρμησαν.  
6. Τῶν δὲ δέκα νεῶν τῶν βαρβάρων τρεῖς ἐπήλασαν περὶ  
τὸ ἔρμα τὸ μεταξὺ ἐὼν Σκιάθου τε καὶ Μαγνησίης, καλεό-  
μενον δὲ Μύρμηκα. ἐνθαῦτα οἱ βάρβαροι, ἐπειδὴ στήλην  
λίθου ἐπέθηκαν κομίσαντες ἐπὶ τὸ ἔρμα, ὀρμηθέντες αὐτοὶ  
ἐκ Θέρμης, ὡς σφί τὸ ἐμποδῶν ἐγεγόνεε καθαρὸν, ἐπέπλεον  
πάσῃσι τῆσι νηυσὶ, εἵδεκα ἡμέρας παρέντες μετὰ τὴν βα-  
σιλέος ἐξέλασιν ἐκ Θέρμης. τὸ δὲ ἔρμα σφί κατηγίσιτο  
ἐὼν ἐν πόρῳ μάλιστα Πάμμων Σκύριος. πανημερὸν δὲ  
πλώοντες οἱ βάρβαροι ἐξανύουσι τῆς Μαγνησίης χώρας  
ἐπὶ Σηπιάδα τε καὶ τὸν αἰγιαλὸν τὸν μεταξὺ Κασθαναίης  
τε πόλιος ἐόντα καὶ Σηπιάδος ὑκτῆς. Μέχρι μὲν νυν τού-  
του τοῦ χώρου καὶ Θερμοπυλεων ἀπαθῆς τε κακῶν ἦν ὁ  
στρατός.

7. Αἱ μὲν δὴ πρῶται τῶν νεῶν ὤρμεον πρὸς γῆν, ἄλλαι  
δ' ἐπ' ἐκείνησι ἐπ' ἀγκυρέων· ἅτε γὰρ τοῦ αἰγιαλοῦ ἐόντος  
οὐ μεγάλου, πρόκροσσαι ὠρμέοντο ἐς πόντον καὶ ἐπὶ ὀκτῶ  
νέας. ταύτην μὲν τὴν εὐφρόνην οὕτω· ἅμα δὲ ὄρθρω, ἐξ  
αἰθρίας τε καὶ νηνεμίας τῆς θαλάσσης ζεσάσης, ἐπέπεσε  
σφί χειμῶν τε μέγας καὶ πολλὸς ἄνεμος ἀπηλιώτης, τὸν  
δὴ Ἑλλησποντίην καλέουσι οἱ περὶ ταῦτα τὰ χωρία οἰκη-  
μένοι. ὅσοι μὲν νυν αὐτῶν αὐξόμενον ἔμαθον τὸν ἄνεμον,  
καὶ τοῖσι οὕτω εἶχε ὄρμου, οἱ δ' ἔφθησαν τὸν χειμῶνα ἀνα-  
σπάσαντες τὴς νέας, καὶ αὐτοὶ τε περιῆσαν καὶ αἱ νέες αὐ-  
τῶν· ὅσας δὲ τῶν νεῶν μεταρσίας ἔλαβε, τὰς μὲν ἐξέφερε  
πρὸς Ἴπνους καλεομένους τοὺς ἐν Πηλίῳ, τὰς δὲ ἐς τὸν  
αἰγιαλόν. αἱ δὲ περὶ αὐτὴν τὴν Σηπιάδα περιέπιπτον, αἱ  
δὲ ἐς Μελίβοιαν πόλιν, αἱ δὲ ἐς Κασθαναίην ἐξεβράσσοντο.  
ἦν δὲ τοῦ χειμῶνος χρῆμα ἀφόρητον. 8. Λέγεται δὲ

λόγος, ὡς Ἀθηναῖοι τὸν Βορέην ἐκ θεοπροπίου ἐπεκαλέσαντο, ἐλθόντος σφι ἄλλου χρηστηρίου τὸν γαμβρὸν ἐπίκουρον καλέσασθαι. Βορέης δὲ κατὰ τὸν Ἑλλήνων λόγον ἔχει γυναῖκα Ἀττικὴν, Ὠρείθυιαν τὴν Ἐρεχθέος. κατὰ δὴ τὸ κῆδος τοῦτο οἱ Ἀθηναῖοι, ὡς φάτις ὤρμηται, συμβαλλόμενοι σφι τὸν Βορέην γαμβρὸν εἶναι, ναυλοχέοντες τῆς Εὐβοίης ἐν Χαλκίδι, ὡς ἔμαθον αὐξόμενον τὸν χειμῶνα, ἧ καὶ πρὸ τούτου, ἔθυόν τε καὶ ἐπεκαλέοντο τὸν τε Βορέην καὶ τὴν Ὠρείθυιαν τιμωρῆσαί σφι καὶ διαφθεῖραι τῶν βαρβίρων τὰς νέας, ὡς καὶ πρότερον περὶ Ἄθων. εἰ μὲν νυν διὰ ταῦτα τοῖσι βαρβίροισι ὀρμέουσι ὁ Βορέης ἐπέπεσε, οὐκ ἔχω εἶπαι· οἱ δ' ὦν Ἀθηναῖοί σφι λέγουσι βοηθήσαντα τὸν Βορέην πρότερον καὶ τότε ἐκεῖνα κατεργάσασθαι, καὶ ἱρὸν ἀπελθόντες Βορέῳ ἰδρῦσαντο πυρὰ ποταμὸν Ἴλισσόν. 9. ἐν τούτῳ τῷ πόνῳ νέης οἱ ἐλαχίστας λέγουσι διαφθαρήναι, τετρακοσιέων οὐκ ἐλάσσονας, ἄνδρας τε ἀναριθμίτους, χρημάτων τε πλῆθος ἄφθονον· ὥστε Ἀμεινοκλεί τῷ Κρητίνεω ἀνδρὶ Μύγνητι γηοχέοντι περὶ Σηπιῶδα μεγάλως ἡ ναυηγίῃ αὐτῇ χρηστῇ ἐγένετο, ὃς πολλὰ μὲν χρύσεια ποτήρια ὑστέρω χρόνῳ ἐκβρασσόμενα ἀνείλετο, πολλὰ δὲ ἀργύρεα, θησαυρούς τε τῶν Περσέων εὔρε, ἄλλα τε [χρύσεια] ἄφατα χρήματα περιεβάλετο. ἀλλ' ὁ μὲν τᾶλλα οὐκ εὐτυχέων εὐρήμασι μέγα πλούσιος ἐγένετο· ἦν γάρ τις καὶ τοῦτον ἄχαρις συμφορὴ λυπεῦσα παιδοφόνος. 10. σιταγωγῶν δὲ ὀλκάδων καὶ τῶν ἄλλων πλοίων διαφθειρομένων οὐκ ἐπῆν ἀριθμὸς, ὥστε δεῖσαντες οἱ στρατηγοὶ τοῦ ναυτικοῦ στρατοῦ, μή σφι κεκακωμένοισι ἐπιθέωνται οἱ Θεσσαλοὶ, ἔρκος ὑψηλὸν ἐκ τῶν ναυηγίων περιεβάλοντο. ἡμέρας γὰρ δὴ ἐχειμάζε τρεῖς· τέλος δὲ ἔντομά τε ποιεῦντες καὶ καταεῖδοντες γόησι τῷ ἀνέμῳ οἱ Μάγοι, πρὸς δὲ τούτοις καὶ τῇ Θέτι καὶ τῆσι Νηρηῆσι θύοντες,

ἔπαυσαν τετάρτη ἡμέρῃ, ἢ ἄλλως κως αὐτὸς ἐθέλων ἐκόπασε. τῇ δὲ Θετῇ ἔθνον πυθυμενοι παρα τῶν Ἰώνων τὸν λόγον, ὡς ἐκ τοῦ χώρου τούτου ὑρπασθείη ὑπὸ Πηλέος, εἴη τε ἅπασα ἡ ἄκτι ἢ Σηπῖως ἐκείνης τε καὶ τῶν ἄλλων Νηρηίδων. 11 Ὁ μὲν διη τετάρτη ἡμέρῃ ἐπέπαυτο· τοῖσι δὲ Ἑλλησι οἱ ἡμεροσκοποὶ, ἀπὸ τῶν ἄκρων τῶν Εἰβοϊκῶν καταδρυμόντες δευτέρῃ ἡμέρῃ ὑπ' ἧς ὁ χειμῶν ὁ πρῶτος ἐγένετο, ἐσίμῃνον πάντα τὰ γενόμενα περὶ τὴν ναυηγίην. οἱ δὲ ὡς ἐπύθοντο, Ποσειδέωνι σωτῆρι εὐξίμενοι, καὶ σπονδὰς προχέαντες τὴν ταχίστην, ὀπίσω ἠπέιγοντο ἐπὶ τὸ Ἄρτεμίσιον, ἐλπίσαντες ὀλίγας τινὺς σφί ἀντιξοούς ἔσεσθαι νέας. οἱ μὲν δὴ τὸ δεύτερον ἐλθόντες περὶ τὸ Ἄρτεμίσιον ἐναυλόχουν, Ποσειδέωνος σωτῆρος ἐπωνυμίην ὑπὸ τούτου ἔτι καὶ ἐς τὸδε νομίζοντες. 12 Οἱ δὲ βάρβαροι, ὡς ἐπαύσατό τε ὁ ἄνεμος καὶ τὸ κῦμα ἔστρωτο, κιτασπάσαντες τὰς νέας ἔπλεον παρὰ τὴν ἠπειρον, κάμψαντες δὲ τὴν ἄκρην τῆς Μαγνησίης, ἰθέαν ἔπλεον ἐς τὸν κόλπον τὸν ἐπὶ Παγασέων φέροντα. ἔστι δὲ χώρος ἐν τῷ κόλπῳ τούτῳ τῆς Μαγνησίης, ἔνθα λέγεται τὸν Ἡρακλέα καταλειφθῆναι ὑπὸ Ἰῖσονός τε καὶ τῶν συνεταιρίων ἐκ τῆς Ἀργούς ἐπ' ὕδωρ πεμφθέντα, εὐτ' ἐπὶ τὸ κῶως ἔπλεον ἐς Αἴαν τὴν Κολχίδα· ἐνθεῦτεν γὰρ ἔμελλον ὕδρευσάμενοι ἐς τὸ πέλαγος ἀφίσειν, ἐπὶ τούτου δὲ τῷ χώρῳ οὖνομα γέγονε Ἀφεταιί. ἐν τούτῳ ὦν ὄρμον οἱ Ξέρξῳ ἐποιεῦντο.

13. Ξέρξης δὲ καὶ ἰ πεζὸς, πορευθεὶς διὰ Θεσσαλίας καὶ Ἀχαιίης, ἐσβεβληκῶς ἦν καὶ δὴ τριταῖος ἐς Μηλιέας· ἐν Θεσσαλίῃ μὲν ἄμιλλαν ποιησάμενος ἵππων τῶν ἑωυτοῦ, ἀποπειρεόμενος καὶ τῆς Θεσσαλίας ἵππου, πυθόμενος ὡς ἀρίστη εἴη τῶν ἐν Ἑλλάσι· ἔνθα δὴ αἱ Ἑλληνίδες ἵπποι ἐλείποντο πολλόν. τῶν μὲν νυν ἐν Θεσσαλίῃ ποταμῶν Ὀνόχωνος μῦθος οὐκ ἀπέχρησε τῇ στρατιῇ τὸ ρέεθρον

πινόμενος, τῶν δὲ ἐν Ἀχαιίῃ ποταμῶν ρεόντων οὐδὲ ὅστις μέγιστος αὐτῶν ἐστὶ Ἠπιδανός, οὐδὲ οὗτος ἀντέσχε εἰ μὴ φλαύρως. 14. Ταῦτα μὲν τὰ ἐν Θεσσαλίῃ καὶ τὰ ἐν Ἀχαιίῃ· ἀπὸ δὲ τούτων τῶν χώρων ἦι ἐς τὴν Μηλίδα παρὰ κόλπον θαλάσσης, ἐν τῷ ἄμπωτίς τε καὶ ῥηχίῃ ἀνὰ πᾶσαν ἡμέρην γίνεται περὶ δὲ τὸν κόλπον τοῦτόν ἐστὶ χώρος πεδινός, τῇ μὲν εὐρύς, τῇ δὲ καὶ κύρτα στεινός. περὶ δὲ τὸν χώρον οὔρεα ὑψηλὰ καὶ ἄβατα περικληθεῖ πᾶσαν τὴν Μηλίδα γῆν, Τρηχίνιαί πέτραι καλεόμεναι. πρώτη μὲν νυν πόλις ἐστὶ ἐν τῷ κόλπῳ ἰόντι ὑπ' Ἀχαιίης Ἀντικύρη, παρ' ἣν ποταμὸς Σπερχεῖος ῥέων ἐξ Ἐνιήνων ἐς θάλασσαν ἐκδιδοί. ὑπὸ δὲ τούτου διὰ εἰκοσίου σταδίων ἄλλος ποταμὸς, τῷ οὔνομα κέεται Δύρας, τὸν βοηθέοντα τῷ Ἡρακλεί καιομένῳ λόγος ἐστὶ ἀναφανῆναι. ὑπὸ δὲ τούτου δι' ἄλλων εἰκοσίου σταδίων ἄλλος ποταμὸς ἐστὶ, ὃς καλεῖται Μέλας. 15. Τρηχίς δὲ πόλις ὑπὸ τοῦ Μέλανος τούτου ποταμοῦ πέντε στάδια ὑπέχει. ταύτῃ δὲ καὶ εὐρύτατόν ἐστι πάσης τῆς χώρας ταύτης ἐκ τῶν οὐρέων ἐς θάλασσαν, κατ' ἃ Τρηχίς πεπόλισται· δισχίλιά τε γὰρ καὶ δισμύρια πλέθρα τοῦ πεδίου ἐστί. τοῦ δὲ οὔρεος, τὸ περικληθεῖ τὴν γῆν τὴν Τρηχινίην, ἔστι διασφύξ πρὸς μεσαμβρίην Τρηχίνος, διὰ δὲ τῆς διασφύγος Ἀσωπὸς ποταμὸς ῥέει παρὰ τὴν ὑπώρεαν τοῦ οὔρεος. 16. Ἔστι δὲ ἄλλος Φοῖνιξ ποταμὸς οὐ μέγας πρὸς μεσαμβρίην τοῦ Ἀσωποῦ, ὃς ἐκ τῶν οὐρέων τούτων ῥέων ἐς τὸν Ἀσωπὸν ἐκδιδοί. κατὰ δὲ τὸν Φοῖνικα ποταμὸν στεινότατόν ἐστι· ἀμαξιτὸς γὰρ μία μούνη δέδμηται. ἀπὸ δὲ τοῦ Φοῖνικος ποταμοῦ πεντεκαίδεκα στάδια ἐστὶ ἐς Θερμοπύλας. ἐν δὲ τῷ μεταξὺ Φοῖνικος ποταμοῦ καὶ Θερμοπυλέων κώμη τέ ἐστι, τῇ οὔνομα Ἀνθήλη κέεται, παρ' ἣν δὴ παραρρέων ὁ Ἀσωπὸς ἐς θάλασσαν ἐκδιδοί, καὶ χώρος περὶ αὐτὴν εὐρύς,

ἐν τῷ Δήμητρος τε ἱρὸν Ἀμφικτυονίδος ἴδρυται, καὶ ἔδραι εἰσὶ Ἀμφικτύοσι καὶ αὐτοῦ τοῦ Ἀμφικτύονος ἱρὸν.

17. Βασιλεὺς μὲν δὴ Ξέρξης ἐστρατοπεδεύετο τῆς Μηλίδος ἐν τῇ Τρηχινίῃ, οἱ δὲ δὴ Ἕλληνες ἐν τῇ διόδῳ. καλέεται δὲ ὁ χώρος οὗτος ὑπὸ μὲν τῶν πλεόνων Ἑλλήνων Θερμοπύλαι, ὑπὸ δὲ τῶν ἐπιχωρίων καὶ περιοίκων Πύλαι. ἐστρατοπεδεύοντο μὲν νυν ἑκάτεροι ἐν τούτοισι τοῖσι χωρίοσι· ἐπεκράτεε δὲ ὁ μὲν τῶν πρὸς βορέην ἄνεμον ἐχόντων πάντων μέχρι Τρηχίνος, οἱ δὲ τῶν πρὸς νότον καὶ μεσαμβρίην φερόντων τὸ ἐπὶ ταύτης τῆς ἡπείρου. 18. Ἦσαν δὲ οἷδε Ἑλλήνων οἱ ὑπομένοντες τὸν Πέρσην ἐν τούτῳ τῷ χώρῳ· Σπαρτιητέων τε τριηκόσιοι ὀπλίται, καὶ Τεγεατέων καὶ Μαντινέων χίλιοι, ἡμίσεες ἑκατέρων, ἐξ Ὀρχομενοῦ τε τῆς Ἀρκαδίας εἴκοσι καὶ ἑκατὸν, καὶ ἐκ τῆς λοιπῆς Ἀρκαδίας χίλιοι· τοσοῦτοι μὲν Ἀρκιδῶν, ὑπὸ δὲ Κορίνθου τετρακόσιοι καὶ ὑπὸ Φλιούντος διηκόσιοι καὶ Μυκηναίων ὀγδώκοντα· οὗτοι μὲν ὑπὸ Πελοποννήσου παρήσαν, ὑπὸ δὲ Βοιωτῶν Θεσπιδέων τε ἑπτακόσιοι καὶ Θηβαίων τετρακόσιοι. 19. πρὸς τούτοισι ἐπὶ κλητοὶ ἐγένοντο Λοκροὶ τε οἱ Ὀπούντιοι πανστρατιῆ, καὶ Φωκέων χίλιοι. αὐτοὶ γὰρ σφεας οἱ Ἕλληνες ἐπεκαλέσαντο, λέγοντες δι' ἀγγέλων ὡς αὐτοὶ μὲν ἦκοιεν πρόδρομοι τῶν ἄλλων, οἱ δὲ λοιποὶ τῶν συμμάχων πρόσδοκιμοὶ πᾶσαν εἶεν ἡμέρην· ἢ θάλασσά τέ σφι εἶη ἐν φυλακῇ, ὑπ' Ἀθηναίων τε φρουρομένη καὶ Αἰγινητέων καὶ τῶν ἐς τὸν ναυτικὸν στρατὸν ταχθέντων, καὶ σφι εἶη δεῖνόν οὐδέν· οὐ γὰρ θεὸν εἶναι τὸν ἐπίοντα ἐπὶ τὴν Ἑλλάδα, ἀλλ' ἀνθρωπον· εἶναι δὲ θνητὸν οὐδένα οὐδὲ ἔσσεσθαι, τῷ κακὸν ἐξ ἀρχῆς γινομένῳ οὐ συνεμίχθη, τοῖσι δὲ μεγίστοισι αὐτῶν μέγιστα· ὀφείλειεν ὦν καὶ τὸν ἐπελαύνοντα, ὡς εἶντα θνητὸν, ἀπὸ τῆς δόξης πεσεῖν ἄν. Οἱ δὲ ταῦτα πυνθανόμενοι ἐβοήθηον ἐς τὴν Τρηχίνα. 20. Τούτοισι ἦσαν μὲν

νυν καὶ ἄλλοι στρατηγοὶ κατὰ πόλιος ἐκίστων· ὁ δὲ θω-  
 μαζόμενος μάλιστα, καὶ παντὸς τοῦ στρατεύματος ἡγεό-  
 μενος, Λακεδαιμόνιος ἦν Λεωνίδης ὁ Ἀναξανδρίδew τοῦ  
 Λέοντος τοῦ Εὐρυκρατίδew τοῦ Ἀναξάνδρου τοῦ Εὐρυ-  
 κράτεος τοῦ Πολυδώρου τοῦ Ἀλκαμένεος τοῦ Τηλέκλου  
 τοῦ Ἀρχέlew τοῦ Ἡγησίlew τοῦ Δορύσσου τοῦ Λεωβώ-  
 τew τοῦ Ἐχυστράτου τοῦ Ἡγίος τοῦ Εὐρυσθένεος τοῦ  
 Ἀριστοδήμου τοῦ Ἀριστομάχου τοῦ Κλεοδαίου τοῦ Ἰλλου  
 τοῦ Ἡρακλέος, κτησάμενος τὴν βασιληίην ἐν Σπύρτῃ ἐξ  
 ἀπροσδοκίτου. 21. διζῶν γὰρ οἱ ἐόντων πρεσβυτέρων  
 ἀδελφεῶν, Κλεομένεός τε καὶ Δωριέος, ἀπελήλατο τῆς φρον-  
 τίδος περὶ τῆς βασιληίης. ἀποθανόντος δὲ Κλεομένεος  
 ἄπαιδος ἔρσηνος γόνου, Δωριέος τε οὐκέτι ἐόντος, ἀλλὰ  
 τελευτήσαντος καὶ τούτου ἐν Σικελίῃ, οὕτω δὲ ἐς Λεωνίδην  
 ἀνέβαινε ἡ βασιληίη, καὶ διότι πρότερος ἐγεγόνεε Κλεομ-  
 βρότου (οὗτος γὰρ ἦν νεώτατος Ἀναξανδρίδew παῖς), καὶ  
 διη καὶ εἶχε Κλεομένεος θυγατέρα. ὃς τότε ἦι ἐς Θερμο-  
 πύλας, ἐπιλεξιμένοις ἄνδρας τε τοὺς κατεστεῶτας τριηκο-  
 σίους, καὶ τοῖσι ἐτύγχανον παῖδες ἐόντες. 22. παραλαβὼν  
 δὲ ἀπὶ κετο καὶ Θηβαίων τοὺς ἐς τὸν ἀριθμὸν λογισόμενος  
 εἶπον, τῶν ἐστρατίγγεε Λεοντιάδης ὁ Εὐρυμάχου. τούδε  
 δὲ εἶνεκεν τούτους σπουδὴν ἐποιήσατο Λεωνίδης μούρους  
 Ἑλλήνων παραλαβεῖν, ὅτι σφέων μεγάλως κατηγορήτο  
 μηδίξειν. παρεκάλεε ὦν ἐς τὸν πόλεμον, ἐθέλων εἰδέναι  
 εἴτε συμπέμψουσι εἴτε καὶ ἀπερέουσι ἐκ τοῦ ἐμφανέος τὴν  
 Ἑλλήνων συμμαχίην· οἱ δὲ ἀλλοφρονέοντες ἔπεμπον.  
 23. Τούτους μὲν τοὺς ἀμφὶ Λεωνίδην πρώτους ἀπέπεμψαν  
 Σπαρτιῆται, ἵνα τούτους ὀρώντες οἱ ἄλλοι σύμμαχοι στρα-  
 τεύωνται, μηδὲ καὶ οὗτοι μηδίσωσι, ἦν αὐτοὺς πυνθάνωνται  
 ὑπερβαλλομένους· μετὰ δὲ, Κάρνεια γὰρ σφι ἦν ἐμποδῶν,  
 ἐμῆλλον ὀρτίσαντες, καὶ φυλακὰς λιπόντες ἐν τῇ Σπύρτῃ,

κατὰ τάχος βοηθήσειν πανδημεί. ὡς δὲ καὶ οἱ λοιποὶ τῶν συμμάχων ἐνένωντο καὶ αὐτοὶ ἕτερα τοιαῦτα ποιήσειν· ἦν γὰρ κατὰ τῶντὸ Ὀλυμπίως τούτοις τοῖσι πρίγμασι συμπεσοῦσα. οὐκ ὦν δοκέοντες κατὰ τάχος οὕτω διακριθῆσθαι τὸν ἐν Θερμοπύλῃσι πόλεμον, ἐπεμπον τοὺς προδρόμους.

24. Οὗτοι μὲν δὴ οὕτω διενένωντο ποιήσειν· οἱ δὲ ἐν Θερμοπύλῃσι Ἕλληνες, ἐπειδὴ πέλας ἐγένετο τῆς ἐσβολῆς ὁ Πέρσης, κυταρρωδέοντες ἐβουλεύοντο περὶ ἀπαλλαγῆς. τοῖσι μὲν νυν ἄλλοισι Πελοποννησίοισι ἐδόκεε, ἔλθουσι ἐς Πελοπόννησον, τὸν Ἴσθμὸν ἔχειν ἐν φυλακῇ· Λεωνίδης δὲ, Φωκέων καὶ Λοκρῶν περισπερχεόντων τῇ γνώμῃ ταύτῃ, αὐτοῦ τε μένειν ἐψηφίζετο, πέμπειν τε ἀγγέλους ἐς τὰς πόλις κελεύοντίς σφι ἐπιβοηθῆειν, ὡς εἶντων αὐτῶν ὀλίγων στρατὸν τὸν Μίδων ἀλέξασθαι. 25. Ταῦτα βουλευομένων σφέων, ἐπεμπε Ξέρξης κατύσκοπον ἵππεά, ἰδέσθαι ὁκόσοι τέ εἰσι καὶ ὃ τι ποίεοιεν. ἠκηκόεε δὲ, ἔτι ἔων ἐν Θεσσαλίῃ, ὡς ἰλισμένη εἶη ταύτῃ στρατιῇ ὀλίγη, καὶ τοὺς ἰγγεμόνας ὡς εἶψαν Λακεδαιμόνιοί τε καὶ Λεωνίδης ἐὼν γένος Ἡρακλείδης. ὡς δὲ προσήλασε ὁ ἵππεὺς πρὸς τὸ στρατόπεδον, ἐθηεῖτό τε καὶ κατώρα πᾶν μὲν οὐ τὸ στρατόπεδον· τοὺς γὰρ ἔσω τεταγμένους τοῦ τείχεος, τὸ ἀνορθώσαντες εἶχον ἐν φυλακῇ, οὐκ οἶά τε ἦν κατιδέσθαι· ὁ δὲ τοὺς ἔξω ἐμάνθανε, τοῖσι πρὸ τοῦ τείχεος τὰ ὄπλα ἐκέετο. ἔτυχον δὲ τούτον τὸν χρόνον Λακεδαιμόνιοι ἔξω τεταγμένοι τοὺς μὲν δὴ ὥρα γυμναζομένους τῶν ἀνδρῶν, τοὺς δὲ τὰς κόμας κτενιζομένους. ταῦτα δὴ θεύμενος ἐθῶνυμαζε, καὶ τὸ πλῆθος ἐμάνθανε. μαθὼν δὲ πάντα ἀτρεκέως, ἀπήλαυε ὀπίσω κατ' ἡσυχίην· οὔτε γὰρ τις ἐδίωκε, ἀλογίης τε ἐκύρησε πολλῆς· ἀπελθὼν δὲ ἔλεγε πρὸς Ξέρξεα τά περ ὀπώπεε πάντα. 26. ἀκούων δὲ Ξέρξης οὐκ εἶχε συμβα-

λέοθαι τὸ εἶναι, ὅτι παρασκευάζονται ὡς ἀπολεύμενοί τε καὶ ἀπολέοντες κατὰ δύναμιν· ἀλλ' αὐτῷ γελοῖα γὰρ ἐφαίνοντο ποιεῖν, μετεπέμψατο Δημήρητον τὸν Ἀρίστωνος, εἶντα ἐν τῷ στρατοπέδῳ. ἀπικόμενον δέ μιν εἰρώτα Ξέρξης ἕκαστα τούτων, ἐθέλων μαθεῖν τὸ ποιούμενον πρὸς τῶν Λακεδαιμονίων. ὁ δὲ εἶπε· Ἦκουσας μὲν μεν καὶ πρότερον, εὐτε ὠρμῶμεν ἐπὶ τὴν Ἑλλάδα, περὶ τῶν ἀνδρῶν τούτων· ἀκούσας δὲ γέλωτά με ἔβην λέγοντα τῇ περ ὄρων ἐκβησόμενα πρήγματα ταῦτα. ἐμοὶ γὰρ τὴν ἀληθείην ὑσκέειν ἀντία σεῦ, ὦ βασιλεῦ, ἀγὼν μέγιστός ἐστι. ἄκουσον δὲ καὶ νῦν. 27. οἱ ἄνδρες οὗτοι ἀπικάται μαχεσόμενοι ἡμῖν περὶ τῆς ἐσόδου, καὶ ταῦτα παρασκευάζονται. νόμος γὰρ σφι οὕτω ἔχων ἐστὶ· ἐπεὶν μέλλωσι κινδυνεύειν τῇ ψυχῇ, τότε τὰς κεφαλὰς κοσμέονται. ἐπίστασο δὲ, εἰ τούτους τε καὶ τὸ ὑπομένον ἐν Σπάρτῃ καταστρέψαι, ἔστι οὐδὲν ἄλλο ἔθνος ἀνθρώπων τό σε, βασιλεῦ, ὑπομενέει χεῖρας ἀνταειρόμενον· νῦν γὰρ πρὸς βασιλητῆν τε καλλίστην τῶν ἐν Ἑλληνσι προσφέρειαι, καὶ ἄνδρας ἀρίστους. Κέρτα τε δὴ ἄπιστα Ξέρξη ἐφαίνετο τὰ λεγόμενα εἶναι, καὶ δευτέρα ἐπειρώτα, ὄντινα τρόπον τοσοῦτοι εἶντες τῇ ἐωντοῦ στρατῇ μαχεσονται. ὁ δὲ εἶπε· ὦ βασιλεῦ, ἐμοὶ χρᾶσθαι ὡς ἀνδρὶ ψεύστη, ἦν μὴ ταῦτά τοι ταύτη ἐκβῆ, τῇ ἐγὼ λέγω. ταῦτα λέγων οὐκ ἔπειθε τὸν Ξέρξεα.

28. Τέσσερας μὲν δὴ παρεξήκε ἡμέρας, ἐλπίζων αἰεὶ σφεας ἀποδρῆσεσθαι. πέμπτη δὲ, ὡς οὐκ ἀπαλλάσσοντο, ἀλλὰ οἱ ἐφαίνοντο ἀναιδείῃ τε καὶ ἀβουλίῃ διαχρέομενοι μένειν, πέμπει ἐπ' αὐτοὺς Μήδους τε καὶ Κισσίου θυμωθεῖς, ἐντειλόμενός σφεας ζωγρήσαντας ἄγειν ἐς ὄψιν τὴν ἐωντοῦ. ὡς δ' ἐπέπεσον φερόμενοι ἐς τοὺς Ἑλληνας οἱ Μῆδοι, ἔπιπτον πολλοί· ἄλλοι δ' ἐπεσήμισαν καὶ οὐκ ἀπῆλανον, καίπερ μεγάλως προσπταίοντες. δῆλον δ' ἐποίειν



παντί τεφ καὶ οὐκ ἥκιστα αὐτῷ βασιλεί, ὅτι πολλοὶ μὲν ἄνθρωποι εἶεν, ὀλίγοι δὲ ἄνδρες. ἐγένετο δὲ ἡ συμβολὴ δι' ἡμέρης. 29. ἐπεῖτε δὲ οἱ Μῆδοι τρηχέως περιεῖπαντο, ἐνθαῦτα οὗτοι μὲν ὑπεξήσαν, οἱ δὲ Πέρσαι ἐκδεξόμενοι ἐπήσαν, τοὺς ἀθανάτους ἐκάλεε βασιλεὺς, τῶν ἤρχε Ἰδάρνης, ὡς δὴ οὗτοί γε εὐπετέως κατεργασόμενοι. ὡς δὲ καὶ οὗτοι συνέμισγον τοῖσι Ἑλλησι, οὐδὲν πλέον ἐφέροντο τῆς στρατιῆς τῆς Μηδικῆς, ἀλλὰ τὰ αὐτὰ, ἅτε ἐν στεينوπόρῳ τε χώρῳ μαχόμενοι, καὶ δούρασι βραχυτέροισι χρεόμενοι ἤπερ οἱ Ἕλληνες, καὶ οὐκ ἔχοντες πλῆθει χρήσασθαι.

30. Λακεδαιμόνιοι δὲ ἐμάχοντο ἀξίως λόγου, ἄλλα τε ἀποδεικνύμενοι ἐν οὐκ ἐπισταμένοισι μάχεσθαι ἐξεπιστάμενοι, καὶ ὅκως ἐντρέψειαν τὰ νῶτα, ἀλέες φεύγεσκον δῆθεν· οἱ δὲ βύρβαροι ὀρέοντες φεύγοντας βοῆν τε καὶ πατάγῳ ἐπήσαν, οἱ δ' ἂν καταλαμβανόμενοι ὑπέστρεφον ἀντίοι εἶναι τοῖσι βαρβύροισι, μεταστρεφόμενοι δὲ κατέβαλλον πλῆθει ἀναριθμήτους τῶν Περσέων· ἐπιπτον δὲ καὶ αὐτῶν τῶν Σπαρτιητέων ἐνθαῦτα ὀλίγοι· ἐπεὶ δὲ οὐδὲν ἐδυνάετο παραλαβεῖν οἱ Πέρσαι τῆς ἐσόδου, πειρεόμενοι καὶ κατὰ τέλεα καὶ παντοίως προσβάλλοντες, ἀπήλαννον ὀπίσω.

31. Ἐν ταύτησι τῆσι προσόδοισι τῆς μίχης λέγεται βασιλέα θηεύμενον τρεῖς ἀναδραμεῖν ἐκ τοῦ θρόνου, δείσαντα περὶ τῆ στρατιῆς. τότε μὲν οὕτω ἠγωνίσαντο, τῆ δ' ὕστερα ἡ οἱ βάρβαροι οὐδὲν ἄμεινον ἀέθλεον· ἅτε γὰρ ὀλίγων ἑόντων, ἐλπίσαντές σφεας κατατετρωματίσθαι τε καὶ οὐκ οἶους τε ἔσεσθαι ἔτι χεῖρας ἀνταείρασθαι, συνέβαλλον. οἱ δὲ Ἕλληνες κατὰ τίξεις τε καὶ κατὰ ἔθνεα κεκοσμημένοι ἦσαν, καὶ ἐν μέρεϊ ἕκαστοι ἐμάχοντο, πλὴν Φωκέων· οὗτοι δὲ ἐς τὸ οὖρος ἐτάχθησαν φυλάξοντες τὴν ἀτραπὸν. ὡς δὲ οὐδὲν εὕρισκον ἀλλοιότερον οἱ Πέρσαι ἢ τῆ προτεραίῃ ἐνώ-

ρων, ἀπήλαινον. **32.** Ἀπορέοντος δὲ βασιλέος ὃ τι χρήσεται τῷ παρεόντι πρήγματι, Ἐπιώλτης ὁ Εὐρυδήμου ἀνὴρ Μηλιεύς ἦλθέ οἱ ἐς λόγους, ὡς μέγα τι παρὰ βασιλέος δοκέων οἴεσθαι, ἔφρασε τε τὴν ἀτραπὸν τὴν διὰ τοῦ οὐρεος φέρουσαν ἐς Θερμοπύλας, καὶ διέφθειρε τοὺς ταύτη ὑπομείναντας Ἑλλήνων. ὕστερον δὲ δείσας Λακεδαιμονίους ἔφυγε ἐς Θεσσαλίην, καὶ οἱ φυγόντι ὑπὸ τῶν Πυλαγῶρων, τῶν Ἀμφικτυόνων ἐς τὴν Πυλαίην συλληγομένων, ἀργύριον ἐπεκηρύχθη. χρόνῳ δὲ ὕστερον, κατήλθε γὰρ ἐς Ἀντικύρην, ἀπέθανε ὑπὸ Ἀθηνύδεω, ἀνδρὸς Τρηχινίου. ὁ δὲ Ἀθηνάδης οὗτος ἀπέκτεινε μὲν Ἐπιώλτην δι' ἄλλην αἰτίην, τὴν ἐγὼ ἐν τοῖσι ὀπισθε λόγοισι σημανέω, ἐτιμίσθη μὲντοι ὑπὸ Λακεδαιμονίων οὐδὲν ἔσσον. Ἐπιώλτης μὲν οὕτω ὕστερον τούτων ἀπέθανε. **33.** Ἔστι δὲ ἕτερος λεγόμενος λόγος, ὡς Ὀνήτης τε ὁ Φαναγόρεω ἀνὴρ Καρύστιος καὶ Κορυθαλὸς Ἀντικυρεὺς εἰσι οἱ εἶπαντες πρὸς βασιλέα τούτους τοὺς λόγους, καὶ περιγηγασάμενοι τὸ οὖρος τοῖσι Πέρσησι, οὐδαμῶς ἔμοιγε πιστός. τοῦτο μὲν γὰρ τῷδε χρὴ σταθμώσασθαι, ὅτι οἱ τῶν Ἑλλήνων Πυλαγόροι ἐπεκήρυξαν οὐκ ἐπὶ Ὀνήτη τε καὶ Κορυθαλῷ ἀργύριον, ἀλλ' ἐπὶ Ἐπιώλτη τῷ Τρηχινίῳ, πάντως κου τὸ ἀτρεκέστατον πυθόμενοι, τοῦτο δὲ φεύγοντα τὸν Ἐπιώλτην ταύτην τὴν αἰτίην οἶδαμεν. εἰδείη μὲν γὰρ ἂν, καὶ ἔων μὴ Μηλιεύς, ταύτην τὴν ἀτραπὸν Ὀνήτης, εἰ τῇ χώρῃ πολλὰ ὠμιληκῶς εἶη· ἀλλ' Ἐπιώλτης γὰρ ἔστι ὁ περιγηγασόμενος τὸ οὖρος κατὰ τὴν ἀτραπὸν, τοῦτον αἴτιον γράφω.

**34.** Ἐέρξης δὲ, ἐπεὶ οἱ ἤρεσε τὰ ὑπέσχετο ὁ Ἐπιώλτης κατεργάσεσθαι, αὐτίκα περιχαρῆς γενόμενος ἔπεμπε Ἰδιάρνεα καὶ τῶν ἐστρατίγγεε Ἰδιάρνης. ὠρμέατο δὲ περὶ λύχων ἀφὰς ἐκ τοῦ στρατοπέδου. τὴν δὲ ἀτραπὸν ταύτην ἐξεύρον μὲν οἱ ἐπιχώριοι Μηλιέες, ἐξευρόντες δὲ Θεσσα-

λοῖσι κατηγήσαντο ἐπὶ Φωκέας τότε ὅτε οἱ Φωκέες, φρούξαν-  
 τες τειχεὶ τὴν ἐσβολὴν, ἦσαν ἐν σκέπη τοῦ πολέμου· ἔκ-  
 τε τοσοῦδε κατεδεδεκτο ἑοῦσα οὐδὲν χρηστὴ Μηλιεῦσι.  
**35.** Ἐχει δὲ ὧδε ἡ ἀτραπὸς αὕτη· ἀρχεται μὲν ἀπὸ τοῦ  
 Ἄσωποῦ ποταμοῦ τοῦ διὰ τῆς διασφυγῶς ῥέοντος· οὐνομα  
 δὲ τῷ οὐρεῖ τούτῳ καὶ τῇ ἀτραπῷ τὸντὸ κίεται, Ἀνόπαια·  
 τείνει δὲ ἡ Ἀνόπαια αὕτη κατὰ ῥύχιν τοῦ οὐρεος, λίγγει δὲ  
 κατὰ τε Ἀλπηνὸν πόλιν, πρώτην εἰσαν τῶν Λοκριδῶν  
 πρὸς τῶν Μηλιῶν, καὶ κατὰ Μελάμπυγόν τε καλεόμενον  
 λίθον καὶ κατὰ Κερκώπων ἑδρᾶς, τῇ καὶ τὸ στεινότατόν  
 ἐστι. **36.** κατὰ ταύτην δὴ τὴν ἀτραπὸν καὶ οὕτω ἔχουσιν  
 οἱ Πέρσαι, τὸν Ἄσωπον διαβάντες, ἐπορεύοντο πᾶσαν τὴν  
 νύκτα, ἐν δεξιῇ μὲν ἔχοντες οὐρεα τὰ Οἰταίων, ἐν ἄριστερῇ  
 δὲ τὰ Τρηχινίων· ἠὼς τε δὴ δῖφαινε, καὶ ἐγένοντο ἐπ'  
 ἀκρωτηρίῳ τοῦ οὐρεος. κατὰ δὲ τοῦτο τοῦ οὐρεος ἐφύλασ-  
 σον, ὡς καὶ πρότερόν μοι δεδῖλῳται, Φωκῶν χίλιοι ὀπλί-  
 ται, ῥυόμενοί τε τὴν σφετέρην χώραν καὶ φρουρέοντες τὴν  
 ἀτραπὸν. ἡ μὲν γὰρ κύτω ἐσβολὴ ἐφυλύσσετο ὑπ' ὧν  
 εἴρηται, τὴν δὲ διὰ τοῦ οὐρεος ἀτραπὸν ἐθέλονται Φωκέες  
 ὑποδεξίμενοι Λεωνίδῃ ἐφύλασσον. **37.** Ἐμαθον δὲ σφεας  
 οἱ Φωκέες ὧδε ἀναβεβηκότας· ἀναβαίνοντες γὰρ ἐλάνθανον  
 οἱ Πέρσαι τὸ οὖρος πᾶν ἰὸν δρυῶν ἐπίπλεον. ἦν μὲν δὴ  
 νηνεμίη, ψόφου δὲ γινομένου πολλοῦ, ὡς οἶκος ἦν φύλλων  
 ὑποκεχυμένων ὑπὸ τοῖσι ποσὶ, ἀνά τε ἑδραμον οἱ Φωκέες  
 καὶ ἐνέδυνον τὰ ὄπλα, καὶ αὐτίκα οἱ βύρβαροι παρήσαν.  
 ὡς δὲ εἶδον ἄνδρας ἐνδνομένους ὄπλα, ἐν θούματι ἐγένοντο·  
 ἐλπόμενοι γὰρ οὐδὲν σφὶ φανίσεσθαι ἀντίξουν, ἱνεκύρησαν  
 στρατῷ. **38.** ἐνθαῦτα Ἰδάρνης, καταρρωδίσας μὴ οἱ  
 Φωκέες ἔωσι Λακεδαιμόνιοι, εἶρετο τὸν Ἐπιάλτην ὀποδα-  
 πὸς εἶη ὁ στρατὸς. πυθόμενος δὲ ἀτρεκέως, διέτασσε τοὺς  
 Πέρσας ὡς ἐς μάχην. οἱ δὲ Φωκέες, ὡς ἐβάλλοντο τοῖσι

τοξέμασι πολλοῖσί τε καὶ πυκνοῖσι, οἷχοντο φεύγοντες ἐπὶ τοῦ οὐρεος τὸν κόρυμβον, ἐπιστάμενοι ὡς ἐπὶ σφέας ὠρμήθησαν ἀρχὴν, καὶ παρεσκευάδατο ὡς ἀπολεόμενοι. οὗτοι μὲν δὴ ταῦτα ἐφρόνεον, οἱ δὲ ἀμφὶ Ἐπιάλτεα καὶ Ἰδάρνεα Πέρσαι Φωκέων μὲν οὐδένα λόγον ἐποιεῦντο, οἱ δὲ κατέβαινον τὸ οὖρος κατὰ τύχος.

39. Τοῖσι δὲ ἐν Θερμοπύλῃσι εἴουσι Ἑλλήνων πρῶτον μὲν ὁ μάντις Μεγιστίης, ἐσιδὼν ἐς τὰ ἱρά, ἔφρασε τὸν μέλλοντα ἔσσεσθαι ἅμα ἡοῖ σφι θάνατον. ἐπὶ δὲ καὶ αὐτόμολοι ἦσαν οἱ ἐξαγγεῖλαντες τῶν Περσέων τὴν περίοδον. οὗτοι μὲν ἔτι νυκτὸς ἐσήμηναν, τρίτοι δὲ οἱ ἡμεροσκοποὶ καταδραμόντες ἀπὸ τῶν ἄκρων, ἤδη διαφαινούσης ἡμέρης. ἐνθαῦτα ἐβουλεύοντο οἱ Ἕλληνας, καὶ σφῶν ἐσχίζοντο αἰ γινώμει· οἱ μὲν γὰρ οὐκ ἔων τὴν τάξιν ἐκλιπεῖν, οἱ δὲ ἀντέτεινον. μετὰ δὲ τοῦτο διακριθέντες, οἱ μὲν ἀπαλλάσσοντο καὶ διασκεδασθέντες κατὰ πόλιν ἕκαστοι ἐτράποντο, οἱ δὲ αὐτῶν ἅμα Λεωνίδῃ μένειν αὐτοῦ παρεσκευάδατο. 40. λέγεται δὲ καὶ ὡς αὐτὸς σφῶν ἀπέπεμψε Λεωνίδης, μὴ ἀπόλωνται κηδόμενος· αὐτῷ δὲ καὶ Σπαρτιητέων τοῖσι παρεῦσι οὐκ ἔχειν εὐπρεπέως ἐκλιπεῖν τὴν τάξιν, ἐς τὴν ἦλθον φυλάζοντες ἀρχὴν. ταύτῃ καὶ μάλλον τῇ γνώμῃ πλείστός εἰμι, Λεωνίδην, ἐπεῖτε αἴσθετο τοὺς συμμάχους εἶντας ἀπροθίμους, καὶ οὐκ ἐθέλοντας συνδιακινδυνεύειν, κελεῦσαι σφῶν ἀπαλλάσσεσθαι, αὐτῷ δὲ ἀπίεσαι οὐ καλῶς ἔχειν. μνοντι δὲ αὐτοῦ κλέος μέγα ἐλείπετο, καὶ ἡ Σπάρτης εὐδαιμονίῃ οὐκ ἐξηλείφετο. 41. ἐκέχρηστο γὰρ ὑπὸ τῆς Πυθίης τοῖσι Σπαρτιητέσι χρεομένοισι περὶ τοῦ πολέμου τούτου ἀντίκα κατ' ἀρχῆς ἐγειρομένου, ἢ Λακεδαιμόνα ἀνάστατον γενέσθαι ὑπὸ τῶν βαρβάρων, ἢ τὸν βασιλέα σφέων ἀπολέσθαι. ταῦτα δὲ σφι ἐν ἔπεισι ἐξαμέτροισι χρά, ἔχοντα ὧδε·

Ἔμιν δ', ὧ Σπάρτης οἰκίτορες εὐρυχόρου,  
 Ἡ μέγα ἄστυ ἐρικυδὲς ἵπ' ἀνδράσι Περσεΐδῃσι  
 Πέρβεται, ἢ τὸ μὲν οὐκί, ἀφ' Ἡρακλέος δὲ γενέθλης  
 Πευθήσει βασιλῆ φθίμενον Λακεδαίμονος οὔρος.  
 Οὐ γὰρ τὸν ταύρων σχήσει μένος οὐδὲ λεόντων 5  
 Ἀντιβίην· Ζηνὸς γὰρ ἔχει μένος· οὐδὲ ἔφημι  
 Σχήσεσθαι, πρὶν τῶνδ' ἕτερον διὰ πάντα δάσσηται.

Ταῦτά τε δὴ ἐπιλεγόμενον Λεωνίδην, καὶ βουλόμενον κλέος  
 καταθέσθαι μούνων Σπαρτιητέων, ἀποπέμψαι τοὺς συμμά-  
 χους, μᾶλλον ἢ γνώμη διενειχθέντας οὕτω ἀκόσμως οἴχε-  
 σθαι τοὺς οἰχομένους. 42. μαρτύριον δέ μοι καὶ τὸδε  
 οὐκ ἐλάχιστον τούτου πέρι γέγονε· οὐ γὰρ μούνον τοὺς  
 ἄλλους, ἀλλὰ καὶ τὸν μάντιν ὃς εἶπετο τῇ στρατιῇ ταύτῃ,  
 Μεγιστήν τὸν Ἀκαρνήνα, λεγόμενον εἶναι τὰ ἀνέκαθεν  
 ἀπὸ Μελάμποδος, τούτον τὸν εἶπαντα ἐκ τῶν ἱρῶν τὰ μέλ-  
 λοντά σφι ἐκβαίνειν, φανερός ἐστι Λεωνίδης ἀποπέμπτων,  
 ἵνα μὴ συναπόληταί σφι. ὁ δὲ ἀποπεμπόμενος αὐτὸς μὲν  
 οὐκ ἀπελείπετο, τὸν δὲ παῖδα συστρατεύομενον, ἔοντα οἱ  
 μυνογενέα, ἀπέπεμψε. 43. Οἱ μὲν νυν σύμμαχοι οἱ ἀπο-  
 πεμπόμενοι οἴχοντό τε ἀπιόντες, καὶ ἐπέιθοντο Λεωνίδῃ·  
 Θεσπίες δὲ καὶ Θηβαῖοι κατέμειναν μούνοι παρὰ Λακεδαι-  
 μονίοισι. τούτων δὲ Θηβαῖοι μὲν ἀέκοντες ἔμενον, καὶ οὐ  
 βουλόμενοι (κατεῖχε γὰρ σφεας Λεωνίδης ἐν ὁμήρων λόγῳ  
 ποιούμενος)· Θεσπίες δὲ ἐκόντες μάλιστα, οἱ οὐκ ἔφασαν  
 ἀπολιπόντες Λεωνίδην καὶ τοὺς μετ' αὐτοῦ ἀπαλλύξασθαι,  
 ἀλλὰ καταμείναντες συναπέθανον. ἔστρατήγεε δὲ αὐτῶν  
 Δημόφιλος Διαδρόμεω.

44. Ξέρξης δὲ ἐπεὶ ἡλίου ἀνατείλαντος σπονδὺς ἐποιή-  
 σατο, ἐπισχῶν χρόνον ἐς ἀγορῆς κου μάλιστα πληθῶρην,  
 πρόσοδον ἐποιέετο· καὶ γὰρ ἐπέσταλτο ἐξ Ἐπιάλτεω οὕτω.  
 ἀπὸ γὰρ τοῦ οὔρεος ἢ κατάβασις συντομωτέρη τέ ἐστι, καὶ

βραχύτερος ὁ χώρος πολλὸν ἤπερ ἡ περίοδος τε καὶ ἀνά-  
 βασίς. οἳ τε δὴ βάρβαροι οἱ ἀμφὶ Ξέρξεα προσήσαν·  
 καὶ οἱ ἀμφὶ Λεωνίδην Ἕλληνας, ὡς τὴν ἐπὶ θανάτῳ ἔξοδον  
 ποιούμενοι, ἤδη πολλῶ μᾶλλον ἢ κατ' ἀρχὰς ἐπεξίισαν ἐς  
 τὸ εὐρύτερον τοῦ αὐχένος. τὸ μὲν γὰρ ἔρυμα τοῦ τείχεος  
 ἐφυλάσσετο, οἱ δὲ ἀνὰ τὰς προτέρας ἡμέρας ὑπεξίοντες ἐς  
 τὰ στενωπόρα ἐμάχοντο. τότε δὲ συμμίσγοντες ἔξω τῶν  
 στενωπῶν, ἔπιπτον πλίθει πολλοὶ τῶν βαρβάρων· ὅπισθε  
 γὰρ οἱ ἡγεμόνες τῶν τελέων ἔχοντες μᾶστιγας ἐρράπιζον  
 πάντα ἄνδρα, αἰεὶ ἐς τὸ πρόσω ἐποτρύνοντες. 45. πολλοὶ  
 μὲν δὴ ἐσέπιπτον αὐτῶν ἐς τὴν θάλασσαν καὶ διεφθείροντο,  
 πολλῶ δ' ἔτι πλεῦνες κατεπατέοντο ζωοὶ ὑπ' ἀλλήλων· ἦν  
 δὲ λόγος οὐδεὶς τοῦ ἀπολλυμένου. ἄτε γὰρ ἐπιστάμενοι  
 τὸν μέλλοντά σφι ἔσσειν θάνατον ἐκ τῶν περιούτων τὸ  
 οὖρος, ἀπεδείκνυντο ῥώμης ὅσον εἶχον μέγιστον ἐς τοὺς  
 βαρβάρους, παραχρέομενοί τε καὶ ἀτέοντες. δούρατα μὲν  
 νυν τοῖσι πλέοσι αὐτῶν τηλικαῦτα ἐτύγχανε κατηγότα  
 ἤδη, οἱ δὲ τοῖσι ξίφεσι διεργάζοντο τοὺς Πέρσας. 46. Καὶ  
 Λεωνίδης τε ἐν τούτῳ τῷ πόνῳ πίπτει, ἀνὴρ γενόμενος ἄρι-  
 στος, καὶ ἕτεροι μετ' αὐτοῦ οὐνομαστοὶ Σπαρτιητέων, τῶν  
 ἐγὼ ὡς ἀνδρῶν ἀξίων γενομένων ἐπυθόμην τὰ οὐνόματα·  
 ἐπυθόμην δὲ καὶ ἀπάντων τῶν τριηκοσίων. καὶ δὴ καὶ  
 Περσέων πίπτουσι ἐνθαῦτα ἄλλοι τε πολλοὶ καὶ οὐνομα-  
 στοὶ, ἐν δὲ δὴ καὶ Δαρείου δύο παῖδες, Ἀβροκόμης τε καὶ  
 Ὑπεράνθης, ἐκ τῆς Ἀρτάνεω θυγατρὸς Φραταγούνης γεγο-  
 νότες Δαρείῳ. ὁ δὲ Ἀρτάνης Δαρείου μὲν τοῦ βασιλέως  
 ἦν ἀδελφεὸς, Ὑστάσπεος δὲ τοῦ Ἀρσάμεος παῖς, ὃς καὶ  
 ἐκδιδοὺς τὴν θυγατέρα Δαρείῳ τὸν οἶκον πάντα τὸν ἐωυτοῦ  
 ἐπέδωκε, ὡς μούνου οἱ εὐούσης ταύτης τέκνου. 47. Ξέρξέω  
 τε δὴ δύο ἀδελφοὶ ἐνθαῦτα πίπτουσι μαχόμενοι ὑπὲρ τοῦ  
 νεκροῦ τοῦ Λεωνίδεω· Περσέων τε καὶ Λακεδαιμονίων ὄθι-

σμός ἐγένετο πολλός, ἐς ὃ τοῦτόν τε ἀρετῇ οἱ Ἕλληνες ὑπεξείρυσαν, καὶ ἐτρέψαντο τοὺς ἐναντίους τετράκις. τοῦτο δὲ συνεστῆκε μέχρι οὐ οἱ σὺν Ἐπιάλτῃ παρεγένοντο. ὡς δὲ τούτους ἤκειν ἐπίθοντο οἱ Ἕλληνες, ἐνθεύτεν ἤδη ἐτεροιοῦτο τὸ νείκος. 48. ἔς τε γὰρ τὸ στεῖνον τῆς ὁδοῦ ἀνεχώρεον ὀπίσω, καὶ παραμειψάμενοι τὸ τεῖχος, ἐλθόντες ἵζοντο ἐπὶ τὸν κολωνὸν πάντες ἀλέες οἱ ἄλλοι πλὴν Θηβαίων. ὁ δὲ κολωνός ἐστι ἐν τῇ ἐσόδῳ, ὅκου νῦν ὁ λίθινος λέων ἔστηκε ἐπὶ Λεωνίδῃ. ἐν τούτῳ σφέας τῷ χώρῳ ἀλεξομένους μαχαίρησι, τοῖσι αὐτῶν ἐτύγχανον ἔτι περιεοῦσαι, καὶ χερσὶ καὶ στόμασι, κατέχωσαν οἱ βάρβαροι βαλλόντες, οἱ μὲν ἐξ ἐναντίας ἐπισπόμενοι καὶ τὸ ἔρυμα τοῦ τεύχεος συγχώσαντες, οἱ δὲ περιελθόντες πάντοθεν περισταδόν.

49. Λακεδαιμονίων δὲ καὶ Θεσπείων τοιούτων γενομένων, ὅμως λέγεται ἄριστος ἀνὴρ γενέσθαι Σπαρτιότης Διηνέκης, τὸν τότε φασὶ εἰπεῖν τὸ ἔπος πρὶν ἢ συμμίξαι σφέας τοῖσι Μίδοισι· πυθόμενον πρὸς τευ τῶν Τρηχινίων ὡς, ἐπεὰν οἱ βάρβαροι ἀπιέωσι τὰ τοξεύματα, τὸν ἥλιον ὑπὸ τοῦ πλήθεος τῶν οἰστῶν ἀποκρύπτουσι, — τοσοῦτό τι πλήθος αὐτῶν εἶναι· τὸν δὲ οὐκ ἐκπλαγύντα τούτοισι εἰπεῖν, ἐν ἀλογίῃ ποιούμενον τὸ τῶν Μίδων πλήθος, ὡς πάντα σφί ἀγαθὰ ὁ Τρηχίνιος ξείνος ἀγγέλλοι, εἰ ἀποκρυπτόντων τῶν Μίδων τὸν ἥλιον, ὑπὸ σκιῇ ἔσοιτο πρὸς αὐτοὺς ἡ μάχη, καὶ οὐκ ἐν ἡλίῳ. 50. ταῦτα μὲν καὶ ἄλλα τοιοῦτότροπα ἔπεά φασὶ Διηνέκεα τὸν Λακεδαιμόνιον λιπέσθαι μνημόσυναι. μετὰ δὲ τοῦτον ἀριστεύσαι λέγονται Λακεδαιμόνιοι δύο ἀδελφεοὶ, Ἀλφεός τε καὶ Μάρων Ὀρσιφάντου πύιδες. Θεσπείων δὲ εὐδοκίμεε μάλιστα τῷ ὄνομα ἦν Διθύραμβος Ἀρματίδew.

51. Θαφθεῖσι δὲ σφί αὐτοῦ ταύτῃ τῇ περ ἔπεσον, καὶ τοῖσι πρότερον τελευτήσασι ἢ ὑπὸ Λεωνίδew ἀποπεμφθέντας οἴχεσθαι, ἐπιγέγραπται γράμματα λέγοντα τάδε·

Μυριάσιν ποτὲ τῆδε τριηκοσίαις ἰμάχοντο  
Ἐκ Πελοποννάσου χιλιάδες τέτορες.

Ταῦτα μὲν δὴ τοῖσι πᾶσι ἐπιγέγραπται, τοῖσι δὲ Σπαρ-  
τιήτησι ἰδίῃ·

Ἦ ξεῖν', ἀγγέλλειν Λακεδαιμονίοις, ὅτι τῆδε  
Κείμεθα τοῖς κείνων ῥήμασι πειθόμενοι.

Λακεδαιμονίοισι μὲν δὴ τοῦτο, τῷ δὲ μάντι τόδε·

Μνήμα τόδε κλεινοῖο Μεγιστία, ὃν ποτε Μῆδος  
Σπερχειὸν ποταμὸν κτεῖναν ἀμειψάμενοι,  
Μάντιος, ὃς τότε Κῆρας ἐπερχομένας, σάφα εἰδὼς  
Οὐκ ἔτλη Σπύρτης ἠγεμόνας προλιπεῖν.

ἐπιγράμμασι μὲν νυν καὶ στήλησι, ἔξω ἢ τὸ τοῦ μάντιος  
ἐπίγραμμα, Ἀμφικτύονες εἰσὶ σφεας οἱ ἐπικοσμήσαντες,  
τὸ δὲ τοῦ μάντιος Μεγιστίῳ Σιμωνίδῃς ὁ Λεωπρέπεός  
ἔστι κατὰ ξεινίην ὁ ἐπιγράψας.

52. Δύο δὲ τούτων τῶν τριηκοσίων λέγεται Εὐρυτόν τε  
καὶ Ἀριστόδημον, παρεὸν αὐτοῖσι ἀμφοτέροισι κοινῷ λόγῳ  
χρησαμένοισι ἢ ἀποσωθῆναι ὁμοῦ ἐς Σπάρτην (ὡς μεμετι-  
μένοι τε ἦσαν ἐκ τοῦ στρατοπέδου ὑπὸ Λεωνίδεω, καὶ κατε-  
κέατο ἐν Ἀληηνοῖσι ὀφθαλμιῶντες ἐς τὸ ἔσχατον), ἢ εἴ γε  
μὴ ἐβούλοντο νοστήσαι, ἀποθανεῖν ἅμα τοῖσι ἄλλοισι, πα-  
ρεὸν σφι τούτων τὰ ἔτερα ποιέειν, οὐκ ἐθέλησαι ὁμοφρονεῖν·  
ἀλλὰ γνώμη διενειχθέντας, Εὐρυτον μὲν πυθόμενον τὴν τῶν  
Περσέων περίοδον, αἰτήσαντά τε τὰ ὄπλα καὶ ἐνδύντα,  
ἄγειν αὐτὸν κελεύσαι τὸν εἴλωτα ἐς τοὺς μαχομένους· ὅκως  
δὲ αὐτὸν ἤγαγε, τὸν μὲν ἀγαγόντα οἴχεσθαι φεύγοντα, τὸν  
δὲ ἐσπεσόντα ἐς τὸν ὄμιλον διαφθαρῆναι· Ἀριστόδημον δὲ  
λειποψυχέοντα λειφθῆναι. 53. εἰ μὲν νυν ἦν μῦνον  
Ἀριστόδημον ἀλγήσαντα ἀπουοστήσαι ἐς Σπάρτην, ἢ καὶ  
ὁμοῦ σφέων ἀμφοτέρων τὴν κομιδὴν γενέσθαι, δοκέειν ἐμοί,



οὐκ ἂν σφι Σπαρτιήτας μῆνιν οὐδεμίαν προσθέσθαι· νυνὶ δὲ, τοῦ μὲν αὐτῶν ἀπολομένου, τοῦ δὲ τῆς μὲν αὐτῆς ἐχομένου προφύσιος, οὐκ ἐβελήσαντος δὲ ἀποθνήσκειν, ἀναγκαίως σφι ἔχειν μνησῆσαι μεγάλως Ἀριστοδίμῳ. οἱ μὲν νυν οὕτω σωθῆναι λέγουσι Ἀριστόδημον ἐς Σπάρτην, καὶ διὰ πρόφασιν τοιήνδε· οἱ δὲ ἄγγελον πεμφθέντα ἐκ τοῦ στρατοπέδου, ἐξέον αὐτῷ καταλαβεῖν τὴν μάχην γινομένην, οὐκ ἐβελῆσαι, ἀλλ' ὑπομείναντα ἐν τῇ ὁδῷ περιγενέσθαι, τὸν δὲ συνάγγελον αὐτοῦ ἀπικόμενον ἐς τὴν μάχην ἀποθανεῖν.

54. ἀπονοστήσας δὲ ἐς Λακεδαίμονα ὁ Ἀριστόδημος ὄνειδός τε εἶχε καὶ ἀτιμίην. πάσῃων δὲ τοιάδε ἠτίμωτο· οὔτε οἱ πῦρ οὐδεὶς ἔναυε Σπαρτιητίων οὔτε διελέγετο, ὄνειδός τε εἶχε ὁ τρέσας Ἀριστόδημος καλεόμενος. ἀλλ' ὁ μὲν ἐν τῇ ἐν Πλαταιῆσι μάχῃ ἀνέλαβε πᾶσαν τὴν ἐπενειχθείσαν οἱ αἰτίην. Λέγεται δὲ καὶ ἄλλον ἀποπεμφθέντα ἄγγελον ἐς Θεσσαλίην τῶν τριηκοσίων τούτων περιγενέσθαι, τῷ οὐνομα εἶναι Παντίτην· νοστήσαντα δὲ τούτου ἐς Σπάρτην, ὡς ἠτίμωτο, ἀπάγξασθαι.

55. Οἱ δὲ Θηβαῖοι, τῶν ὁ Λεοντιίδης ἐστρατήγηε, τέως μὲν μετὰ τῶν Ἑλλήνων ἔοντες ἐμάχοντο ὑπ' ἀναγκαίης ἐχόμενοι πρὸς τὴν βασιλέος στρατιήν· ὡς δὲ εἶδον κατυπέρτερα τῶν Περσέων γινόμενα τὰ πρήγματα, οὕτω δὴ τῶν σὺν Λεωνίδῃ Ἑλλήνων ἐπειγομένων ἐπὶ τὸν κολωνόν, ἀποσχισθέντες τούτων, χεῖράς τε προέτεινον καὶ ἦσαν ἄσσον τῶν βαρβάρων, λέγοντες τὸν ἀληθέστατον τῶν λόγων, ὡς καὶ μηδίζουσι καὶ γῆν τε καὶ ὕδωρ ἐν πρώτοισι ἔδοσαν βασιλείῃ, ὑπὸ δὲ ἀναγκαίης ἐχόμενοι ἐς Θερμοπύλας ἀπικοίατο, καὶ ἀναίτιοι εἶεν τοῦ τρώματος τοῦ γεγονότος βασιλείῃ. ὥστε ταῦτα λέγοντες περιεγίνοντο· εἶχον γὰρ καὶ Θεσσαλοὺς τῶν λόγων τούτων μάρτυρας.

56. οὐ μέντοι τά γε πάντα εὐτύχησαν· ὡς γὰρ αὐτοὺς ἔλαβον οἱ

βάρβαροι ἔλθοντας, τοὺς μὲν τινὰς καὶ ἀπέκτειναν προσιών-  
τας, τοὺς δὲ πλεῦνας αὐτῶν, κελεύσαντος Ξέρξῃ, ἔστιζον  
στίγματα βασιλῆια, ἀρξόμενοι ὑπὸ τοῦ στρατηγοῦ Λεω-  
τιάδεω, τοῦ τὸν παῖδα Εὐρύμαχον χρόνῳ μετέπειτεν ἐφό-  
νευσαν Πλαταιέες, στρατηγήσαντα ἀνδρῶν Θηβαίων τε-  
τρακοσίων, καὶ σχόντα τὸ ἄστυ τὸ Πλαταιέων.

57. Οἱ μὲν δὴ περὶ Θερμοπύλας Ἕλληνας οὕτω ἠγωνί-  
σαντο· Ξέρξης δὲ καλέσας Δημάρητον εἰρώτα ἀρξόμενος  
ἐνθένδε· Δημάρητε, ἀνὴρ εἰς ἀγαθός. τεκμαίρομαι δὲ τῇ  
ἀληθείῃ· ὅσα γὰρ εἶπας, ἅπαντα ἀπέβη οὕτω. νῦν δὲ  
μοι εἶπε, κόσσοι τινές εἰσι οἱ λοιποὶ Λακεδαιμόνιοι, καὶ τού-  
των ὁκόσοι τοιοῦτοι τὰ πολέμια, εἶτε καὶ ἅπαντες. ὁ δ'  
εἶπε· ὦ βασιλεῦ, πλήθος μὲν πάντων τῶν Λακεδαιμονίων  
πολλὸν, καὶ πόλιες πολλαί· τὸ δὲ ἐθέλεις ἐκμαθεῖν, εἰδή-  
σεις. ἔστι ἐν τῇ Λακεδαίμονι Σπάρτη, πόλις ἀνδρῶν ὀκτα-  
κισχιλίων μίλιστα κη, καὶ οὗτοι πάντες εἰσὶ ὁμοῖοι τοῖσι  
ἐνθάδε μαχεσαμένοισι· οἳ γε μὲν ἄλλοι Λακεδαιμόνιοι  
τούτοισι μὲν οὐκ ὁμοῖοι ἀγαθοὶ δέ. εἶπε πρὸς ταῦτα Ξέρξης·  
Δημάρητε, τέφ τρόπῳ ἀπονητότατα τῶν ἀνδρῶν τούτων  
ἐπικρατήσομεν; ἴθι ἐξηγέο. σὺ γὰρ ἔχεις αὐτῶν τὰς δι-  
εξόδους τῶν βουλευμάτων, οἷα βασιλεὺς γενόμενος. . . .

58. Ταῦτα εἶπας Ξέρξης διεξήγε διὰ τῶν νεκρῶν· καὶ Λεω-  
νίδεω, ἀκηκῶς ὅτι βασιλεὺς τε ἦν καὶ στρατηγὸς Λακε-  
δαιμονίων, ἐκέλευσε ἀποταμόντας τὴν κεφαλὴν ἀνασταυρώ-  
σαι. δῆλά μοι πολλοῖσι μὲν καὶ ἄλλοισι τεκμηρίοισι, ἐν  
δὲ καὶ τῷδε οὐκ ἤκιστα γέγονε, ὅτι βασιλεὺς Ξέρξης πῦν-  
των δὴ μάλιστα ἀνδρῶν ἐθυμώθη ζῶντι Λεωνίδῃ· οὐ γὰρ  
ἂν κοτε ἐς τὸν νεκρὸν ταῦτα παρενόμησε, ἐπεὶ τιμᾶν μά-  
λιστα νομίζουσι τῶν ἐγὼ οἶδα ἀνθρώπων Πέρσαι ἄνδρας  
ἀγαθοὺς τὰ πολέμια. οἱ μὲν δὴ ταῦτα ἐποίεον, τοῖσι ἐπε-  
τέτακτο ποιέειν.

IV. ARTEMISIUM.—MARCH OF XERXES TO ATHENS.—  
SALAMIS.—RETREAT OF XERXES TO ASIA.

1. Οἱ δὲ Ἑλλήνων ἐς τὸν ναυτικὸν στρατὸν ταχθέντες ἦσαν οἷδε· Ἀθηναῖοι μὲν νέας παρεχόμενοι ἑπτὰ καὶ εἴκοσι καὶ ἑκατόν· ὑπὸ δὲ ἀρετῆς τε καὶ προθυμίας Πλαταιέες, ἄπειροι τῆς ναυτικῆς ἑόντες, συνεπλήρουν τοῖσι Ἀθηναίοισι τὰς νέας· Κορίνθιοι δὲ τεσσεράκοντα νέας παρείχοντο, Μεγαρέες δὲ εἴκοσι, καὶ Χαλκιδέες ἐπλήρουν εἴκοσι, Ἀθηναίων σφι παρεχόντων τὰς νέας· Αἰγινῆται δὲ ὀκτωκαίδεκα, Σικυώνιοι δὲ δώδεκα, Λακεδαιμόνιοι δὲ δέκα, Ἐπιδάυριοι δὲ ὀκτὼ, Ἐρετριέες δὲ ἑπτὰ, Τροιζήνιοι δὲ πέντε, Στυρέες δὲ δύο, καὶ Κεῖοι δύο τε νέας καὶ πεντηκοντέρους δύο. Λοκροὶ δὲ σφι οἱ Ὀπούντιοι ἐπεβοήθεον πεντηκοντέρους ἔχοντες ἑπτὰ. 2. ἦσαν μὲν ὧν οὗτοι οἱ στρατεύμενοι ἐπ' Ἀρτεμίσιον, εἶρηται δέ μοι καὶ ὡς τὸ πλήθος ἕκαστοι τῶν νεῶν παρείχοντο. ἀριθμὸς δὲ τῶν συλληχθεισέων νεῶν ἐπ' Ἀρτεμίσιον ἦν, πάρεξ τῶν πεντηκοντέρων, μία καὶ ἑβδομήκοντα καὶ διηκόσια. τὸν δὲ στρατηγὸν τὸν τὸ μέγιστον κράτος ἔχοντα παρείχοντο Σπαρτιῆται, Εὐρυβιάδεα τὸν Εὐρυκλείδew. οἱ γὰρ σύμμαχοι οὐκ ἔφασαν, ἦν μὴ ὁ Λάκων ἡγεμονεύη, Ἀθηναίοισι ἔψεσθαι ἡγεομένοισι, ἀλλὰ λύσειν τὸ μέλλον ἔσεσθαι στράτευμα. 3. ἐγένετο γὰρ κατ' ἀρχὴς λόγος, πρὶν ἢ καὶ ἐς Σικελίην πέμπειν ἐπὶ συμμαχίην, ὡς τὸ ναυτικὸν Ἀθηναίοισι χρεῶν εἶη ἐπιτρέπειν. ἀντιβάντων δὲ τῶν συμμάχων, εἶκον οἱ Ἀθηναῖοι, μέγα πεπονημένοι περιεῖναι τὴν Ἑλλάδα, καὶ γνόντες, εἰ στασιάσουσι περὶ τῆς ἡγεμονίας, ὡς ἀπολέεται ἡ Ἑλλὰς, ὀρθὰ νοεῦντες· στάσις γὰρ ἔμφυλος πολέμου ὁμοφρονέοντος τοσοῦτῳ κάκιόν ἐστι, ὅσῳ πόλεμος εἰρήνης. ἐπιστάμενοι ὦν αὐτὸ τοῦτο, οὐκ ἀντέτεινον, ἀλλ' εἶκον μέχρι

ὄσου κάρτα ἐδέοντο αὐτῶν, ὡς διέδεξαν. ὡς γὰρ δὴ ὡσάμενοι τὸν Πέρσέα, περὶ τῆς ἐκείνου ἤδη τὸν ἀγῶνα ἐποιεῦντο, πρόφασιν τὴν Πανσανίειω ὕβριν προῖσχύμενοι, ἀπειλοῦντο τὴν ἰγεμονίην τοὺς Λακεδαιμονίους. ἀλλὰ ταῦτα μὲν ὕστερον ἐγένετο.

4. Τότε δὲ οὗτοι οἱ καὶ ἐπ' Ἀρτεμίσιον Ἑλλήνων ἀπικόμενοι, ὡς εἶδον νέας τε πολλὰς καταυχεύσας ἐς τὰς Ἀφειτὰς, καὶ στρατιῆς ἅπαντα πλέα, ἐπεὶ αὐτοῖσι παρὰ δόξαν τὰ πρήγματα τῶν βαρβύρων ἀπέβαινε ἢ ὡς αὐτοὶ κατεδόκεον, καταρρωδήσαντες δρησμὸν ἐβουλεύοντο ἀπὸ τοῦ Ἀρτεμισίου ἔσω ἐς τὴν Ἑλλάδα. γνόντες δὲ σφεας οἱ Εὐβοεὲς ταῦτα βουλευομένους, ἐδέοντο Εὐρυβιδέω προσμεῖναι χρόνον ὀλίγον, ἔστ' ἂν αὐτοὶ τέκνα τε καὶ τοὺς οἰκέτας ὑπεκθέωνται. ὡς δὲ οὐκ ἔπειθον, μεταβίντες τὸν Ἀθηναίων στρατηγὸν πείθουσι Θεμιστοκλέα ἐπὶ μισθῷ τριήκοντα ταλάντοισι, ἐπ' ᾧ τε καταμείναντες πρὸ τῆς Εὐβοίης ποιήσονται τὴν ναυμαχίην. 5. ὁ δὲ Θεμιστοκλῆς τοὺς Ἕλληνας ἐπισχεῖν ὧδε ποιέει· Εὐρυβιδῆ τούτων τῶν χρημάτων μεταδοῖ πέντε τάλαντα, ὡς παρ' ἑωυτοῦ δῆθεν διδούς. ὡς δὲ οἱ οὗτος ἀνεπέπειστο, — Ἀδειμάντος γὰρ ὁ Ἰωκύτου, Κορινθίων στρατηγός, τῶν λοιπῶν ἤσπαιρε μῦνος, φύμενος ἀποπλώσσεσθαί τε ἀπὸ τοῦ Ἀρτεμισίου καὶ οὐ παραμένειν, — πρὸς δὴ τούτον εἶπε ὁ Θεμιστοκλῆς ἐπομόσας· Οὐ σύ γε ἡμέας ἀπολείψεις, ἐπεὶ τοι ἐγὼ μέζω δῶρα δώσω ἢ βασιλεὺς ἂν τοι ὁ Μήδων πέμψειε ἀπολιπόντι τοὺς συμμίχους. ταῦτί τε ἅμα ἠγόρευε, καὶ πέμπει ἐπὶ τὴν νέα τὴν Ἀδειμάντου τάλαντα ἀργυρίου τρία. οὗτοί τε δὴ πληγέντες δῶροισι ἀναπεπεισμένοι ἦσαν, καὶ τοῖσι Εὐβοεῦσι ἐκεχάριστο· αὐτός τε ὁ Θεμιστοκλῆς ἐκέρδηνε, ἐλίπθανε δὲ τὰ λοιπὰ ἔχων· ἀλλ' ἠπιστέατο οἱ μεταλαβόντες τούτων τῶν χρημάτων, ἐκ τῶν Ἀθηνέων ἐλθεῖν ἐπὶ τῷ λόγῳ τούτῳ τὰ χρήματα.

6. Οὕτω δὴ κατέμεινάν τε ἐν τῇ Εὐβοίῃ καὶ ἐναυμάχησαν. ἐγένετο δὲ ὧδε· ἐπεῖτε δὴ ἐς τὰς Ἀφειτὰς περὶ δειλην πρῶτην γινομένην ἀπίκατο οἱ βάρβαροι, πυθόμενοι μὲν ἔτι καὶ πρότερον περὶ τὸ Ἀρτεμίσιον ναυλοχέειν νέας Ἑλληνίδας ὀλίγας, τότε δὲ αὐτοὶ ἰδόντες, πρόθυμοι ἦσαν ἐπιχειρέειν, εἴ κως ἔλοιεν αὐτάς. ἐκ μὲν δὴ τῆς ἀντίης προσπλώειν οὐ κώ σφι ἔδοκεε, τῶνδε εἵνεκεν, μή κως ἰδόντες οἱ Ἕλληνες προσπλώοντας ἐς φυγὴν ὀρμήσειαν, φεύγοντάς τε εὐφρόνη καταλάβοι· καὶ ἔμελλον δῆθεν ἐκφεύξεσθαι, ἔδεε δὲ μηδὲ πυρφόρον, τῷ ἐκείνων λόγῳ, ἐκφυγόντα περιγενέσθαι. 7. πρὸς ταῦτα ὧν ταῦδε ἐμψχανέοντο· τῶν νεῶν ἀπασέων ἀποκρίναντες διηκοσίας, περιέπεμπον ἕξωθεν Σκιόθου (ὡς ἂν μὴ ὀφθέωσι ὑπὸ τῶν πολεμίων περιπλῶσαι Εὐβοίαν) κατὰ τε Καφηρέα καὶ περὶ Γεραιστὸν ἐς τὸν Εὐριπον, ἵνα δὴ περιλάβοιεν, οἱ μὲν ταύτη ἀπικόμενοι καὶ φράξαντες αὐτῶν τὴν ὀπίσω φέρουσαν ὁδόν, σφεῖς δὲ ἐπισπόμενοι ἕξ ἐναντίας. ταῦτα βουλευσάμενοι, ἀπέπεμπον τῶν νεῶν τὰς ταχθείσας, αὐτοὶ οὐκ ἐν νόφ ἔχοντες ταύτης τῆς ἡμέρης τοῖσι Ἕλλησι ἐπιθήσεσθαι, οὐδὲ πρότερον ἢ τὸ σύνθημά σφι ἔμελλε φανήσεσθαι παρὰ τῶν περιπλωόντων, ὡς ἠκόντων. ταύτας μὲν δὴ περιέπεμπον, τῶν δὲ λοιπέων νεῶν ἐν τῆσι Ἀφειτῆσι ἐποιεῦντο ἀριθμόν.

8. Ἐν δὲ τούτῳ τῷ χρόνῳ, ἐν τῷ οὗτοι ἀριθμὸν ἐποιεῦντο τῶν νεῶν, — ἦν γὰρ ἐν τῷ στρατοπέδῳ τούτῳ Σκυλλῆς Σκιωναῖος, δύτης τῶν τότε ἀνθρώπων ἄριστος, ὃς καὶ ἐν τῇ ναυηγίῃ τῇ κατὰ τὸ Πήλιον γενομένη πολλὰ μὲν ἔσωσε τῶν χρημάτων τοῖσι Πέρσησι, πολλὰ δὲ καὶ αὐτὸς περιβάλετο, — οὗτος ὁ Σκυλλῆς ἐν νόφ μὲν εἶχε ἄρα καὶ πρότερον αὐτομολήσειν ἐς τοὺς Ἕλληνας, ἀλλ' οὐ γὰρ οἱ παρέσχε ὡς τότε. ὅτε μὲν δὴ τρώπῳ τὸ ἐνθεῦτεν ἔτι ἀπίκετο ἐς τοὺς Ἕλληνας, οὐκ ἔχω εἶπαι ἀτρεκέως·

θωυμάζω δὲ, εἰ τὰ λεγόμενά ἐστι ἀληθέα. λέγεται γὰρ, ὡς ἐξ Ἀφετέων δὺς ἐς τὴν θάλασσαν, οὐ πρότερον ἀνέσχε πρὶν ἢ ἀπὶκετο ἐπὶ τὸ Ἀρτεμίσιον, σταδίου μιλιστά κη τούτους ἐς ὀγδώκοντα διὰ τῆς θαλάσσης διεξεληθών. 9. λέγεται μὲν νυν καὶ ἄλλα ψευδέσι ἴκελα περὶ τοῦ ἀνδρὸς τούτου, τὰ δὲ μετεξέτερα ἀληθέα. περὶ μέντοι τούτου γνώμη μοι ἀποδεδέχθω, πλοῖφ μιν ἀπικέσθαι ἐπὶ τὸ Ἀρτεμίσιον. ὡς δὲ ἀπὶκετο, αὐτίκα ἐσήμνηε τοῖσι στρατηγοῖσι τὴν τε ναυηγίην ὡς γένοιτο, καὶ τὰς περιπεμφθείσας τῶν νεῶν περὶ Εὐβοίαν. τούτο δὲ ἀκούσαντες οἱ Ἕλληνας, λόγον σφίσι αὐτοῖσι ἐδίδοσαν. πολλῶν δὲ λεχθέντων, ἐνίκα τὴν ἡμέρην ἐκείνην αὐτοῦ μείναντάς τε καὶ ἀλλισθέντας, μετέπειτεν νύκτα μέσσην παρέντας πορεύεσθαι καὶ ἀπαντᾶν τῆσι περιπλωούσῃσι τῶν νεῶν. 10. Μετὰ δὲ τούτο, ὡς οὐδεὶς σφι ἐπέπλωε, δείλην ὀψίην γινομένην τῆς ἡμέρης φυλάξαντες, αὐτοὶ ἐπανέπλωον ἐπὶ τοὺς βαρβύρους, ἀπόπειραν αὐτῶν ποιήσασθαι βουλόμενοι τῆς τε μάχης καὶ τοῦ διεκπλόου. ὀρέοντες δὲ σφεας οἷ τε ἄλλοι στρατιῶται οἱ Ξέρξω καὶ οἱ στρατηγοὶ ἐπιπλώοντας νηυσὶ ὀλίγησι, πάγχυ σφι μανίην ἐπενείκαντες, ἀνήγον καὶ αὐτοὶ τὰς νέας, ἐλπίσαντές σφεας εὐπετέως αἰρήσειν, οἰκότα κέρτα ἐλπίσαντες· τὰς μὲν γε τῶν Ἑλλήνων ὀρέοντες ὀλίγας νέας, τὰς δὲ ἐωυτῶν πλήθει τε πολλαπλησίας καὶ ἄμεινον πλωούσας, καταφρονήσαντες ταῦτα, ἐκυκλοῦντο αὐτοὺς ἐς μέσον. ὅσοι μὲν νυν τῶν Ἰώνων ἦσαν εὖνοιοι τοῖσι Ἕλλησι, ἀέκοντές τε ἐστρατεύοντο, συμφορὴν τε ἐποιεῦντο μεγάλην, ὀρέοντες περιεχομένους αὐτοὺς, καὶ ἐπιστάμενοι ὡς οὐδεὶς αὐτῶν ἀπονοστήσει· οὕτω ἀσθενέα σφι ἐφαίνετο εἶναι τὰ τῶν Ἑλλήνων πρήγματα. ὅσοισι δὲ καὶ ἡδομένοισι ἦν τὸ γινόμενον, ἄμιλλαν ἐποιεῦντο, ὅκως αὐτὸς ἕκαστος πρῶτος νέα Ἀττικὴν ἐλὼν δῶρα παρὰ βασιλέος λάμ-

ψεται. Ἀθηναίων γὰρ αὐτοῖσι λόγος ἦν πλεῖστος ἀνὰ τὰ στρατόπεδα.

11. Τοῖσι δὲ Ἑλλησι ὡς ἐσήμηνε, πρῶτα μὲν ἀντίπρωροι τοῖσι βαρβυροῖσι γενόμενοι ἐς τὸ μέσον τὰς πρύμνας συνίγαγον· δευτερα δὲ σημηναντος, ἔργου εἶχοντο, ἐν ὀλίγῳ περ ὑπολαμφθέντες καὶ κατὰ στόμα. ἐνθῦτα τριήκοντα νέας αἰρέουσι τῶν βαρβύρων, καὶ τὸν Γόργου τοῦ Σαλαμινίου βυσιλέως ἀδελφεὸν Φιλίωνα τὸν Χέρσιος, λόγιμον ἔοντα ἐν τῷ στρατοπέδῳ ἄνδρα. πρῶτος δὲ Ἑλλήνων νέα τῶν πολεμίων εἶλε ἀνὴρ Ἀθηναῖος Λυκομήδης Αἰσχροῦ, καὶ τὸ ἀριστίϊον ἔλαβε οὗτος. τοὺς δ' ἐν τῇ ναυμαχίᾳ ταύτῃ ἑτεραλκῆως ὑγωνιζομένους νύξ ἐπελθοῦσα διέλυσε. οἱ μὲν δὴ Ἕλληες ἐπὶ τὸ Ἀρτεμίσιον ἀπέπλων, οἱ δὲ βάρβαροι ἐς τὰς Ἀφετὰς, πολλὸν παρὰ δόξαν ὑγωνισάμενοι. ἐν ταύτῃ τῇ ναυμαχίᾳ Ἀντίδωρος Λήμιος μούνος τῶν σὺν βασιλείῃ Ἑλλήνων ἔοντων αὐτομολέει ἐς τοὺς Ἕλληνας, καὶ οἱ Ἀθηναῖοι διὰ τοῦτο τὸ ἔργον ἔδοσαν αὐτῷ χῶρον ἐν Σαλαμῖνι. 12. Ὡς δὲ εὐφρόνη ἐγεγόνεε, ἦν μὲν τῆς ὥρης μέσον θέρος, ἐγένετο δὲ ὕδωρ τε ἄπλετον διὰ πάσης τῆς νυκτὸς, καὶ βρονταὶ σκληραὶ ὑπὸ τοῦ Πηλίου· οἱ δὲ νεκροὶ καὶ τὰ ναυήγια ἐξεφορέοντο ἐς τὰς Ἀφετὰς, καὶ περὶ τε τὰς πύρας τῶν νεῶν εἰλέοντο, καὶ ἐτάρασσον τοὺς ταρσοὺς τῶν κωπέων. οἱ δὲ στρατιῶται οἱ ταύτῃ ἀκούοντες ταῦτα ἐς φόβον κατιστέατο, ἐλπίζοντες πάγχυ ὑπολέεσθαι ἐς οἷα κακὰ ἦκον· πρὶν γὰρ ἢ καὶ ἀναπνεῦσαί σφεας ἔκ τε τῆς ναυηγίης καὶ τοῦ χειμῶνος τοῦ γενομένου κατὰ Πήλιον, ὑπέλαβε ναυμαχίᾳ καρτερῇ, ἔκ δὲ τῆς ναυμαχίης ὄμβρος τε λύβρος, καὶ ρεύματα ἰσχυρὰ ἐς θάλασσαν ὠρμημένα, βρονταὶ τε σκληραὶ. 13. καὶ τούτοις μὲν τοιαύτη νύξ ἐγένετο· τοῖσι δὲ ταχθείσι αὐτῶν περιπλώειν Εὐβοίαν ἢ αὐτῇ περ ἑοῦσα νύξ πολλὸν ἦν ἔτι

ἀγριωτέρη, τοσούτῳ ὄσῳ ἐν πελάγει φερομένοισι ἐπέπιπτε, καὶ τὸ τέλος σφι ἐγένετο ἄχαρι· ὡς γὰρ διὴ πλώουσι αὐτοῖσι χειμών τε καὶ τὸ ὕδωρ ἐπεγίνετο εὐσι κατὰ τὰ Κοῖλα τῆς Εὐβοίης, φερόμενοι τῷ πνεύματι, καὶ οὐκ εἰδότες τῇ ἐφέροντο, ἐξέπιπτον πρὸς τὰς πέτρας. ἐποιεέτό τε πᾶν ὑπὸ τοῦ θεοῦ, ὅπως ἂν ἐξισωθείη τῷ Ἑλληνικῷ τὸ Περσικόν, μηδὲ πολλῷ πλέον εἴη. οὗτοι μὲν νυν περὶ τὰ Κοῖλα τῆς Εὐβοίης διεφθείροντο.

14. Οἱ δὲ ἐν Ἀφειῆσι βάρβαροι, ὡς σφι ὑσμένοισι ἡμέρη ἐπέλαμψε, ἀτρέμας τε εἶχον τὰς νέας, καὶ σφι ὑπεχράτο κακῶς πρήσσοσι ἡσυχίην ἄγειν ἐν τῷ παρεόντι. τοῖσι δὲ Ἑλλῆσι ἐπεβώθειν νέες τρεῖς καὶ πεντήκοντα Ἀττικάι. αὐταὶ τε δὴ σφῆας ἐπέρρωσαν ἀπικόμεναι, καὶ ἅμα ἀγγελίη ἐλθούσα ὡς τῶν βαρβάρων οἱ περιπλώοντες τὴν Εὐβοίαν πάντες εἶσαν διεφθιρμένοι ὑπὸ τοῦ γενομένου χειμῶνος. φυλάξαντες διὴ τὴν αὐτὴν ὥρην, πλώοντες ἐπεπεσον νηυσὶ Κιλίσσησι, ταύτας δὲ διαφθείραντες, ὡς εὐφρονη ἐγένετο, ἀπέπλων ὀπίσω ἐπὶ τὸ Ἀρτεμισίον.

15. Τριτῆ δὲ ἡμέρῃ, δεινόν τι ποιησάμενοι οἱ στρατηγοὶ τῶν βαρβάρων νέας οὕτω σφι ὀλίγας λυμαινέσθαι, καὶ τὸ ἀπὸ Ξέρξεω δειμαίνοντες, οὐκ ἀνέμειναν ἐτι τοὺς Ἕλληνας μιχῆς ἄρξαι, ἀλλὰ παρακελευσάμενοι κατὰ μέσον ἡμέρης ἀνήγον τὰς νέας. συνέπιπτε δὲ ὥστε τῆσι αὐτῆσι ἡμέρῃσι τὰς ναυμαχίας γίνεσθαι ταύτας, καὶ τὰς πεζομαχίας τὺς ἐν Θερμοπυλῆσι. ἦν δὲ πᾶς ὁ ἄγων τοῖσι κατὰ θάλασσαν περὶ τοῦ Εὐρίπου, ὥσπερ τοῖσι ἀμφὶ Λεωνίδεα τὴν ἐσβολὴν φυλάσσειν. οἱ μὲν δὴ παρεκελεύοντο ὅπως μὴ παρήσσοσι ἐς τὴν Ἑλλάδα τοὺς βαρβάρους, οἱ δ' ὅπως τὸ Ἑλληνικὸν στράτευμα διαφθείραντες τοῦ πόρου κρατήσοσι.

16. ὡς δὲ ταξάμενοι οἱ Ξέρξεω ἐπέπλων, οἱ Ἕλληνες ἀτρέμας εἶχον πρὸς τῷ Ἀρτεμισίῳ. οἱ δὲ βάρβαροι μη



νοειδὲς ποιήσαντες τῶν νεῶν, ἐκυκλεύντο ὡς περιλίβοιεν αὐτούς. ἐνθεύτεν οἱ Ἕλληνες ἐπανέπλωόν τε καὶ συέμισγον. ἐν ταύτῃ τῇ ναυμαχίῃ παραπλήσιοι ἀλλήλοισι ἐγένοντο. ὁ γὰρ Ξέρξῃ στρατὸς ὑπὸ μεγάλῃος τε καὶ πλίθῃος αὐτὸς ὑπ' ἐωυτοῦ ἐπιπτε, ταρασσομένων τε τῶν νεῶν καὶ περιπιπτουσέων περὶ ἀλλήλας· ὁμως μέντοι ἀντείχε καὶ οὐκ εἶκε· δεινὸν γὰρ χρῆμα ἐποιεῦντο ὑπὸ νεῶν ὀλίγων ἐς φυγὴν τράπεσθαι. πολλαὶ μὲν δὴ τῶν Ἑλλήνων νέες διεφθείροντο, πολλοὶ δὲ ἄνδρες, πολλῶ δ' ἔτι πλεῦνες νέες τε τῶν βαρβύρων καὶ ἄνδρες. οὕτω δὲ ἀγωνιζόμενοι διέστησαν χωρὶς ἐκίτεροι.

17. Παρῆν δὲ ὁ ἐκ Τρηχῖνος κατάσκοπος· — ἦν μὲν γὰρ ἐπ' Ἀρτεμισίῳ κατίσκοπος Πολύας, γένος Ἀντικυρεὺς, τῷ προσετέτακτο, καὶ εἶχε πλοῖον κατῆρες ἐτοῖμον, εἰ παλίσειε ὁ ναυτικὸς στρατὸς, σημαίνειν τοῖσι ἐν Θερμοπύλῃσι εἴουσι· ὡς δ' αὐτῶς ἦν Ἀβρώνιχος ὁ Λυσικλέος Ἀθηναῖος καὶ παρὰ Λεωνίδῃ ἐτοῖμος τοῖσι ἐπ' Ἀρτεμισίῳ εἴουσι ἀγγέλλειν τριηκοντέρῳ, ἦν τι κατυλαμβύβῃ νεώτερον τὸν πεζόν· — οὗτος ὢν ὁ Ἀβρώνιχος ἀπικόμενός σφι ἐσήμαινε τὰ γεγονότα περὶ Λεωνίδα καὶ τὸν στρατὸν αὐτοῦ. οἱ δὲ ὡς ἐπύθοντο ταῦτα, οὐκέτι ἐς ἀναβολὰς ἐποιεῦντο τὴν ἀποχώρησιν, ἐκομίζοντο δὲ ὡς ἕκαστοι ἐτάχθησαν, Κορίνθιοι πρῶτοι, ὕστατοι δὲ Ἀθηναῖοι. 18. Ἀθηναίων δὲ νέας τὰς ἄριστα πλωούσας ἐπιλεξιόμενος Θεμιστοκλῆς ἐπορευέτο περὶ τὰ πότιμα ὕδατα, ἐντάμνων ἐν τοῖσι λίθοισι γράμματα, τὰ Ἴωνες ἐπελθόντες τῇ ὕστεραίῃ ἡμέρῃ ἐπὶ τὸ Ἀρτεμισίον ἐπελέξαντο. τὰ δὲ γράμματα ταῦδε ἔλεγε· Ἄνδρες Ἴωνες, οὐ ποιεῖτε δίκαια ἐπὶ τοὺς πατέρας στρατευόμενοι καὶ τὴν Ἑλλάδα καταδουλούμενοι. ἀλλὰ μάλιστα μὲν πρὸς ἡμέων γίνεσθε· εἰ δὲ ὑμῖν ἐστὶ τοῦτο μὴ δυνατόν ποιῆσαι, ὑμεῖς δὲ ἔτι καὶ νῦν ἐκ τοῦ μέσου ἡμῖν ἔξεσθε

καὶ αὐτοὶ, καὶ τῶν Καρῶν δέεσθε τὰ αὐτὰ ὑμῖν ποιέειν· εἰ δὲ μηδέτερον τούτων οἶόν τε γίνεσθαι, ἀλλ' ὑπ' ἀναγκαίης μέζονος κατέζευχθε ἢ ὥστε ἀπίστασθαι, ὑμεῖς δὲ ἐν τῷ ἔργῳ, ἐπεὶν συμμίσγωμεν, ἐθελοκακέετε, μεμνημένοι ὅτι ἀπ' ἡμέων γεγόνατε, καὶ ὅτι ἀρχῆθεν ἢ ἔχθρη πρὸς τὸν βάρβαρον ἀπ' ὑμέων ἡμῖν γέγονε. Θεμιστοκλῆς δὲ ταῦτα ἔγραψε, δοκέειν ἐμοί, ἐπ' ἀμφοτέρα νοέων, ἵνα ἢ λαθόντα τὰ γράμματα βασιλέα Ἰωνας ποιήσῃ μεταβυλεῖν καὶ γενέσθαι πρὸς ἑωυτῶν, ἢ ἐπεῖτε ἀνενοιχθῆ καὶ διαβληθῆ πρὸς Ξέρξεα, ἀπίστους ποιήσῃ τοὺς Ἰωνας καὶ τῶν ναυμαχιῶν αὐτοὺς ἀπόσχη. . . .

19. Ἐκ μὲν δὴ τῆς Τρηχινίης ἐς τὴν Δωρίδα ἐσέβαλον [οἱ βάρβαροι]. τῆς γὰρ Δωρίδος χώρης ποδῶν στεινὸς ταύτη κατατείνει, ὡς τριήκοντα σταδίων μάλιστα κη εὖρος, κείμενος μεταξύ τῆς τε Μηλίδος καὶ τῆς Φωκίδος χώρης, ἢ περ ἦν τὸ παλαιὸν Δρυοπίς· ἢ δὲ χώρα αὕτη ἐστὶ μητρόπολις Δωριέων τῶν ἐν Πελοποννήσῳ. ταύτην ὦν τὴν Δωρίδα γῆν οὐκ ἐσίναντο ἐσβαλόντες οἱ βάρβαροι· ἐμῆδιζόν τε γὰρ καὶ οὐκ ἔδοκεε Θεσσαλοῖσι. 20. Ὡς δὲ ἐκ τῆς Δωρίδος ἐς τὴν Φωκίδα ἐσέβαλον, αὐτοὺς μὲν τοὺς Φωκέας οὐκ αἰρέουσι· οἱ μὲν γὰρ τῶν Φωκέων ἐς τὰ ἄκρα τοῦ Παρνησοῦ ἀνέβησαν (ἐστὶ δὲ καὶ ἐπιτηδέη δέξασθαι ὄμιλον τοῦ Παρνησοῦ ἢ κορυφῆ, κατὰ Νέωνα πόλιν κειμένη ἐπ' ἑωυτῆς· Τιθορέα οὖνομα αὐτῇ, ἐς τὴν δὴ ἀνηεῖκαντο καὶ αὐτοὶ ἀνέβησαν)· οἱ δὲ πλεῦνες αὐτῶν ἐς τοὺς Ὀζόλας Δοκροῦς ἐξεκομίσαντο, ἐς Ἀμφισσαν πόλιν τὴν ὑπὲρ τοῦ Κρισαίου πεδίου οἰκειομένην. οἱ δὲ βάρβαροι τὴν χώραν πᾶσαν ἐπέδραμον τὴν Φωκίδα· Θεσσαλοὶ γὰρ οὕτω ἤγον τὸν στρατόν· ὁκόσα δὲ ἐπέσχον, πάντα ἐπέφλεγον καὶ ἔκειρον, καὶ ἐς τὰς πόλεις ἐνεκντες πῦρ καὶ ἐς τὰ ἱρά. 21. Παραποταμίους δὲ παραμειβόμενοι οἱ βάρβαροι ἀπί-

κοντο ἐς Πανοπέας. ἐνθεῦτεν δὲ ἤδη διακρινομένη ἡ στρατιὴ αὐτῶν ἰσχιζετο. τὸ μὲν πλείστον καὶ δυνατώτατον τοῦ στρατοῦ ἅμα αὐτῷ Ξέρξῃ πορευόμενον ἐπ' Ἀθήνας ἐσβαλε ἐς Βοιωτοὺς, ἐς γῆν τὴν Ὀρχομενίων. Βοιωτῶν δὲ πᾶν το πλῆθος ἐμῆδιζε, τὰς δὲ πόλεις αὐτῶν ἄνδρες Μακεδόνες διατεταγμένοι ἔσωζον, ὑπὸ Ἀλεξάνδρου ἀποπεμφθέντες. ἔσωζον δὲ τῆδε, βουλόμενοι δῆλον ποιέειν Ξέρξῃ ὅτι τὰ Μίδων Βοιωτοὶ φρονέοιεν. 22. Οὗτοι μὲν δι τῶν βαρβυρων ταύτη ἐτράποντο, ἄλλοι δὲ αὐτῶν ἰγεμόνας ἔχοντες ὠμέατο ἐπὶ τὸ ἶρόν τὸ ἐν Δελφοῖσι, ἐν δεξιῇ τὸν Παρνησσὸν ἀπέργοντες. ὅσα δὲ καὶ οὗτοι ἰπέσχον τῆς Φωκίδος, πάντα ἐσιναμώρεον· καὶ γὰρ τῶν Πανοπέων τὴν πόλιν ἐνέπρησαν καὶ Δαυλίων καὶ Αἰολιδέων. ἐπορεύοντο δὲ ταύτῃ ἀποσχισθέντες τῆς ἄλλης στρατιῆς τῶνδε εἵνεκεν, ὅπως συλήσαντες τὸ ἶρόν τὸ ἐν Δελφοῖσι βασιλεῖ Ξέρξῃ ἀποδέξαιεν τὰ χρήματα. πάντα δ' ἠπίστατο τὰ ἐν τῷ ἱρῷ ὅσα λόγου ἦν ἄξια Ξέρξης, ὡς ἐγὼ πυνθάνομαι, ἄμεινον ἢ τὰ ἐν τοῖσι οἰκίοισι ἔλιπε, πολλῶν αἰεὶ λεγόντων, καὶ μάλιστα τὰ Κροίσου τοῦ Ἀλυάττεω ἀναθήματα. 23. Οἱ δὲ Δελφοὶ πυνθανόμενοι ταῦτα ἐς πᾶσαν ἄρρωδίην ἀπίκατο· ἐν δείματι δὲ μεγάλῳ κατεστεῶτες, ἔμαντεύοντο περὶ τῶν ἱρῶν χρημάτων, εἴτε σφία κατὰ γῆς κατορύξωσι, εἴτε ἐκκομίσωσι ἐς ἄλλην χώραν. ὁ δὲ θεὸς σφεας οὐκ ἔα κινέειν, φὰς αὐτὸς ἰκανὸς εἶναι τῶν ἔωυτοῦ προκατῆσθαι. Δελφοὶ δὲ ταῦτα ἀκούσαντες σφίῶν αὐτῶν περὶ ἐφρόντιζον. τέκνα μὲν νυν καὶ γυναῖκας πέρην ἐς τὴν Ἀχαιὴν διέπεμψαν, αὐτῶν δὲ οἱ μὲν πλείστοι ἀέβησαν ἐς τοῦ Παρνησσοῦ τὰς κορυφὰς καὶ ἐς τὸ Κωρίκιον ἄντρον ἀνηνείκαντο, οἱ δὲ ἐς Ἀμφισσαν τὴν Λοκρίδα ὑπέξηλθον. πάντες δὲ ὧν οἱ Δελφοὶ ἐξέλιπον τὴν πόλιν, πλὴν ἐξήκοντα ἀνδρῶν καὶ τοῦ προφήτεω. 24. Ἐπει δε ἀγχοῦ

τε ἦσαν οἱ βάρβαροι ἐπιόντες καὶ ἀπώρεον τὸ ἱρὸν, ἐν τούτῳ ὁ προφήτης, τῷ οὐνομα ἦν Ἄκίρατος, ὄρᾳ πρὸ τοῦ νηοῦ ὄπλα προκείμενα ἔσωθεν ἐκ τοῦ μεγάρου ἐξενηνευγμένα ἱρά, τῶν οὐκ ὄσιον ἦν ἄπτεσθαι ἀνθρώπων οὐδενί. ὁ μὲν δὲ ἦε Δελφῶν τοῖσι παρεούσι σημανέων τὸ τέρας· οἱ δὲ βάρβαροι ἐπειδὴ ἐγίνοντο ἐπείγόμενοι κατὰ τὸ ἱρὸν τῆς Προνητῆς Ἀθηναίης, ἐπιγίνεται σφι τέρεα ἔτι μέζονα τοῦ πρὶν γενομένου τέρεος. θῶμα μὲν γὰρ καὶ τοῦτο κάρτα ἐστὶ, ὄπλα ἀρήια αὐτόματα φανῆναι ἔξω προκείμενα τοῦ νηοῦ· τὰ δὲ δὴ ἐπὶ τούτῳ δεύτερα ἐπιγεγόμενα καὶ διὰ πάντων φασμάτων ἄξια θωμύσαι μάλιστα. 25. ἐπεὶ γὰρ δὲ ἦσαν ἐπιόντες οἱ βάρβαροι κατὰ τὸ ἱρὸν τῆς Προνητῆς Ἀθηναίης, ἐν τούτῳ ἐκ μὲν τοῦ οὐρανοῦ κεραυνοὶ αὐτοῖσι ἐπέπιπτον, ἀπὸ δὲ τοῦ Παρηησοῦ ἀπορραγεῖσαι δύο κορυφαὶ ἐφέροντο πολλῶ πατάγῳ ἐς αὐτοὺς καὶ κατέλαβον συχνούς σφεων, ἐκ δὲ τοῦ ἱροῦ τῆς Προνητῆς βοή τε καὶ ἀλαλαγμὸς ἐγένετο. Συμμιγέντων δὲ τούτων πίντων, φόβος τοῖσι βαρβύροισι ἐνεπεπτώκεε. μαθόντες δὲ οἱ Δελφοὶ φεύγοντάς σφεας, ἐπικαταβάντες ἀπέκτειναν πληθὺς τι αὐτῶν. οἱ δὲ περιεόντες ἰθὺ Βοιωτῶν ἔφευγον. ἔλεγον δὲ οἱ ἀπονοστήσαντες οὗτοι τῶν βαρβύρων, ὡς ἐγὼ πυυθάνομαι, ὡς πρὸς τούτοισι καὶ ἄλλα ὄρεον θεῖα· δύο γὰρ ὀπλίτας, μέζονας ἢ κατὰ ἀνθρώπων φίσιν [ἔχοντας], ἔπεσθαι σφι κτεινοντας καὶ διώκοντας. 26. τούτους δὲ τοὺς δυο Δελφοὶ λέγουσι ἐπιχωρίους ἥρωας εἶναι, Φύλακόν τε καὶ Αὐτυνοοῦ, τῶν τὰ τεμένεῦ ἐστὶ περὶ τὸ ἱρὸν, Φυλάκου μὲν παρ' αὐτὴν τὴν ὁδὸν κατύπερθε τοῦ ἱροῦ τῆς Προνητῆς, Αὐτυνοοῦ δὲ πέλας τῆς Κασταλῆς ὑπὸ τῇ Ἰαμπεΐῃ κορυφῇ. οἱ δὲ πεσόντες ἀπὸ τοῦ Παρηησοῦ λίθοι ἔτι καὶ ἐς ἡμέας ἦσαν σόοι, ἐν τῷ τεμένει τῆς Προνητῆς Ἀθηναίης κείμενοι, ἐς τὸ ἐνέσκηψαν διὰ τῶν βαρ-

βύρων φερόμενοι. τούτων μὲν νυν τῶν ἀνδρῶν αὕτη ἀπὸ τοῦ ἱροῦ ἀπαλλαγὴ γίνεται.

27. Ὁ δὲ Ἑλλήνων ναυτικὸς στρατὸς ἀπὸ τοῦ Ἀρτεμισίου, Ἀθηναίων δεηθέντων, ἐς Σαλαμίνα κατίσχει τὰς νέας. τῶνδε δὲ εἵνεκεν προσεδείθησαν αὐτῶν σχεῖν πρὸς Σαλαμίνα Ἀθηναῖοι, ἵνα αὐτοὶ παίδύς τε καὶ γυναῖκας ὑπεξαγάγονται ἐκ τῆς Ἀττικῆς, πρὸς δὲ καὶ βουλευσονται τὸ ποιητέον αὐτοῖσι ἔσται. ἐπὶ γὰρ τοῖσι κατήκουσι πρήγμασι βουλὴν ἔμελλον ποιήσεσθαι, ὡς ἐφευσμένοι γνώμης. δοκέοντες γὰρ εὐρήσειν Πελοποννησίου παυδημεὶ ἐν τῇ Βοιωτῇ ὑποκατημένους τὸν βύρβαρον, τῶν μὲν εὖρον οὐδὲν εἶναι· οἱ δὲ ἐπυνθάνοντο τὸν Ἴσθμὸν αὐτοὺς τειχέοντας, τὴν Πελοπόννησον περὶ πλείστου τε ποιευμένου περιεῖναι, καὶ ταύτην ἔχοντας ἐν φυλακῇ, τὰ δὲ ἄλλα ἀπιέναι. ταῦτα πυνθανόμενοι οὕτω δὴ προσεδείθησάν σφεων σχεῖν πρὸς τὴν Σαλαμίνα. 28. οἱ μὲν δὴ ἄλλοι κατέσχον ἐς τὴν Σαλαμίνα, Ἀθηναῖοι δὲ ἐς τὴν ἐωυτῶν. μετὰ δὲ τὴν ἄπιξιν κήρυγμα ἐποιήσαντο, Ἀθηναίων τῇ τις δύναται σώζειν τὰ τέκνα τε καὶ τοὺς οἰκέτας. ἐνθαῦτα οἱ μὲν πλείστοι ἐς Τροιζῆνα ἀπέστειλαν, οἱ δὲ ἐς Αἴγιναν, οἱ δὲ ἐς Σαλαμίνα. ἔσπευσαν δὲ ταῦτα ὑπεκθέσθαι, τῷ χρηστηρίῳ τε βουλόμενοι ὑπηρετέειν, καὶ δὴ καὶ τοῦδε εἵνεκεν οὐκ ἦκιστα. λέγουσι Ἀθηναῖοι ὄφιν μέγαν φύλακον τῆς ἀκροπόλιος ἐνδιαϊτᾶσθαι ἐν τῷ ἱρῷ. λέγουσί τε ταῦτα, καὶ δὴ καὶ ὡς εἶναι ἐπιμήνια ἐπιτελέουσι προτιθέντες· τὰ δ' ἐπιμήνια μελιτόεσσά ἐστι. αὕτη δ' ἢ μελιτόεσσα, ἐν τῷ πρόσθε αἰεὶ χρόνῳ ἀναισιμονμένη, τότε ἦν ἄψαυστος. σημηνύσης δὲ ταῦτα τῆς ἱρείης, μᾶλλον τι οἱ Ἀθηναῖοι καὶ προθυμότερον ἐξέλιπον τὴν πόλιν, ὡς καὶ τῆς θεοῦ ἀπολελοιπυῖης τὴν ἀκρόπολιν. ὡς δὲ σφι πάντα ὑπεξεκέετο, ἔπλων ἐς τὸ στρατόπεδον. 29. Ἐπεὶ

δὲ οἱ ἀπ' Ἀρτεμισίου ἐς Σαλαμίνα κατέσχον τὰς νέας, συνέρρεε καὶ ὁ λοιπὸς πυνθανόμενος ἰ τῶν Ἑλλήνων ναυτικός στρατὸς ἐκ Τροιζήνης· ἐς γὰρ Πύργωνα τὸν Τροιζηνίων λιμένα προείρητο συλλέγεσθαι. συνελέχθησάν τε δὴ πολλῶ πλεῦνες νέες ἢ ἐπ' Ἀρτεμισίῳ ἐναυμάχεον, καὶ ἀπὸ πολίων πλεούνων. ναύαρχος μὲν νυν ἐπὶν ωτοὺς ὄσπερ ἐπ' Ἀρτεμισίῳ, Εὐρυβιάδης ὁ Εὐρυκλειδεῶ ἀνὴρ Σπαρτιήτης, οὐ μέντοι γένεός γε τοῦ βασιλῆϊοῦ ἑών. νέας δὲ πολλῶ πλείστας τε καὶ ἄριστα πλωούσας παρείχοντο Ἀθηναῖοι. ἀριθμὸς δὲ ἐγένετο ὁ πᾶς τῶν νεῶν, παρέξ τῶν πεντηκοντέρων, ὀκτὼ καὶ ἑβδομήκοντα καὶ τριηκόσαιοι.

30. Ὡς δὲ ἐς τὴν Σαλαμίνα συνήλθον οἱ στρατηγοὶ, ἐβουλευόντο, προθέντος Εὐρυβιάδεω γνώμην ἀποφαίνεσθαι τὸν βουλούμενον, ὅκου δοκεῖ ἐπιτηδεώτατον εἶναι ναυμαχίην ποιέεσθαι τῶν αὐτοῖ χωρέων ἐγκρατέες εἰσί· ἡ γὰρ Ἀττικὴ ἀπέιτο ἤδη, τῶν δὲ λοιπέων πέρι προετίθεε. αἱ γνώμαι δὲ τῶν λεγόντων αἱ πλείσται συνεξέπιπτον πρὸς τὸν Ἴσθμὸν πλώσαντας ναυμαχέειν πρὸ τῆς Πελοποννήσου· ἐπιλέγοντες τὸν λόγον τούδε, ὥς ἦν νικηθέωσι τῇ ναυμαχίῃ, ἐν Σαλαμίῳ μὲν ἑόντες πολιορκήσονται ἐν νήσῳ, ἵνα σφι τιμωρίῃ οὐδεμία ἐπιφανήσεται, πρὸς δὲ τῷ Ἴσθμῷ ἐς τοὺς ἑωυτῶν ἐξοίσονται. 31. ταῦτα τῶν ἀπὸ Πελοποννήσου στρατηγῶν ἐπιλεγομένων, ἐληλύθεε ἀνὴρ Ἀθηναῖος ἀγγέλλων ἠκεῖν τὸν βάρβαρον ἐς τὴν Ἀττικὴν καὶ πᾶσαν αὐτὴν πυρπολέεσθαι. ὁ γὰρ διὰ Βοιωτῶν τραπόμενος στρατὸς ἅμα Ξέρξῃ, ἐμπρήσας Θεσπείων τὴν πόλιν (αὐτῶν ἐκλελοιπότων ἐς Πελοπόννησον) καὶ τὴν Πλαταιέων ὡσαύτως, ἠκέ τε ἐς τὰς Ἀθήνας καὶ πάντα ἐκεῖνα ἐδητῶ. ἐνέπρησε δὲ Θεσπειάν τε καὶ Πλάταιαν, πυθόμενος Θηβαίων ὅτι οὐκ ἐμῆδιζον.

**32.** Ἀπὸ δὲ τῆς διαβύσιος τοῦ Ἑλλησπόντου, ἔνθεν πορεύεσθαι ἤρξαντο οἱ βάρβαροι, ἕνα αὐτοῦ διατρίψαντες μῆνα, ἐν τῷ διέβαινον ἐς τὴν Εὐρώπην, ἐν τρισὶ ἐτέροισι μῆσι ἐγένοντο ἐν τῇ Ἀττικῇ, Καλλιῶδεω ἄρχοντος Ἀθηναίοισι. καὶ αἰρέουσι ἐρήμον τὸ ἄστν, καὶ τινὰς ὀλίγους εὐρίσκουσι τῶν Ἀθηναίων ἐν τῷ ἰρῷ εὐόντας, ταμίας τε τοῦ ἰροῦ καὶ πένητας ἀνθρώπους, οἳ φραξόμενοι τὴν ἀκρόπολιν θύρῃσι τε καὶ ξύλοισι ἡμύνοντο τοὺς ἐπιόντας· ἅμα μὲν ὑπ' ἀσθενείης βίου οὐκ ἐκχωρήσαντες ἐς Σαλαμίνα, πρὸς δὲ αὐτοὶ δοκούντες ἐξευρηκέναι τὸ μαντήϊον, τὸ ἢ Πυθίῃ σφι ἔχρησε, τὸ ξύλινον τεῖχος ἀνάλωτον ἔσσεσθαι, καὶ αὐτὸ δὴ τοῦτο εἶναι τὸ κρησφύγετον κατὰ τὸ μαντήϊον, καὶ οὐ τὰς νέας. **33.** Οἱ δὲ Πέρσαι ἰζόμενοι ἐπὶ τὸν καταπτόν τῆς ἀκροπόλιος ὄχθον, τὸν Ἀθηναῖοι καλέουσι Ἀρῆϊον πάγον, ἐπολιόρκεον τρόπον τοιούδε· ὄκως στυπεῖον περὶ τοὺς οἰστοὺς περιθέντες ἄψειαν, ἐτόξευον ἐς τὸ φράγμα. ἐνθαῦτα Ἀθηναίων οἱ πολιορκεόμενοι ὁμως ἡμύνοντο, καίπερ ἐς τὸ ἔσχατον κακοῦ ἀπιγμένοι, καὶ τοῦ φράγματος προδεδωκότος. οὐδὲ λόγους τῶν Πεισιστρατιδῶν προσφερόντων περὶ ὁμολογίης ἐνεδέκοντο, ἀμυνόμενοι δὲ ἄλλα τε ἀντεμνηχανέοντο, καὶ δὴ καὶ προσιόντων τῶν βαρβάρων πρὸς τὰς πύλας ὀλοιτρόχους ἀπίεσαν, ὥστε Ἐέρξεα ἐπὶ χρόνον συχνὸν ἀπορίησι ἐνέχεσθαι, οὐ δυνάμενόν σφεας ἐλεῖν. **34.** χρόνῳ δ' ἐκ τῶν ἀπόρων ἐφάνη δὴ τις ἔσοδος τοῖσι βαρβάροισι· ἔδεε γὰρ κατὰ τὸ θεοπρόπιον πᾶσαν τὴν Ἀττικὴν τὴν ἐν τῇ ἠείρῳ γενέσθαι ὑπὸ Πέρσησι. ἔμπροσθε ἂν πρὸ τῆς ἀκροπόλιος, ὅπισθε δὲ τῶν πυλίων καὶ τῆς ἀνόδου, τῇ δὴ οὔτε τις ἐφύλασσε οὔτ' ἂν ἤλπισε μὴ κοτέ τις κατὰ ταῦτα ἀναβαίῃ ἀνθρώπων, ταύτη ἀνέβησάν τινες κατὰ τὸ ἰρὸν τῆς Κέκροπος θυγατρὸς Ἀγλαύρου, καίτοι περ ἀποκρήμνου εὐόντος τοῦ χώρου. ὡς δὲ εἶδον

αὐτοὺς ἀναβεβηκότας οἱ Ἀθηναῖοι ἐπὶ τὴν ἀκρόπολιν, οἱ μὲν ἐρρίπτεον ἑωυτοὺς κατὰ τοῦ τείχεος κύτω καὶ διεφθείροντο, οἱ δὲ ἐς τὸ μέγαρον κατέφευγον. τῶν δὲ Περσέων οἱ ἀναβεβηκότες πρῶτον μὲν ἐτράποντο πρὸς τὰς πύλας, ταύτας δὲ ἀνοίξαντες τοὺς ἰκέτας ἐφόνεον· ἐπεὶ δὲ σφι πάντες κατέστρωντο, τὸ ἱρὸν συλλήσαντες ἐνέπηρσαν πᾶσαν τὴν ἀκρόπολιν. **35.** Σχῶν δὲ παντελέως τὰς Ἀθήνας, Ξέρξης ἀπέπεμψε ἐς Σοῦσα ἄγγελον ἰππέα Ἀρταβάνῳ ἀγγελεύοντα τὴν παρεούσάν σφι εὐπρηξίην. ὑπὸ δὲ τῆς πέμψιος τοῦ κήρυκος δευτέρῃ ἡμέρῃ, συγκαλέσας Ἀθηναίων τοὺς φυγάδας, ἑωυτῶ δὲ ἐπομίνοους, ἐκέλευε τρόπῳ τῷ σφετέρῳ θῦσαι τὰ ἱρὰ, ἀναβάντας ἐς τὴν ἀκρόπολιν, — εἴτε δι᾽ ὧν ὄψιν τινὰ ἰδὼν ἐνυπνίου ἐνετέλλετο ταῦτα, εἴτε καὶ ἐνθύμιόν οἱ ἐγένετο ἐμπρήσαντι τὸ ἱρὸν. οἱ δὲ φυγάδες τῶν Ἀθηναίων ἐποίησαν τὰ ἐντεταλμένα. **36.** τοῦ δὲ εἵνεκεν τούτων ἐπεμνίσθη, φρῦσω. ἔστι ἐν τῇ ἀκροπόλει ταύτῃ Ἐρεχθέος τοῦ γηγενέος λεγομένου εἶναι νηὸς, ἐν τῷ ἑλαίῳ τε καὶ θιάσῳ ἔνι, τὰ λόγος παρ' Ἀθηναίων Ποσειδέωνί τε καὶ Ἀθηναίῳ ἐρίσαντας περὶ τῆς χώρας μαρτύρια θέσθαι. ταύτην ὧν τὴν ἑλαίην ἅμα τῷ ἄλλῳ ἱρῷ κατέλαβε ἐμπρησθῆναι ὑπὸ τῶν βαρβάρων· δευτέρῃ δὲ ἡμέρῃ ὑπὸ τῆς ἐμπρήσιος, Ἀθηναίων οἱ θύειν ὑπὸ βασιλέος κελευόμενοι ὡς ἀνέβησαν ἐς τὸ ἱρὸν, ὄρεον βλαστὸν ἐκ τοῦ στελέχεος ὅσον τε πηχυαῖον ἀναδεδραμηκότα. οὗτοι μὲν νυν ταῦτα ἔφρασαν.

**37.** Οἱ δὲ ἐν Σαλαμῖνι Ἕλληες, ὡς σφι ἐξηγγέλθη ὡς ἔσχε τὰ περὶ τὴν Ἀθηναίων ἀκρόπολιν, ἐς τοσοῦτον θόρυβον ἀπίκοντο, ὥστε ἔνιοι τῶν στρατηγῶν οὐδὲ κυρωθῆναι ἔμενον τὸ προκείμενον πρῆγμα, ἀλλ' ἐς τε τὰς νέας ἐσέπιπτον καὶ ἰστία αἶεροντο ὡς ἀποθευσόμενοι. τοῖσί τε ὑπολειπομένοισι αὐτῶν ἐκυρώθη πρὸ τοῦ Ἰσθμοῦ ναυμα-



χείειν. νύξ τε ἐγίνετο, καὶ οἱ διαλυθέντες ἐκ τοῦ συνεδρίου ἐσέβαινον ἐς τὴν νέας. 38. ἐνθαῦτα δὴ Θεμιστοκλέα ἀπικόμενον ἐπὶ τὴν νέα εἶρετο Μνησιφίλος ἀνὴρ Ἀθηναῖος, ὃ τι σφι εἶη βεβουλευμένον. πυθόμενος δὲ πρὸς αὐτοῦ ὡς εἶη δεδογμένοι ἀνάγειν τὴν νέαν πρὸς τὸν Ἴσθμον καὶ πρὸ τῆς Πελοποννήσου ναυμαχίειν, εἶπε· Οὐ τοι ἄρα, ἦν ἀπαείρωσι τὴν νέαν ἀπὸ Σαλαμίνας, περὶ οὐδεμῆς ἐτι πατρίδος ναυμαχίσεις. κατὰ γὰρ πόλις ἕκαστοι τρέψονται, καὶ οὔτε σφίας Εὐρυβιάδης κατέχειν δυνήσεται, οὔτε τις ἀνθρώπων ἄλλος, ὥστε μὴ οὐ διασκεδασθῆναι τὴν στρατιὴν, ἀπολέεται τε ἡ Ἑλλὰς ἀβουλίῃσι. ἀλλ' εἴ τις ἔστι μηχανῆ, ἴθι καὶ πειρῶ διαχέαι τὰ βεβουλευμένα, ἣν κως δύνῃ ἀναγνώσαι Εὐρυβιῖδα μεταβουλεύσασθαι ὥστε αὐτοῦ μενίειν. 39. κάρτα δὴ τῷ Θεμιστοκλείῃ ἤρεσε ἡ ὑποθήκη, καὶ οὐδὲν πρὸς ταῦτα ἀμειψόμενος ἦε ἐπὶ τὴν νέα τὴν Εὐρυβιάδω. ἀπικόμενος δὲ ἔφη ἐθέλειν οἱ κοινόν τι πρῆγμα συμμίξαι. ὁ δ' αὐτὸν ἐς τὴν νέα ἐκέλευε ἐσβύντα λέγειν, εἴ τι ἐθέλοι. ἐνθαῦτα ὁ Θεμιστοκλῆς παριζόμενός οἱ καταλέγει ἐκεῖνύ τε πάντα τὰ ἤκουσε Μνησιφίλου, ἑωυτοῦ ποιούμενος, καὶ ἄλλα πολλὰ προστιθείς, ἐς ὃ ἀνέγνωσε χρήζων ἕκ τε τῆς νεὸς ἐκβῆναι συλλέξαι τε τοὺς στρατηγούς ἐς τὸ συνέδριον. 40. Ὡς δὲ ἄρα συνελέχθησαν, πρὶν ἢ τὸν Εὐρυβιῖδα προθεῖναι τὸν λόγον τῶν εἵνεκεν συνήγαγε τοὺς στρατηγούς, πολλὸς ἦν ὁ Θεμιστοκλῆς ἐν τοῖσι λόγοισι οἷα κάρτα δεόμενος. λέγοντος δὲ αὐτοῦ ὁ Κορίνθιος στρατηγὸς Ἀδείμαντος ὁ Ὠκύτου εἶπε· Ὡ Θεμιστόκλεες, ἐν τοῖσι ἀγῶσι οἱ προεξανιστάμενοι ραπίζονται. ὁ δὲ ἀπολυόμενος ἔφη· Οἱ δέ γε ἐγκαταλειπόμενοι οὐ στεφανεύνται. 41. Τότε μὲν ἠπίως πρὸς τὸν Κορίνθιον ἀμείψατο, πρὸς δὲ τὸν Εὐρυβιῖδα ἔλεγε ἐκείνων μὲν οὐκέτι οὐδὲν τῶν πρότερον λεχθέντων, ὡς

ἐπεὰν ἀπαείρωσι ἀπὸ Σαλαμῖνος διαδρήσονται· παρεόντων γὰρ τῶν συμμύχων οὐκ ἔφερε οἱ κόσμον οὐδένα κατηγορεῖν· ὁ δὲ ἄλλου λόγου εἶχετο, λέγων τύδε· Ἐν σοὶ νῦν ἐστὶ σῶσαι τὴν Ἑλλίδα, ἣν ἐμοὶ πείθῃ ναυμαχίην αὐτοῦ μένων ποιέεσθαι, μηδὲ πειθόμενος τούτων τοῖσι λεγουσι ἀαζεύξης πρὸς τὸν Ἴσθμὸν τὰς νέας. ἀντίθετος γὰρ ἐκάτερον ἀκούσας. πρὸς μὲν τῷ Ἴσθμῷ συμβάλλον ἐν πελαγεὶ ἀναπεπταμένῳ ναυμαχήσεις, ἐς τὸ ἥκιστα ἡμῖν σύμφορον ἐστὶ νέας ἔχουσι βαρυτέρας καὶ ἀριθμὸν ἐλίσσοντας, τοῦτο δὲ ἀπολέεις Σαλαμῖνί τε καὶ Μέγαρον καὶ Αἴγιαν, ἣν περ καὶ τὰ ἄλλα εὐτυχήσωμεν. ἅμα γὰρ τῷ ναυτικῷ αὐτῶν ἔψεται καὶ ὁ πεζὸς στρατός· καὶ οὕτω σφέας αὐτὸς ἄξεις ἐπὶ τὴν Πελοπόννησον, κινδυνεύσεις τε ἀπάσῃ τῇ Ἑλλάδι. 42. ἦν δὲ τὰ ἐγὼ λέγω ποιήσης, τοσάδε ἐν αὐτοῖσι χρηστὰ εὐρήσεις· πρῶτα μὲν ἐν στενωφῷ συμβάλλοντες νηυσὶ ὀλίγησι πρὸς πολλὰς, ἣν τὰ οἰκότα ἐκ τοῦ πολέμου ἐκβαίνῃ, πολλὸν κρατήσομεν, — τὸ γὰρ ἐν στενωφῷ ναυμαχεῖν πρὸς ἡμέων ἐστὶ, ἐν εὐρυχωρίῃ δὲ πρὸς ἐκείνων, — αὗτις δὲ Σαλαμῖς περιγίνεται, ἐς τὴν ἡμῖν ὑπεκκέεται τέκνα τε καὶ γυναῖκες. καὶ μὴν καὶ τόδε ἐν αὐτοῖσι ἔνεστι, τοῦ καὶ περιέχεσθε μάλιστα· ὁμοίως αὐτοῦ τε μένων προναυμαχήσεις Πελοποννήσου καὶ πρὸς τῷ Ἴσθμῷ, οὐδὲ σφέας, εἴ περ εὐφρονεῖς, ἄξεις ἐπὶ τὴν Πελοπόννησον. 43. ἦν δὲ γε καὶ τὰ ἐγὼ ἐλπίζω γένηται καὶ νικήσωμεν τῆσι νηυσὶ, οὔτε ὑμῖν ἐς τὸν Ἴσθμὸν παρέρσονται οἱ βάρβαροι, οὔτε προβήσονται ἐκαστέρῳ τῆς Ἀττικῆς, ἀπίασί τε οὐδενὶ κόσμῳ· Μεγάροισί τε κερδανόμενοι περιεοῦσι καὶ Αἰγίῃ καὶ Σαλαμῖνι, ἐν τῇ ἡμῖν καὶ λόγιόν ἐστι τῶν ἐχθρῶν κατύπερθε γενέσθαι. οἰκότα μὲν νυν βουλευομένοισι ἀνθρώποισι ὡς τὸ ἐπίπαν ἐθέλει γίνεσθαι· μὴ δὲ οἰκότα βουλευομένοισι οὐκ ἐθέλει οὐδὲ ὁ θεὸς προσ-

χωρέειν πρὸς τὴν ἀνθρωπότητος γνώμας. 44. Ταῦτα λέγοντος Θεμιστοκλέος, αὐτὸς ὁ Κορίνθιος Ἀδείμαντος ἐπεφέρετο, σιγᾶν τε κελεύων τῷ μὴ ἔστι πατρις, καὶ Εὐρυβιῶδα οὐκ ἔων ἐπισηφίζειν ἀπόλι ἀνδρί· πόλιν γὰρ τὸν Θεμιστοκλέα παρεχόμενον οὕτω ἐκέλευε γνώμας συμβύλλεσθαι. ταῦτα δὲ οἱ προέφερε, ὅτι ἠλώκεσάν τε καὶ κατεῖχοντο αἱ Ἀθηναίαι. τότε δὴ ὁ Θεμιστοκλέης ἐκείνόν τε καὶ τοὺς Κορινθίους πολλά τε καὶ κακὰ ἔλεγε, ἑωυτοῖσί τε ἐδήλου λόγῳ ὡς εἶη καὶ πόλις καὶ γῆ μέζων ἤπερ ἐκείνοισι, ἔστ' ἂν διηκόσῃαι νέες σφί ἔωσι πεπληρωμέναι· οὐδαμῶν γὰρ Ἑλλήνων αὐτοὺς ἐπιόντας ἀποκρούσεσθαι. 45. Σημαίνων δὲ ταῦτα τῷ λόγῳ διέβαινε ἐς Εὐρυβιῶδα, λέγων μᾶλλον ἐπεστραμμένα Σὺ εἰ μενείεις αὐτοῦ καὶ μένων ἔσαι ἀνὴρ ἀγαθός· εἰ δὲ μὴ, ἀνατρέψῃς τὴν Ἑλλάδα. τὸ πᾶν γὰρ ἡμῖν τοῦ πολέμου φέρουσι αἱ νέες. ἀλλ' ἐμοὶ πειθεο. εἰ δὲ ταῦτα μὴ ποιήσεις, ἡμεῖς μὲν, ὡς ἔχομεν, ἀναλαβόντες τοὺς οἰκέτας, κομιεύμεθα ἐς Σίριον τὴν ἐν Ἰταλίῃ, ἣ περ ἡμετέρη τέ ἐστι· ἐκ παλαιοῦ ἔτι, καὶ τὰ λόγια λεγέει ὑπ' ἡμέων αὐτὴν δέειν κτισθῆναι· ὑμεῖς δὲ συμμάχων τοιῶνδε μουνωθέντες μεμνήσεσθε τῶν ἐμῶν λόγων. 46. Ταῦτα δὲ Θεμιστοκλέος λέγοντος ἀνεδιδάσκετο Εἰριβιῶδης. δοκέειν δὲ μοι, ἄρρωδῆσας μάλιστα τοὺς Ἀθηναίους ἀνεδιδάσκετο μὴ σφεας ἀπολίπωσι, ἣν πρὸς τὸν Ἰσθμὸν ἀνάγη τὰς νέας. ἀπολιπόντων γὰρ Ἀθηναίων οὐκέτι ἐγίνοντο ἀξιόμαχοι οἱ λοιποί. ταύτην δὲ αἰρέεται τὴν γνώμην, αὐτοῦ μένοντας διανουμαχέειν. Οὕτω μὲν οἱ περὶ Σαλαμίνα ἔπεσι ἀκροβολισάμενοι, ἐπεῖτε Εὐρυβιάδῃ ἔδοξε, αὐτοῦ παρεσκευάζοντο ὡς ναυμαχίσοντες. ἡμέρη τε ἐγίνετο, καὶ ἅμα τῷ ἡλίῳ ἀνιόντι σεισμός ἐγένετο ἐν τε τῇ γῆ καὶ τῇ θαλάσῃ. ἔδοξε δὲ σφί εὐξασθαι τοῖσι θεοῖσι

καὶ ἐπικαλέσασθαι τοὺς Διακίδας συμμάχους. ὡς δὲ σφι ἔδοξε, καὶ ἐποίηον ταῦτα· εὐξάμενοι γὰρ πᾶσι τοῖσι θεοῖσι, αὐτόθεν μὲν ἐκ Συλαμῖνος Διαντύ τε καὶ Τελαμώννα ἐπεκαλέοντο, ἐπὶ δὲ Διακὸν καὶ τοὺς ἄλλους Διακίδας νέα ἀπέστελλον ἐς Αἴγιαν.

47. Ἐφη δὲ Δίκαιος ὁ Θεοκύδεος, ἀνὴρ Ἀθηναῖος, φυγῆς τε καὶ παρὰ Μίδοισι λόγιμος γενόμενος τοῦτον τὸν χρόνον, ἐπεῖτε ἐκείρετο ἡ Ἀττικὴ χώρα ὑπὸ τοῦ πεζοῦ στρατοῦ τοῦ Ξέρξεω εὐούσα ἐρήμος Ἀθηναίων, τυχεῖν τότε ἐὼν ἅμα Δημηρῆτῳ τῷ Λακεδαιμονίῳ ἐν τῷ Θριασίῳ πεδίῳ, ἰδεῖν δὲ κονιορτὸν χωρέοντα ἀπὸ Ἐλευσίνος ὡς ἀνδρῶν μύλιστά κη τρισμυρίων· ἀποθωμύζειν τέ σφεας τὸν κονιορτὸν ὄτεών κοτε εἶη ἀνθρώπων, καὶ πρόκατε φωνῆς ἀκούειν, καὶ οἱ φαίνεσθαι τὴν φωνὴν εἶναι τὸν μυστικὸν ἱακχον. εἶναι δ' ἡδαήμονα τῶν ἱρῶν τῶν ἐν Ἐλευσίनि γινομένων τὸν Δημῆρτον, εἶρεσθαί τε αὐτὸν, ὃ τι τὸ φθεγγόμενον εἶη τοῦτο· 48. αὐτὸς δὲ εἶπαι· Δημῆρτε, οὐκ ἔστι ὄκως οὐ μέγα τι σίνος ἔσται τῇ βασιλείῳ στρατιῇ. τάδε γὰρ ἀρίδηλα ἐρήμου εὐούσης τῆς Ἀττικῆς, ὅτι θεῖον τὸ φθεγγόμενον, ἀπὸ Ἐλευσίνος ἰὸν ἐς τιμωρίην Ἀθηναίοισι τε καὶ τοῖσι συμμάχοισι. καὶ ἦν μὲν γε κατασκήψῃ ἐς τὴν Πελοπόννησον, κίνδυνος αὐτῷ τε βασιλείῳ καὶ τῇ στρατιῇ τῇ ἐν τῇ ἠπειρῳ ἔσται, ἦν δὲ ἐπὶ τὰς νέας τρέπηται τὺς ἐν Σαλαμίनि, τὸν ναυτικὸν στρατὸν κινδυνεύσει βασιλεὺς ἀποβαλεῖν. τὴν δὲ ὀρτὴν ταύτην ἄγουσι Ἀθηναῖοι ἀνὰ πάντα ἔτεα τῇ Μητρὶ καὶ τῇ Κούρη, καὶ αὐτῶν τε ὁ βουλόμενος καὶ τῶν ἄλλων Ἑλλήνων μυεῖται, καὶ τὴν φωνὴν, τῆς ἀκούεις, ἐν ταύτῃ τῇ ὀρτῇ ἱακχάζουσι. 49. πρὸς ταῦτα εἰπεῖν Δημῆρτον· Σίγα τε καὶ μηδενὶ ἄλλῳ τὸν λόγον τοῦτον εἶπης. ἦν γὰρ τοι ἐς βασιλέα ἀνευειχθῆ ταῖς ἔπεα ταῦτα, ἀποβαλέεις τὴν κεφαλὴν, καὶ σε

οὔτε ἐγὼ δυνήσομαι ρύσασθαι, οὔτ' ἄλλος ἀνθρώπων οὐδέ  
 εἰς. ἀλλ' ἔχ' ἥσυχος, περὶ δὲ στρατιῆς τῆσδε θεοῖσι μελή-  
 σει. Τὸν μὲν δὴ ταῦτα παραινέειν, ἐκ δὲ τοῦ κονιορτοῦ  
 καὶ τῆς φωνῆς γενέσθαι νέφος, καὶ μεταρσιωθὲν φέρεσθαι  
 ἐπὶ Σαλαμίνας ἐπὶ τὸ στρατόπεδον τὸ τῶν Ἑλλήνων.  
 οὔτω δὲ αὐτοὺς μαθεῖν ὅτι τὸ ναυτικὸν τὸ Ξέρξῳ ἀπολέ-  
 εσθαι μέλλοι. Ταῦτα μὲν Δίκαιος ὁ Θεοκύδεος ἔλεγε,  
 Δημαρίτου τε καὶ ἄλλων μαρτύρων καταπτόμενος.

50. Οἱ δὲ ἐς τὸν Ξέρξῳ ναυτικὸν στρατὸν ταχθέντες,  
 ἐπειδὴ ἐκ Τρηχίνος θηησόμενοι τὸ τρώμα τὸ Λακωνικὸν  
 διέβησαν ἐς τὴν Ἰσθίαιαν, ἐπισχόντες ἡμέρας τρεῖς ἔπλων  
 δι' Εὐρίπου, καὶ ἐν ἐτέρῃσι τρισὶ ἡμέρησι ἐγένοντο ἐν  
 Φαλήρῳ. ἐπειδὴ δὲ παρήγγελλον ἀναπλῶειν, ἀνήγον  
 τὰς νέας ἐπὶ τὴν Σαλαμίνα, καὶ παρεκρίθησαν διαταχθέν-  
 τες κατ' ἡσυχίην. τότε μὲν νυν οὐκ ἐξέχρησέ σφι ἡ  
 ἡμέρη ναυμαχίην ποιήσασθαι, νῦξ γὰρ ἐπεγένετο, οἱ δὲ  
 παρεσκευάζοντο ἐς τὴν ὑστεραίην. τοὺς δὲ Ἕλληνας εἶχε  
 δέος τε καὶ ἄρρωδίη, οὐκ ἦκιστα δὲ τοὺς ἀπὸ Πελοποννή-  
 σου. ἄρρωδεον δὲ, ὅτι αὐτοὶ μὲν ἐν Σαλαμίनि κατίμενοι  
 ὑπὲρ γῆς τῆς Ἀθηναίων ναυμαχέειν μέλλοιεν, νικηθέντες  
 τε ἐν νήσῳ ἀπολαμφθέντες πολιορκήσονται, ἀπέντες τὴν  
 ἐωυτῶν ἀφύλακτον. 51. Τῶν δὲ βαρβάρων ὁ πεζὸς ὑπὸ  
 τὴν παρεούσαν νύκτα ἐπορεύετο ἐπὶ τὴν Πελοπόννησον·  
 καίτοι τὰ δυνατὰ πάντα ἐμεμηχάνητο, ὅπως κατ' ἡπειρον  
 μὴ ἐσβύλοιεν οἱ βάρβαροι. ὡς γὰρ ἐπύθοντο τάχιστα  
 Πελοποννήσιοι τοὺς ἀμφὶ Λεωνίδα ἐν Θερμοπύλῃσι τετε-  
 λευτηκέαι, συνδραμόντες ἐκ τῶν πολίων ἐς τὸν Ἴσθμον  
 ἴζοντο, καὶ σφι ἐπὶ στρατηγὸς Κλεόμβροτος ὁ Ἀναξαν-  
 δρίδῳ, Λεωνίδῳ δὲ ἀδελφεός. ἰζόμενοι δὲ ἐν τῷ Ἴσθμῳ  
 καὶ συγχώσαντες τὴν Σκιρωνίδα ὁδὸν, μετὰ τοῦτο ὡς σφι  
 ἔδοξε βουλευομένοισι, οἰκοδόμεον διὰ τοῦ Ἴσθμοῦ τείχος·

ἄτε δὲ ἐουσέων μυριάδων πολλέων καὶ παντὸς ἀνδρὸς ἐργαζομένου, ἠνέτο τὸ ἔργον, καὶ γὰρ λίθοι καὶ πλίνθοι καὶ ξύλα καὶ φορμοὶ ψύμμου πλήρεις ἐσεφορέοντο, καὶ ἔλινον οὐδένα χρόνον οἱ βοηθήσαντες ἐργαζόμενοι, οὔτε νυκτὸς οὔτε ἡμέρης.

52. Οἱ μὲν δὴ ἐν τῷ Ἴσθμῷ τοιοῦτῳ πόνῳ συνέστασαν, ἄτε περὶ τοῦ παντὸς ἤδη δρόμον θέοντες, καὶ τῆσι νηυσὶ οὐκ ἐλπίζοντες ἐλλάμψεσθαι· οἱ δὲ ἐν Σαλαμῖνι ὅμως ταῦτα πυνθανόμενοι ἄρρώδεον, οὐκ οὔτω περὶ σφίσι αὐτοῖσι δειμαίνοντες ὡς περὶ τῇ Πελοποννήσῳ. τέως μὲν δὴ αὐτῶν ἀνὴρ ἀνδρὶ παραστὺς σιγῇ λόγον ἐποιέετο, θῶμα ποιούμενοι τὴν Εὐρυβιάδew ἀβουλίην, τέλος δὲ ἐξερρίγη ἐς τὸ μέσον. σύλλογός τε δὴ ἐγένετο, καὶ πολλὰ ἐλέγετο περὶ τῶν αὐτῶν· οἱ μὲν, ὡς ἐς τὴν Πελοπόννησον χρεῶν εἶη ἀποπλώειν καὶ περὶ ἐκείνης κινδυνεύειν, μηδὲ πρὸς χάρης δοριαλώτου μένοντας μάχεσθαι, Ἀθηναῖοι δὲ καὶ Αἰγινῆται καὶ Μεγαρέες αὐτοῦ μένοντας ἀμύνεσθαι.

53. Ἐνθαῦτα Θεμιστοκλῆς, ὡς ἐσσοῦτο τῇ γνώμῃ ὑπὸ τῶν Πελοποννησίων, λαθὼν ἐξέρχεται ἐκ τοῦ συνεδρίου, ἐξελθὼν δὲ πέμπει ἐς τὸ στρατόπεδον τὸ Μήδων ἀνδρα πλοῖφ, ἐντειλάμενος τὰ λέγειν χρεῶν, τῷ οὐνομα μὲν ἦν Σίκιννος, οἰκέτης δὲ καὶ παιδαγωγὸς ἦν τῶν Θεμιστοκλέος παίδων· τὸν δὴ ὕστερον τούτων τῶν πρηγματίων Θεμιστοκλῆς Θεσπιέα τε ἐποίησε, ὡς ἐπεδέκοντο οἱ Θεσπιέες πολιήτας, καὶ χρήμασι ὄλβιον. ὃς τότε πλοῖφ ἀπικόμενος, ἔλεγε πρὸς τοὺς στρατηγούς τῶν βαρβάρων ταῦδε· Ἐπεμψέ με στρατηγὸς ὁ Ἀθηναίων λάθρη τῶν ἄλλων Ἑλλήνων (τυγχάνει γὰρ φρονέων τὴ βασιλείας καὶ βουλόμενος μᾶλλον τὰ ὑμέτερα κατύπερθε γίνεσθαι ἢ τὰ τῶν Ἑλλήνων πρήγματα) φράσσοντα ὅτι οἱ Ἕλληνες δρησμὸν βουλευόνται καταρρωδηκότες· καὶ νῦν παρέχει κάλλιστον ὑμέας ἔργον

ἀπάντων ἐξεργάσασθαι, ἣν μὴ περιίδητε διαδράντας αὐτούς. οὔτε γὰρ ἀλλήλοισι ὁμοφρονέουσι, οὔτ' ἔτι ἀντιστήσονται ὑμῖν, πρὸς ἑωυτούς τε σφέας ὕψεσθε ναυμαχέοντας τοὺς τὰ ὑμέτερα φρονέοντας καὶ τοὺς μὴ. 54. ὁ μὲν ταῦτά σφι σημήνας ἐκποδῶν ἀπαλλύσσετο· τοῖσι δὲ ὡς πιστὰ ἐγένετο τὰ ἀγγελθέντα, τοῦτο μὲν ἐς τὴν νησιίδα τὴν Ψυττάλειαν, μεταξὺ Σαλαμίνος τε κειμένην καὶ τῆς ἠπείρου, πολλοὺς τῶν Περσέων ἀπεβίβασαν, τοῦτο δὲ, ἐπειδὴ ἐγένοντο μέσαι νύκτες, ἀνήγον μὲν τὸ ἀπ' ἐσπέρης κέρας κυκλούμενοι πρὸς τὴν Σαλαμίνα, ἀνήγον δὲ οἱ ἀμφὶ τὴν Κέον τε καὶ τὴν Κυνόσουραν τεταγμένοι, κατεῖχόν τε μέχρι Μουνυχίης πάντα τὸν πορθμὸν τῆσι νησί. τῶνδε δὲ εἵνεκεν ἀνήγον τὰς νέας, ἵνα δὴ τοῖσι Ἑλλησι μηδὲ φυγεῖν ἐξῆ, ἀλλ' ἀπολαμφθέντες ἐν τῇ Σαλαμῖνι δοῖεν τίσι τῶν ἐπ' Ἀρτεμισίῳ ἀγωνισμάτων. ἐς δὲ τὴν νησιίδα τὴν Ψυττάλειαν καλεομένην ἀπεβίβαζον τῶν Περσέων τῶνδε εἵνεκεν, ὡς, ἐπειὴν γένηται ναυμαχίη, ἐνθαῦτα μάλιστα ἐξοισομένων τῶν τε ἀνδρῶν καὶ τῶν ναηγίων (ἐν γὰρ δὴ πόρῳ τῆς ναυμαχίης τῆς μελλούσης ἔσεσθαι ἐκέετο ἡ νῆσος), ἵνα τοὺς μὲν περιποιῶσι, τοὺς δὲ διαφθείρωσι. ἐποίευν δὲ σιγῇ ταῦτα, ὡς μὴ πυνθανοῖατο οἱ ἐναντίοι. Οἱ μὲν δὴ ταῦτα τῆς νυκτὸς οὐδὲν ἀποκοιμηθέντες παραρτίοντο.

55. Τῶν δὲ ἐν Σαλαμῖνι στρατηγῶν ἐγένετο ὠθισμὸς λόγων πολλός. ἤδεσαν δὲ οὐκ ὅτι σφέας περιεκυκλέοντο τῆσι νησιὶ οἱ βάρβαροι, ἀλλ' ὥσπερ τῆς ἡμέρης ὄρεον αὐτοὺς τεταγμένους, ἐδόκεον κατὰ χώραν εἶναι. συνεστηκότεων δὲ τῶν στρατηγῶν, ἐξ Αἰγίνης διέβη Ἀριστείδης ὁ Λυσιμάχου, ἀνὴρ Ἀθηναῖος μὲν, ἐξωστρακισμένος δὲ ὑπὸ τοῦ δῆμου, τὸν ἐγὼ νενόμικα, πυνθανόμενος αὐτοῦ τὸν τρόπον, ἄριστον ἄνδρα γενέσθαι ἐν Ἀθῆνῃσι καὶ δικαιοτάτον

οὗτος ὠνὴρ στὰς ἐπὶ τὸ συνέδριον ἐξεκαλέετο Θεμιστοκλέα, ἔόντα μὲν ἑωυτῷ οὐ φίλον, ἐχθρὸν δὲ τὰ μύλιστα· ὑπὸ δὲ μεγάθεος τῶν παρεόντων κακῶν λήθην ἐκείνων ποιούμενος ἐξεκαλέετο, ἐθέλων αὐτῷ συμμίξαι. προακηκόεε δὲ ὅτι σπεύδοιεν οἱ ἀπὸ Πελοποννήσου ἀνάγειν τὴν νέας πρὸς τὸν Ἴσθμόν. 56. ὡς δὲ ἐξῆλθέ οἱ Θεμιστοκλῆς, ἔλεγε Ἀριστείδης τάδε· Ἡμέας στασιάζειν χρεῶν ἔστι, ἔν τε τῷ ἄλλῳ καιρῷ καὶ δὴ καὶ ἐν τῷδε, περὶ τοῦ ὀκότερος ἡμέων πλέω ἀγαθὰ τὴν πατρίδα ἐργάσεται. λέγω δέ τοι, ὅτι ἴσον ἐστὶ πολλά τε καὶ ὀλίγα λέγειν περὶ ἀποπλόου τοῦ ἐνθευτέου Πελοποννησίοισι. ἐγὼ γὰρ αὐτόπτης τοι λέγω γενόμενος, ὅτι νῦν, οὐδ' ἦν ἐθέλωσι Κορίνθιοί τε καὶ αὐτὸς Εὐρυβιῶδης, οἳοί τε ἔσονται ἐκπλώσῃ· περιεχόμεθα γὰρ ὑπὸ τῶν πολεμίων κύκλῳ. ἀλλ' ἐσελθὼν σφι ταῦτα σήμηνον. 57. Ὁ δ' ἀμείβετο τοισίδε· Κίρτα τε χρηστὰ διακελεύεαι καὶ εὐ ἡγγεϊλας. τὰ γὰρ ἐγὼ ἐδεόμην γενέσθαι, αὐτὸς αὐτόπτης γενόμενος ἦκεις. ἴσθι γὰρ ἐξ ἐμέο τὰ ποιούμενα ὑπὸ Μήδων. ἔδεε γὰρ, ὅτε οὐκ ἐκόντες ἠθελον εἰς μάχην κατίστασθαι οἱ Ἕλληνες, ἀέκοντας παραστήσασθαι. σὺ δὲ ἐπεὶ περ ἦκεις χρηστὰ ἀπαγγέλλων, αὐτὸς σφι ἄγγειλον. ἦν γὰρ ἐγὼ αὐτὰ λέγω, δόξω πλάσας λέγειν, καὶ οὐ πείσω ὡς οὐ ποιούντων τῶν βαρβύρων ταῦτα. ἀλλὰ σφι σήμηνον αὐτὸς παρελθὼν ὡς ἔχει. ἐπεὰν δὲ σημήνης, ἦν μὲν πείθωνται, ταῦτα δὴ τὰ κύλλιστα· ἦν δὲ αὐτοῖσι μὴ πιστὰ γένηται, ὁμοῖον ἡμῖν ἔσται. οὐ γὰρ ἔτι διαδρήσονται, εἴ περ περιεχόμεθα πανταχόθεν, ὡς σὺ λέγεις. 58. Ταῦτα ἔλεγε παρελθὼν ὁ Ἀριστείδης, φάμενος ἐξ Αἰγίνης τε ἦκειν καὶ μόγις ἐκπλώσαι λαθῶν τοὺς ἐπορμέοντας· περιέχεσθαι γὰρ πᾶν τὸ στρατόπεδον τὸ Ἑλληνικὸν ὑπὸ τῶν νεῶν τῶν Ἑέρξεω· παραρτέεσθαί τε συνεβούλευε ὡς ἀλεξησομένους. Καὶ ὁ μὲν ταῦτα



εἶπας μετεστήκεε, τῶν δὲ αὐτῖς ἐγένετο λόγων ἀμφισβασίη· οἱ γὰρ πλεῖνες τῶν στρατηγῶν οὐκ ἐπέιθοντο τὰ ἐξαγγελθέντα. 59. ἀπιστεόντων δὲ τούτων, ἦκε τριήρης ἀνδρῶν Τηνίων αὐτομολέουσα, τῆς ἦρχε ἀνὴρ Παναίτιος ὁ Σωσιμένηος, ἣ περ δὴ ἔφερε τὴν ἀληθειήν παῖσαν. διὰ δὲ τοῦτο τὸ ἔργον ἐνεγράφησαν Τήνιοι ἐν Δελφοῖσι ἐς τὸν τρίποδα ἐν τοῖσι τὸν βύρβαρον κατελοῦσι. σὺν δὲ ὧν ταύτῃ τῇ νηὶ τῇ αὐτομολησούσῃ ἐς Σαλαμίνα, καὶ τῇ πρότερον ἐπ' Ἀρτεμίσιον τῇ Δημνίῃ, ἐξεπληροῦτο τὸ ναυτικὸν τοῖσι Ἕλλησι ἐς τὰς ὀγδώκοντα καὶ τριηκοσίας νέας. δύο γὰρ δὴ νεῶν τότε κατέδεε ἐς τὸν ἀριθμὸν.

60. Τοῖσι δὲ Ἕλλησι ὡς πιστὰ δὴ τὰ λεγόμενα ἦν τῶν Τηνίων ῥήματα, παρεσκευάζοντο ὡς ναυμαχῆσόντες. ἥως τε δὴ διέφαινε, καὶ οἱ σύλλογον τῶν ἐπιβατέων ποιησάμενοι, προηγόρευε εὖ ἔχοντα μὲν ἐκ πάντων Θεμιστοκλῆς, τὰ δὲ ἔπεα ἦν πάντα κρέσσω τοῖσι ἔσσοσι ἀντιτιθέμενα. ὅσα δὲ ἐν ἀνθρώπου φύσι καὶ καταστάσι ἐγγίνεται, παραινέσας δὴ τούτων τὰ κρέσσω αἰρέεσθαι, καὶ καταπλέξας τὴν ῥῆσιν, ἐσβαίνειν ἐκέλευε ἐς τὰς νέας. καὶ οὗτοι μὲν δὴ ἐσέβαινον, καὶ ἦκε ἡ ἀπ' Αἰγίνης τριήρης, ἣ κατὰ τοὺς Αἰακίδας ἀπεδήμησε. ἐνθαῦτα ἀνήγον τὰς νέας ἀπίσας οἱ Ἕλληνες. 61. ἀναγομένοισι δὲ σφι αὐτίκα ἐπέκέατο οἱ βάρβαροι. οἱ μὲν δὴ ἄλλοι Ἕλληνες ἐπὶ πρύμνην ἀνεκρούοντο καὶ ὤκελλον τὰς νέας, Ἀμεινῆς δὲ Παλληνεὺς ἀνὴρ Ἀθηναῖος ἐξυναχθεὶς νηὶ ἐμβάλλει. συμπλακείσης δὲ τῆς νεὸς, καὶ οὐ δυναμένων ἀπαλλαγῆναι, οὕτω δὴ οἱ ἄλλοι Ἀμεινίῃ βοηθέοντες συνέμισγον. Ἀθηναῖοι μὲν οὕτω λέγουσι τῆς ναυμαχίης γενέσθαι τὴν ἀρχήν· Αἰγινῆται δὲ τὴν κατὰ τοὺς Αἰακίδας ἀποδημήσασαν ἐς Αἰγίαν, ταύτην εἶναι τὴν ἄρξασαν. λέγεται δὲ καὶ τύδε, ὡς φάσμα σφι γυναικὸς ἐφάνη, φανείσαν δὲ διακελεύσασθαι, ὥστε καὶ

ἄπαν ἀκούσαι τὸ τῶν Ἑλλήνων στρατόπεδον, ὄνειδίσασαν πρότερον τάδε· Ὡ δαιμόνιοι, μέχρι κόσου ἔτι πρύμνην ἀνακρουέσθε ; 62. Κατὰ μὲν δὴ Ἀθηναίους ἑτετάχατο Φοίνικες (οὔτοι γὰρ εἶχον τὸ πρὸς Ἐλευσίνος τε καὶ ἑσπέρης κέρας), κατὰ δὲ Λακεδαιμονίους Ἴωνες· οὔτοι δ' εἶχον τὸ πρὸς τὴν ἠῶ τε καὶ τὸν Πειραιέα. ἐθελοκύκεον μέντοι αὐτῶν κατὰ τὰς Θεμιστοκλέος ἐντολὰς ὀλίγοι, οἱ δὲ πλεῖνες οὐ. ἔχω μὲν νυν συχνῶν οὐνόματα τριηράρχων καταλέξει τῶν νέας Ἑλληνίδας ἐλότων, χρῆσομαι δὲ αὐτοῖσι οὐδὲν πλὴν Θεομήστορος τε τοῦ Ἀνδροδάμαντος καὶ Φυλίκου τοῦ Ἰστιαίου, Σαμίων ἀμφοτέρων. τοῦδε δὲ εἵνεκεν μέμνημαι τούτων μούνων, ὅτι Θεομήστωρ μὲν διὰ τοῦτο τὸ ἔργον Σάμου ἐτυράννευσε καταστησάντων τῶν Περσέων, Φύλακος δὲ εὐεργέτης βασιλέος ἀνεγράφη καὶ χώρα οἱ ἐδωρήθη πολλή. οἱ δ' εὐεργέται βασιλέος ὀροσάγγαι καλέονται Περσιστί. 63. Περὶ μὲν νυν τούτους οὕτω εἶχε, τὸ δὲ πλῆθος τῶν νεῶν ἐν τῇ Σαλαμῖνι ἐκεραΐζετο, αἱ μὲν ὑπ' Ἀθηναίων διαφθειρόμεναι, αἱ δὲ ὑπ' Αἰγινητέων. ἄτε γὰρ τῶν μὲν Ἑλλήνων σὺν κόσμῳ ναυμαχεόντων κατὰ τάξιν, τῶν δὲ βαρβάρων οὐ τεταγμένων ἔτι, οὔτε σὺν νόφ ποιούντων οὐδὲν, ἔμελλε τοιοῦτό σφι συνοίσεσθαι οἷόν περ ἀπέβη. καίτοι ἦσαν γε καὶ ἐγένοντο ταύτην τὴν ἡμέρην μακρῷ ἀμείνουες αὐτοὶ ἐωυτῶν ἢ πρὸς Εὐβοίῃ, πᾶς τις προθυμώμενος καὶ δειμαίνων Ξέρξεα, ἐδόκεε τε ἕκαστος ἐωυτὸν θηήσεσθαι βασιλέα. 64. κατὰ μὲν δὴ τοὺς ἄλλους οὐκ ἔχω μετεξετέρους εἰπεῖν ἀτρεκέως ὡς ἕκαστοι τῶν βαρβάρων ἢ τῶν Ἑλλήνων ἠγωνίζοντο, κατὰ δὲ Ἀρτεμισίην τάδε ἐγένετο, ἀπ' ὧν εὐδοκίμησε μᾶλλον ἔτι παρὰ βασιλείῃ· ἐπειδὴ γὰρ ἐς θόρυβον πολλὸν ἀπίκετο τὰ βασιλέος πρήγματα, ἐν τούτῳ τῷ καιρῷ ἢ νηὺς ἢ Ἀρτεμισίης ἐδιώκετο ὑπὸ νεὸς Ἀττικῆς· καὶ ἡ οὐκ ἔχουσα δια-

φυγεῖν, ἔμπροσθε γὰρ αὐτῆς ἦσαν ἄλλαι νέες φίλαι, ἣ δὲ αὐτῆς πρὸς τῶν πολεμίων μάλιστα ἐτύγχανε εὐοῦσα, ἔδοξέ οἱ τότε ποιῆσαι, τὸ καὶ συνήνεκε ποιησῆσι· διωκομένη γὰρ ὑπὸ τῆς Ἀττικῆς, φέρουσα ἐνέβαλε νηὶ φιλήν ἀνδρῶν τε Καλυνδέων, καὶ αὐτοῦ ἐπιπλώοντος τοῦ Καλυνδέων βασιλέως Δαμασιθύμου. 65 εἰ μὲν καὶ τι νεῖκος πρὸς αὐτὸν ἐγεγόνεε ἔτι περὶ Ἑλλήσποντον ἑόντων, οὐ μέντοι ἔγωγε ἔχω εἰπεῖν, οὔτε εἰ ἐκ προνοίης αὐτὰ ἐποίησε, οὔτε εἰ συνεκύρησε ἢ τῶν Καλυνδέων κατὰ τύχην παραπεσοῦσα νηὺς. ὡς δὲ ἐνέβαλέ τε καὶ κατέδυσε, εὐτυχίῃ χρησαμένη διπλόα ἐωυτὴν ἀγαθὴ ἐργάσατο· ὃ τε γὰρ τῆς Ἀττικῆς νεὸς τριήραρχος, ὡς εἶδέ μιν ἐμβαλλοῦσαν νηὶ ἀνδρῶν βαρβάρων, νομίσας τὴν νέα τὴν Ἀρτεμισίης ἢ Ἑλληνίδα εἶναι ἢ αὐτομολέειν ἐκ τῶν βαρβάρων καὶ αὐτοῖσι ἀμύνειν, ἀποστρέψας πρὸς ἄλλας ἐτράπετο. 66. τοῦτο μὲν τοιοῦτο αὐτῇ συνήνεκε γενέσθαι διαφυγεῖν τε καὶ μὴ ἀπολέσθαι· τοῦτο δὲ συνέβη ὥστε κακὸν ἐργασαμένην ὑπὸ τούτων αὐτὴν μάλιστα εὐδοκιμῆσαι παρὰ Ξέρξῃ. λέγεται γὰρ βασιλέα θηεύμενον μαθεῖν τὴν νέα ἐμβαλοῦσαν, καὶ δὴ τινα εἶπαι τῶν παρεόντων· Δέσποτα, ὄρας Ἀρτεμισίην, ὡς εὖ ἀγωνίζεται καὶ νέα τῶν πολεμίων κατέδυσε; καὶ τὸν ἐπείρσθαι εἰ ἀληθῶς ἐστὶ Ἀρτεμισίης τὸ ἔργον, καὶ τοὺς φάναι, σαφέως τὸ ἐπίσημον τῆς νεὸς ἐπισταμένους· τὴν δὲ διαφθαρεῖσαν ἠπιστέατο εἶναι πολεμίνην. τὰ τε γὰρ ἄλλα, ὡς εἴρηται, αὐτῇ συνήνεκε ἐς εὐτυχίην γενόμενα, καὶ τὸ τῶν ἐκ τῆς Καλυνδικῆς νεὸς μηδένα ἀποσωθέντα κατήγορον γενέσθαι. Ξέρξην δὲ εἶπαι λέγεται πρὸς τὰ φραζόμενα· Οἱ μὲν ἄνδρες γεγόνασί μοι γυναῖκες, αἱ δὲ γυναῖκες ἄνδρες. ταῦτα μὲν Ξέρξην φασὶ εἶπαι.

67. Ἐν δὲ τῷ πόνῳ τούτῳ ἀπὸ μὲν ἔθανε ὁ στρατηγὸς Ἀριαβίγνης ὁ Δαρείου, Ξέρξῃ δὲ ἄδελφός, ἀπὸ δὲ

ἄλλοι πολλοὶ τε καὶ οὐνομαστοὶ Περσέων καὶ Μήδων καὶ τῶν ἄλλων συμμάχων, ὀλίγοι δέ τινες καὶ Ἑλλήνων. ἄτε γὰρ νέειν ἐπιστάμενοι, τοῖσι αἱ νέες διεφθείροντο, καὶ μὴ ἐν χειρῶν νόμφ ὑπολλύμενοι, ἐς τὴν Σαλαμίνα διένειον. τῶν δὲ βαρβύρων οἱ πολλοὶ ἐν τῇ θαλάσῃ διεφθύρησαν, νέειν οὐκ ἐπιστάμενοι. ἐπεὶ δὲ αἱ πρῶται ἐς φυγὴν ἐτρέποντο, ἐνθαῦτα αἱ πλεῖσται διεφθείροντο. οἱ γὰρ ὄπισθε τεταγμένοι, ἐς τὸ πρόσθε τῆσι νηυσὶ παριέναι πειρώμενοι, ὡς ἀποδεξόμενοι τι καὶ αὐτοὶ ἔργον βασιλείῃ, τῆσι σφετέρῃσι νηυσὶ φευγούσῃσι περιέπιπτον. 68. Ἐγένετο δὲ καὶ τότε ἐν τῷ θορύβῳ τούτῳ· τῶν τινες Φοινίκων, τῶν αἱ νέες διεφθάρατο, ἐλθόντες παρὰ βασιλέα διέβαλλον τοὺς Ἴωνας, ὡς δι' ἐκείνους ἀπολοῖατο αἱ νέες, ὡς προδόντων. συνήνεκε ὦν οὕτω ὥστε Ἴώνων τε τοὺς στρατηγούς μὴ ἀπολίσθαι, Φοινίκων τε τοὺς διαβάλλοντας λαβεῖν τοιούδε μισθόν· ἔτι τούτων ταῦτα λεγόντων ἐνέβαλε νηὶ Ἀττικῇ Σαμοθρηϊκῇ νηὺς. ἧ τε δὴ Ἀττικῇ κατέδευτο, καὶ ἐπιφερομένη Αἰγιναιῆ νηὺς κατέδυσσε τῶν Σαμοθρηϊκῶν τὴν νῆα. ἄτε δὴ εἶντες ἀκουσισταὶ οἱ Σαμοθρηϊκῆς τοὺς ἐπιβάτας ἀπὸ τῆς καταδυσάσης νεὸς βάλλοντες ἀπήραξαν, καὶ ἐπέβησάν τε καὶ ἔσχον αὐτήν. 69. ταῦτα γενόμενα τοὺς Ἴωνας ἐρρύσατο· ὡς γὰρ εἶδὲ σφεας Ἐέρξης ἔργον μέγα ἐργασαμένους, ἐτρέπετο πρὸς τοὺς Φοίνικας, οἳ αὐτὸν ὑπερλυπεόμενός τε καὶ πάντας αἰτιώμενος, καὶ σφεων ἐκέλευσε τὰς κεφαλὰς ἀποταμῆν, ἵνα μὴ αὐτοὶ κακοὶ γεόμενοι τοὺς ἀμείνονας διαβάλλωσι. ὅκως γὰρ τινα ἴδοι Ἐέρξης τῶν ἐωυτοῦ ἔργον τι ἀποδεικνύμενον ἐν τῇ ναυμαχίῃ, κατήμενος ὑπὸ τῷ οὐρεὶ τῷ ἀντίον Σαλαμῖνος, τὸ καλεῖται Αἰγάλεως, ἀνεπυθάνετο τὸν ποιήσαντα, καὶ οἱ γραμματισταὶ ἀνέγραφον πατρόθεν τὸν τριήραρχον καὶ τὴν πόλιν. πρὸς δέ τι καὶ προσεβάλετο φίλος ἐὼν

Ἀριαράμης ἀπὸ Πέρσης παρεὼν τούτου τοῦ Φοινικητοῦ πάθεος.

70. Οἱ μὲν δὴ πρὸς τοὺς Φοίνικας ἐτράποντο· τῶν δὲ βαρβύρων εἰς φυγὴν τραπομένων καὶ ἐκπλώνων πρὸς τὸ Φῶληρον, Αἰγινῆται ὑποστάντες ἐν τῷ πορθμῷ ἔργα ἀπεδέξαντο λόγου ἄξια. οἱ μὲν γὰρ Ἀθηναῖοι ἐν τῷ βορῦβφ ἐκερμίζον τὴν τε ἀντισταμένας καὶ τὰς φευγούσας τῶν νεῶν, οἱ δὲ Αἰγινῆται τὰς ἐκπλωούσας· ὅκως δὲ τινας τοὺς Ἀθηναίους διαφύγοιεν, φερόμενοι ἐσέπιπτον εἰς τοὺς Αἰγινίτας. 71. Ἐνθαῦτα συνεκέρειον νέες ἢ τε Θεμιστοκλέος διώκουσα νέα, καὶ ἡ Πολυκρίτου τοῦ Κρίου ἀνδρὸς Αἰγινίτεω νηὶ ἐμβαλοῦσα Σιδωνίη, ἣ περ εἶλε τὴν προφυλάσσουσαν ἐπὶ Σκιῶθω τὴν Αἰγιναιήν, ἐπ' ἣς ἔπλεε Πυθέης ὁ Ἰσχενοῦ, τὸν οἱ Πέρσαι κατακοπέντα ἀρετῆς εἵνεκεν εἶχον ἐν τῇ νηὶ ἐκπαγλεόμενοι. τὸν δὲ περιάγουσα ἅμα τοῖσι Πέρσησι ἤλω νηὺς ἡ Σιδωνίη, ὥστε Πυθέην οὕτω σωθῆναι εἰς Αἶγιαν. ὡς δὲ ἐσείδε τὴν νεα τὴν Ἀττικὴν ὁ Πολύκριτος, ἔγνω τὸ σημήιον ἰδὼν τῆς στρατηγίδος, καὶ βώσας τὸν Θεμιστοκλέα ἐπεκερτόμησε εἰς τῶν Αἰγινητέων τὸν μηδισμόν ὀνειδίζων. ταῦτα μὲν νυν νηὶ ἐμβαλὼν ὁ Πολύκριτος ἀπέρριψε εἰς Θεμιστοκλέα· οἱ δὲ βίρβαροι, τῶν αἰ νέες περιεγέγοντο, φεύγοντες ἀπίκοντο εἰς Φῶληρον ὑπὸ τὸν πεζὸν στρατόν. 72. Ἐν δὲ τῇ ναυμαχίᾳ ταύτῃ ἦκουσαν Ἑλλήνων ἄριστα Αἰγινῆται, ἐπὶ δὲ Ἀθηναῖοι, ἀνδρῶν δὲ Πολύκριτός τε ὁ Αἰγινίτης καὶ Ἀθηναῖοι Εὐμένης τε ὁ Ἀναγυράσιος καὶ Ἀμεινίης Παλληνεὺς, ὃς καὶ Ἀρτεμισίην ἐπεδίδωξε. εἰ μὲν νυν ἔμαθε ὅτι ἐν ταύτῃ πλώοι Ἀρτεμισίη, οὐκ ἂν ἐπαύσατο πρότερον ἢ εἰλέ μιν ἢ καὶ αὐτὸς ἤλω. τοῖσι γὰρ Ἀθηναίων τριηράρχοισι παρεκεκέλευστο, πρὸς δὲ καὶ ἄεθλον ἐκέετο μύριαι δραχμαὶ, ὃς ἂν μιν ζῶην ἔλη· δεινὸν γάρ τι ἐποίησαντο γυναῖκα ἐπὶ τὰς Ἀθήνας

στρατεύεσθαι. αὐτὴ μὲν δὴ, ὡς πρότερον εἴρηται, διέφυγε, ἦσαν δὲ καὶ οἱ ἄλλοι, τῶν αἱ νέες περιεγεγόνεσαν, ἐν τῷ Φαλήρῳ.

73. Ἀδείμαντον δὲ τὸν Κορίνθιον στρατηγὸν λέγουσι Ἀθηναῖοι αὐτίκα κατ' ἀρχὰς, ὡς συνέμισγον αἱ νέες, ἐκπλαγέντα τε καὶ ὑπερδείσαντα, τὰ ἰστία ἀειράμενον οἴχεσθαι φεύγοντα, ἰδόντας δὲ τοὺς Κορινθίους τὴν στρατηγίδα φεύγουσαν, ὡσαύτως οἴχεσθαι. ὡς δὲ ἄρα φεύγοντας γίνεσθαι τῆς Σαλαμίνης κατὰ τὸ ἶρον Ἀθηναίης Σκιράδος, περιπίπτειν σφί κέλητα θείῃ πομπῇ, τὸν οὔτε πέμψαντα φανῆναι οὐδένα, οὔτε τι τῶν ἀπὸ τῆς στρατιῆς εἰδόσι προσφέρεσθαι τοῖσι Κορινθίοισι. τῆδε δὲ συμβάλλονται εἶναι θείον τὸ πρῆγμα· ὡς γὰρ ἀγχοῦ γενέσθαι τῶν νεῶν, τοὺς ἀπὸ τοῦ κέλητος λέγειν τάδε· Ἀδείμαντε, σὺ μὲν ἀποστρέψας τὰς νέας εἰς φυγὴν ὥρμησαι καταπροδούς τοὺς Ἕλληνας· οἱ δὲ καὶ δὴ νικῶσι, ὅσον αὐτοὶ ἠρώντο ἐπικρατῆσαι τῶν ἐχθρῶν. 74 Ταῦτα λεγόντων, ἀπιστέειν γὰρ τὸν Ἀδείμαντον, αὐτίς τάδε λέγειν, ὡς αὐτοὶ οἰοί τε εἶεν ἀγόμενοι ὄμηροι ἀποθνήσκειν, ἢ μὴ νικῶντες φαίνωνται οἱ Ἕλληνες. οὕτω δὴ ἀποστρέψαντα τὴν νέα, αὐτόν τε καὶ τοὺς ἄλλους, ἐπ' ἐξεργασμένοισι ἐλθεῖν εἰς τὸ στρατόπεδον. Τούτους μὲν τοιαύτη φάτις ἔχει ὑπὸ Ἀθηναίων, οὐ μέντοι αὐτοὶ γε Κορίνθιοι ὁμολογέουσι, ἀλλ' ἐν πρώτοισι σφέας αὐτοὺς τῆς ναυμαχίης νομίζουσι γενέσθαι, μαρτυρέει δέ σφι καὶ ἡ ἄλλη Ἑλλάς. 75. Ἀριστείδης δὲ ὁ Λυσιμάχου ἀνὴρ Ἀθηναῖος, τοῦ καὶ ὀλίγῳ τι πρότερον τούτων ἐπεμνήσθην ὡς ἀνδρὸς ἀρίστου, οὗτος ἐν τῷ θορύβῳ τούτῳ τῷ περὶ Σαλαμίνα γενομένῳ τάδε ἐποίηε· πυραλαβῶν πολλοὺς τῶν ὀπλιτέων, οἳ παρατετάχατο παρὰ τὴν ἀκτὴν τῆς Σαλαμίνης χώρας, γένος ἑόντες Ἀθηναῖοι, εἰς τὴν Ψυττάλειαν νῆσον ἀπέβησε ἄγων, οἳ τοὺς Πέρσας τοὺς ἐν τῇ νησίδι ταύτῃ κατεφόνευσαν πάντας.

76. Ὡς δὲ ἡ ναυμαχίη διελέλυτο, κατειρύσαντες ἐς τὴν Σαλαμίνα οἱ Ἕλληνες τῶν ναυηγίων ὅσα ταύτῃ ἐτύγχανε ἔτι εἶντα, ἐτοιμοὶ ἦσαν ἐς ἄλλην ναυμαχίην, ἐλπίζοντες τῆσι περιεούσησι νηυσὶ ἔτι χρῆσθαι βασιλείᾳ. τῶν δὲ ναυηγίων πολλὰ ὑπολαβῶν ἄνεμος ζέφυρος ἔφερε τῆς Ἀττικῆς ἐπὶ τὴν ἡἴονα τὴν καλομένην Κωλιάδα· ὥστε ἀποπλῆσαι τὸν χρησμὸν τὸν τε ἄλλον πάντα τὸν περὶ τῆς ναυμαχίης ταύτης εἰρημένον Βάκιδι καὶ Μουσαίῳ, καὶ δὴ καὶ κατὰ τὰ ναυήγια τὰ ταύτῃ ἐξενειχθέντα τὸ εἰρημένον πολλοῖσι ἔτεσι πρότερον τούτων ἐν χρησμῷ Λυσιστράτῳ Ἀθηναίῳ ἀνδρὶ χρησμολόγῳ, τὸ ἐλελήθεε πάντας τοὺς Ἕλληνας,

Κωλιάδες δὲ γυναῖκες ἔρετμοῖσι φρύξουσι·

τούτο δὲ ἔμελλε ἀπελάσαντος βασιλέος ἔσσεσθαι.

77. Ξέρξης δὲ, ὡς ἔμαθε τὸ γεγονός πάθος, δείσας μὴ τις τῶν Ἰώνων ὑποθῆται τοῖσι Ἕλλησι, ἢ αὐτοὶ νοήσωσι πλώειν ἐς τὸν Ἑλλήσποντον λύσοντες τὴν γεφύρας, καὶ ἀπολαμφθεὶς ἐν τῇ Εὐρώπῃ ἀπολέσθαι κινδυνεύσει, δρησμὸν ἐβούλευε· ἐθέλων δὲ μὴ ἐπίδηλος εἶναι μήτε τοῖσι Ἕλλησι μήτε τοῖσι ἑωυτοῦ· ἐς τὴν Σαλαμίνα χῶμα ἐπειράτο διαχοῦν, γαυλοῦς τε Φοινικητοῦς συνέδεε, ἵνα ἀντί τε σχεδίης ἔωσι καὶ τείχεος, ἀρτέετό τε ἐς πόλεμον, ὡς ναυμαχίην ἄλλην ποιησόμενος. ὀρέοντες δὲ μὴ πάντες οἱ ἄλλοι ταῦτα πρήσσοντα, εὖ ἠπιστέατο ὡς ἐκ παντὸς νόου παρεσκευάσται μένων πολεμήσειν· Μαρδόνιον δ' οὐδὲν τούτων ἐλάνθανε, ὡς μάλιστα ἔμπειρον εἶντα τῆς ἐκείνου διανοίης. 78. Ταῦτά τε ἅμα Ξέρξης ἐποίηε, καὶ ἔπεμπε ἐς Πέρσας ἀγγελέοντα τὴν παρούσάν σφί συμφορὴν. τούτων δὲ τῶν ἀγγέλων ἔστι οὐδὲν ὃ τι θάσσον παραινέται θνητὸν εἶν· οὕτω τοῖσι Πέρσησι ἐξεύρηται

τούτο. λέγουσι γὰρ, ὡς ὄσων ἂν ἡμερέων ἦ ἡ πᾶσα ὁδός, τοσοῦτοι ἵπποι τε καὶ ἄνδρες διεστᾶσι, κατὰ ἡμερησίην ὁδὸν ἐκάστην ἵππος τε καὶ ἄνθρωπος τεταγμένος, τοὺς οὕτε νιφετὸς, οὐκ ὄμβρος, οὐ καῦμα, οὐ νύξ ἔργει μὴ οὐ κατανύσαι τὸν προκείμενον ἑωυτῷ δρόμον τὴν ταχίστην. ὁ μὲν δὲ πρῶτος δραμὼν παραδιδόει τὰ ἐντεταλμένα τῷ δευτέρῳ, ὁ δὲ δεύτερος τῷ τρίτῳ· τὸ δὲ ἐνθεῦτεν ἤδη κατ' ἄλλον διεξέρχεται παραδιδόμενα, κατὰπερ Ἑλλησι ἡ λαμπαδηφορίῃ, τὴν τῷ Ἡφαίστῳ ἐπιτελέουσι. τούτο τὸ δρόμημα τῶν ἵππων καλέουσι Πέρσαι ἀγγαρήιον. 79. Ἡ μὲν δὲ πρώτη ἐς Σούσα ἀγγελίη ἀπικομένη, ὡς ἔχοι Ἀθήνας Ξέρξης, ἔτερψε οὕτω δὴ τι Περσέων τοὺς ὑπολειφθέντας, ὡς τὰς τε ὁδοὺς μυρσίην πύσας ἐστόρεσαν, καὶ ἐθυμίειον θυμῆματα, καὶ αὐτοὶ ἦσαν ἐν θυσιῇσι τε καὶ εὐπαθειῇσι· ἡ δὲ δευτέρη σφι ἀγγελίη ἐπεξεληθούσα συνέχεε οὕτω, ὥστε τοὺς κιβῶνας κατερρήξαντο πάντες, βοῆ τε καὶ οἰμωγῇ ἐχρέοντο ἀπλῆφ, Μαρδόνιον ἐν αἰτίῃ τιθέντες. οὐκ οὕτω δὲ περὶ τῶν νεῶν ἀχθόμενοι ταῦτα οἱ Πέρσαι ἐποίουν, ὡς περὶ αὐτῷ Ξέρξῃ δειμαίνοντες.

80. Ξέρξης δὲ ὡς τοὺς παῖδας Ἀρτεμισίη ἐπέτρψε ἀπάγειν ἐς Ἐφεσον, καλέσας Μαρδόνιον ἐκέλευσέ μιν τῆς στρατιῆς διαλέγειν τοὺς βούλεται, καὶ ποιέειν τοῖσι λόγοισι τὰ ἔργα πειρεόμενον ὁμοῖα. ταύτην μὲν τὴν ἡμέρην ἐς τοσοῦτο ἐγένετο· τῆς δὲ νυκτὸς, κελεύσαντος βασιλέως, τὰς νέας οἱ στρατηγοὶ ἐκ τοῦ Φαλήρου ἀπήγον ὀπίσω ἐς τὸν Ἑλλησποντον, ὡς τάχεος εἶχε ἕκαστος, διαφυλαξούσας τὰς σχεδιάς πορευθῆναι βασιλεί. ἐπεὶ δὲ ἀγχοῦ ἦσαν Ζωστήρος πλώοντες οἱ βύρβαροι, ἀνατείνουσι γὰρ ἄκραι λεπταὶ τῆς ἠπείρου ταύτης, ἔδοξάν τε νέας εἶναι καὶ ἔφενγον ἐπὶ πολλόν. χρόνῳ δὲ μαθόντες ὅτι οὐ νέες εἶεν ἀλλ' ἄκραι, συλλεχθέντες ἐκομίζοντο. 81. Ὡς δὲ ἡμέρη ἐγέ-



νετο, ὀρέοντες οἱ Ἕλληνες κατὰ χώραν μένοντα τὸν στρατὸν τὸν πεζόν, ἠλπίζον καὶ τὰς νέας εἶναι περὶ Φάληρον, ἐδόκεόν τε ναυμαχήσειν σφέας, παραρτέοντό τε ὡς ἀλεξήσομενοι. ἐπεὶ δὲ ἐπύθοντο τὰς νέας οἰχωκυίας, αὐτίκα μετὰ ταῦτα ἐδόκεε ἐπιδιώκειν. τὸν μὲν νυν ναυτικὸν τὸν Ξέρξῳ στρατὸν οὐκ ἐπεῖδον διώξαντες μέχρι Ἄνδρου, ἐς δὲ τὴν Ἄνδρον ἀπικόμενοι ἐβουλεύοντο. Θεμιστοκλῆς μὲν νυν γνώμην ἀπεδείκνυτο, διὰ νήσων τραπομένους καὶ ἐπιδιώξαντας τὰς νέας, πλώειν ἰθέως ἐπὶ τὸν Ἑλλήσποντον λύσοντας τὰς γεφύρας. §2. Εὐρυβιῶδης δὲ τὴν ἐναντίην ταύτη γνώμην ἐτίθετο, λέγων ὡς, εἰ λύσουσι τὰς σχεδίας, τοῦτ' ἂν μέγιστον πύντων σφεῖς κακὸν τὴν Ἑλλάδα ἐργάσαιντο. εἰ γὰρ ἀναγκασθεῖη ἀπολαμφθεῖς ὁ Πέρσης μένειν ἐν τῇ Εὐρώπῃ, πειρῶτο ἂν ἰσυχίην μὴ ἄγειν· ὡς ἄγουσι μὲν οἱ ἰσυχίην οὔτε τι προχωρέειν οἶόν τε ἔσται τῶν πρηγμαμάτων, οὔτε τις κομιδὴ τὸ ὀπίσω φανήσεται, λιμῶν τε οἱ ἡ στρατιὴ διαφθαρέεται· ἐπιχειροῦντι δὲ αὐτῷ καὶ ἔργου ἐχομένῳ πάντα τὰ κατὰ τὴν Εὐρώπην οἴα τε ἔσται προσχωρήσαι κατὰ πόλιν τε καὶ κατ' ἔθνεα, ἧτοι ἀλλοσκομένων γε ἢ πρὸ τούτου ὁμολογεόντων. τροφήν τε ἔξειν σφέας τὸν ἐπέτεον αἰεὶ τῶν Ἑλλήνων καρπὸν. ἀλλὰ δοκέειν γὰρ νικηθέντα τῇ ναυμαχίῃ οὐ μενέειν ἐν τῇ Εὐρώπῃ τὸν Πέρσῃ, ἑατέον ὦν εἶναι φεύγειν, ἐς ὃ ἔλθῃ φεύγων ἐς τὴν ἑωυτοῦ. τὸ ἐνθεῦτεν δὲ περὶ τῆς ἐκείνου ποιέεσθαι ἤδη τὸν ἀγῶνα ἐκέλευε. ταύτης δὲ εἶχοντο τῆς γνώμης καὶ Πελοποννησίων τῶν ἄλλων οἱ στρατηγοί.

§3. Ὡς δὲ ἔμαθε ὅτι οὐ πείσει τοὺς γε πολλοὺς πλώειν ἐς τὸν Ἑλλήσποντον, ὁ Θεμιστοκλῆς, μεταβαλὼν πρὸς τοὺς Ἀθηναίους (οὗτοι γὰρ μάλιστα ἐκπεφευγῶτων περιημέκτεον, ὠρμέατό τε ἐς τὸν Ἑλλήσποντον πλώειν καὶ ἐπὶ σφέων αὐτῶν βαλλόμενοι, εἰ ἄλλοι μὴ βουλοῖατο) ἔλεγε

σφι τάδε· Καὶ αὐτὸς ἤδη πολλοῖσι παρεγερόμην, καὶ πολλῶ πλέω ἀκήκοα τοιάδε γενέσθαι· ἄνδρας ἐς ἀναγκαίην ἀπειληθέντας νενικημένους ἀναμάχεσθαι τε καὶ ἀναλαμβάνειν τὴν προτέρην κακότητα. ἡμεῖς δὲ (εὕρημα γὰρ εὐρήκαμεν ἡμέας τε αὐτοὺς καὶ τὴν Ἑλλάδα, νέφος τοσοῦτο ἀνθρώπων ἀνωσύμενοι) μὴ διώκωμεν ἄνδρας φεύγοντας.

§4. τάδε γὰρ οὐκ ἡμεῖς κατεργασάμεθα, ἀλλὰ θεοὶ τε καὶ ἥρωες, οἱ ἐφθόνησαν ἄνδρα ἓνα τῆς τε Ἀσίας καὶ τῆς Εὐρώπης βασιλεύσαι, εὐντα ἀνόσιόν τε καὶ ἀτύσθαλον· ὃς τὰ ἱερά καὶ τὰ ἴδια ἐν ὁμοίῳ ἐποιέετο, ἐμπιπρὺς τε καὶ καταβύλλων τῶν θεῶν τὰ ἀγύλματα· ὃς καὶ τὴν θύλασσαν ἀπεμασίγησε πέδας τε κατήκε. ἀλλ' εὐ γὰρ ἔχει ἐς τὸ παρὸν ἡμῖν, νῦν μὲν ἐν τῇ Ἑλλάδι καταμείναντας ἡμέων τε αὐτῶν ἐπιμεληθῆναι καὶ τῶν οἰκετέων· καὶ τις οἰκίην τε ἀναπλασύσθω καὶ σπόρου ἀνακῶς ἐχέτω, παντελέως ἀπελάσας τὸν βάρβαρον· ἅμα δὲ τῷ ἔαρι καταπλέωμεν ἐπὶ Ἑλλησπόντου καὶ Ἰωνίης. Ταῦτα ἔλεγε ἀποθήκην μέλων ποιήσεσθαι ἐς τὸν Πέρσεα, ἵνα, ἣν ἄρα τί μιν καταλαμβάνῃ πρὸς Ἀθηναίων πάθος, ἔχῃ ἀποστροφὴν· τὰ περ ὧν καὶ ἐγένετο.

§5. Θεμιστοκλῆς μὲν ταῦτα λέγων διέβαλλε, Ἀθηναῖοι δὲ ἐπείθοντο· ἐπειδὴ γὰρ, καὶ πρότερον δεδογμένος εἶναι σοφός, ἐφάνη ἐὼν ἀληθέως σοφός τε καὶ εὖζουλος, πάντως ἐτοιμοὶ ἦσαν λέγοντι πείθεσθαι. ὡς δὲ οὗτοί οἱ ἀνεγνωσμένοι ἦσαν, αὐτίκα μετὰ ταῦτα ὁ Θεμιστοκλῆς ἄνδρας ἀπέπεμπε ἔχοντας πλοῖον, τοῖσι ἐπίστευε σιγᾶν, ἐς πᾶσαν βύσανον ἀπικνεομένοισι, τὰ αὐτὸς ἐνετείλατο βασιλεῖ φρῖσαι· τῶν καὶ Σίκιννος ὁ οἰκῆτης αὐτὶς ἐγένετο. οἱ ἐπεὶ τε ἀπίκοντο πρὸς τὴν Ἀττικὴν, οἱ μὲν κατέμενον ἐπὶ τῷ πλοίῳ, Σίκιννος δὲ ἀναβὰς παρὰ Ξέρξεα ἔλεγε τάδε· Ἐπεμψέ με Θεμιστοκλῆς ὁ Νεοκλέος, στρατηγὸς μὲν Ἀθηναίων, ἀνὴρ δὲ τῶν συμμαχῶν πάντῳ ἄρι-

στος καὶ σοφώτατος, φρίσσοντά τοι ὅτι Θεμιστοκλῆς ὁ Ἀθηναῖος, σοὶ βουλόμενος ἵπουργεῖν, ἔσχε τοὺς Ἕλληνας τὰς νέας βουλομένους διώκειν καὶ τὰς ἐν Ἑλλησπόντῳ γεφύρας λύνειν. καὶ νῦν κατ' ἰσυχίην πολλὴν κομίζω. Οἱ μὲν ταῦτα σημήναντες ἀπέπλων ὀπίσω.

86. Οἱ δ' ἀμφὶ Ξέρξεια, ἐπισχόντες ὀλίγας ἡμέρας μετὰ τὴν ναυμαχίην, ἐξήλανον εἰς Βοιωτοὺς τὴν αὐτὴν ὁδόν. ἔδοξε γὰρ Μαρδονίῳ ἅμα μὲν προπέμψαι βασιλέα, ἅμα δὲ ἀνωρίη εἶναι τοῦ ἔτεος πολεμείην· χειμερίσαι δὲ ἄμενον εἶναι ἐν Θεσσαλίῃ, καὶ ἔπειτεν ἅμα τῷ ἔαρι πειρᾶσθαι τῆς Πελοποννήσου. ὡς δὲ ἀπίκυτο εἰς τὴν Θεσσαλίην, ἐνθαῦτα Μαρδόνιος ἐξελέγετο πρώτους μὲν Πέρσας πάντας τοὺς ἀθανάτους καλεομένους, πλὴν Ἰδάρνεος τοῦ στρατηγού (οὗτος γὰρ οὐκ ἔφη λείψεσθαι βασιλέος), μετὰ δὲ τῶν ἄλλων Περσέων τοὺς θωρηκοφόρους καὶ τὴν ἵππον τὴν χιλίην, καὶ Μήδους τε καὶ Σύκας καὶ Βακτρίους τε καὶ Ἰνδοὺς, καὶ τὸν πεζὸν καὶ τὴν ἵππον. ταῦτα μὲν ἔθνεα ὅλα εἴλετο, ἐκ δὲ τῶν ἄλλων συμμάχων ἐξελέγετο κατ' ὀλίγους· ὥστε σύμπαντας τριήκοντα μυριάδας γενέσθαι σὺν ἵππεῦσι. 87. Ξέρξης δὲ, Μαρδόνιον ἐν Θεσσαλίῃ καταλιπὼν, αὐτὸς ἐπορεύετο κατὰ τύχος εἰς τὸν Ἑλλησπόντον, καὶ ἀπικνέεται εἰς τὸν πόρον τῆς διαβάσιος ἐν πέντε καὶ τεσσαρεσκόντα ἡμέρησι, ἀπάγων τῆς στρατιῆς οὐδὲν μέρος ὡς εἰπεῖν. ὄκου δὲ πορευόμενοι γινοίατο καὶ κατ' οὐστinas ἀνθρώπους, τὸν τούτων καρπὸν ἀρπύζοντες ἐσιτέοντο· εἰ δὲ καρπὸν μηδένα εὔροien, οἱ δὲ τὴν ποιήν τὴν ἐκ τῆς γῆς ἀναφυομένην καὶ τῶν δενδρέων τὸν φλοῖον περιλέποντες καὶ τὰ φύλλα κατιδρέποντες κατήσθιον, ὁμοίως τῶν τε ἡμέρων καὶ τῶν ἀγρίων, καὶ ἔλειπον οὐδέν· ταῦτα δ' ἐποίεον ὑπὸ λιμοῦ. ἐπιλαβὼν δὲ λοιμός τε τὸν στρατὸν καὶ δυσειτερίη κατ' ὁδὸν διέφθειρε. τοὺς δὲ καὶ

νοσέοντας αὐτῶν κατέλιπε, ἐπιτάσσω τῆσι πόλισι, ἵνα ἐκάστοτε γίνωιτο ἐλαύνων, μελεδαίνειν τε καὶ τρέφειν, ἐν Θεσσαλίῃ τέ τινας καὶ ἐν Σίρι τῆς Παιονίης καὶ ἐν Μακεδονίῃ. ἐνθα καὶ τὸ ἶρον ἄρμα καταλιπὼν τοῦ Διὸς, ὅτε ἐπὶ τὴν Ἑλλάδα ἤλαυνε, ἀπιὼν οὐκ ἀπέλαβε· ἀλλὰ δόντες οἱ Παῖονες τοῖσι Θρηήξι, ἀπαιτέοντος Ξέρξω, ἔφασαν νεμομένας ἀρπασθῆναι ὑπὸ τῶν ἄνω Θρηήκων τῶν περὶ τὰς πηγὰς τοῦ Στρυμόνος οἰκημένων. 88. οἱ δὲ Πέρσαι, ὡς ἐκ τῆς Θρηήκης πορευόμενοι ἀπίκοντο ἐπὶ τὸν πόρον, ἐπειγόμενοι τὸν Ἑλλήσποντον τῆσι νηυσὶ διέβησαν ἐς Ἄβυδον· τὰς γὰρ σχεδίας οὐκ εὔρον ἔτι ἐντεταμένας, ἀλλ' ὑπὸ χειμῶνος διαλελυμένας. ἐνθαῦτα δὲ κατεχόμενοι σιτία τε πλέω ἢ κατ' ὄδον ἐλάγχανον, οὐδένα τε κόσμον ἐμπιπλάμενοι, καὶ ὕδατα μεταβάλλοντες, ἀπέθησκον τοῦ στρατοῦ τοῦ περιέοντος πολλοί. οἱ δὲ λοιποὶ ἅμα Ξέρξῃ ἀπικνέονται ἐς Σάρδις. 89. Ἔστι δὲ καὶ ἄλλος ὅδε λόγος λεγόμενος, ὡς, ἐπειδὴ Ξέρξης ἀπελαύνων ἐξ Ἀθηνέων ἀπίκετο ἐπ' Ἡϊόνα τὴν ἐπὶ Στρυμόνι, ἐνθεῦτεν οὐκέτι ὁδοιπορήσι διεχρᾶτο, ἀλλὰ τὴν μὲν στρατιὴν Ἰθάρνει ἐπιτράπει ἀπάγειν ἐς τὸν Ἑλλήσποντον, αὐτὸς δ' ἐπὶ νεὸς Φοινίσσης ἐπιβὰς ἐκομίζετο ἐς τὴν Ἀσίην. πλώοντα δὲ μιν ἄνεμον Στρυμονίην ὑπολαβεῖν μέγαν καὶ κυματιήν. καὶ δὴ, μᾶλλον γὰρ τι χειμαίνεσθαι, γεμούσης τῆς νεὸς ὥστε ἐπὶ τοῦ καταστρώματος ἐπεόντων συχρῶν Περσέων τῶν σὺν Ξέρξῃ κομιζομένων, ἐνθαῦτα ἐς δέημα πεσόντα τὸν βασιλεῦ εἶρεσθαι βίωσαντα τὸν κυβερνήτην, εἴ τις ἐστί σφι σωτηρή. καὶ τὸν εἶπαι· Δέσποτα, οὐκ ἔστι οὐδεμία, ἣν μὴ τούτων ἀπαλλαγὴ τις γένηται τῶν πολλῶν ἐπιβατέων. 90. καὶ Ξέρξεα λέγεται ἀκούσαντα ταῦτα εἶπαι· Ἄνδρες Πέρσαι, νῦν τις διαδεξίτω ὑμέων βασιλεὺς κηδόμενος· ἐν ὑμῖν γὰρ οἴκε εἶναι ἐμοὶ ἢ σωτηρή. Τὸν μὲν

ταῦτα λέγειν, τοὺς δὲ προσκυνέοντας ἐκπηδᾶν ἐς τὴν θάλασσαν, καὶ τὴν νέα ἐπικουφισθεῖσαν οὕτω δὴ ἀποσωθῆναι ἐς τὴν Ἀσίην. ὡς δὲ ἐκβῆναι τάχιστα ἐς γῆν τὸν Ξέρξεα, ποιῆσαι τοιόνδε· ὅτι μὲν ἔσωσε βασιλέος τὴν ψυχὴν, δωρήσασθαι χρυσῆ στεφάνῃ τὸν κυβερνήτηα, ὅτι δὲ Περσέων πολλοὺς ἀπώλεσε, ἀποταμεῖν τὴν κεφαλὴν αὐτοῦ.

91. Οὗτος δὲ ἄλλος λέγεται λόγος περὶ τοῦ Ξέρξεω νόστου, οὐδαμῶς ἔμοιγε πιστὸς, οὔτε ἄλλως οὔτε τὸ Περσέων τοῦτο πάθος. εἰ γὰρ δὴ ταῦτα οὕτω εἰρέθη ἐκ τοῦ κυβερνήτηα πρὸς Ξέρξεα, ἐν μυρίησι γνῶμησι μίαν οὐκ ἔχω ἀντίξουον μὴ οὐκ ἂν ποιῆσαι βασιλέα τοιόνδε, τοὺς μὲν ἐκ τοῦ καταστρώματος καταβιβάσαι ἐς κοίλην νέα, ἔοντας Πέρσας καὶ Περσέων τοὺς πρώτους, τῶν δ' ἐρετέων ἑόντων Φοινίκων ὅκως οὐκ ἂν ἴσον πλήθος τοῖσι Πέρσησι ἐξέβαλε ἐς τὴν θάλασσαν. ἀλλ' ὁ μὲν, ὡς καὶ πρότερόν μοι εἴρηται, ὀδῶν χρεόμενος ἅμα τῷ ἄλλῳ στρατῷ ἀπενόστησε ἐς τὴν Ἀσίην.

92. Οἱ δὲ Ἕλληνες, τραπόμενοι ἐς Κύρυστον καὶ δηϊώσαντες αὐτῶν τὴν χώραν, ἀπαλλάσσοντο ἐς Σαλαμίνα. πρῶτα μὲν νυν τοῖσι θεοῖσι ἐξείλον ἀκροθίνια ἄλλα τε καὶ τριήρεας τρεῖς Φοινίσσας, τὴν μὲν ἐς Ἴσθμὸν ἀναθεῖναι, ἣ περ ἔτι καὶ ἐς ἐμὲ ἦν, τὴν δὲ ἐπὶ Σούνιον, τὴν δὲ τῷ Αἴαντι αὐτοῦ ἐς Σαλαμίνα. μετὰ δὲ τοῦτο διεδώσαντο τὴν ληΐην καὶ τὰ ἀκροθίνια ἀπέπεμψαν ἐς Δελφοὺς, ἐκ τῶν ἐγένετο ἀνδριάς ἔχων ἐν τῇ χειρὶ ἀκρωτήριον νεὸς, ἔων μέγαθος δωδέκα πηχέων. 93. Μετὰ δὲ τὴν διαίρεσιν τῆς ληΐης ἔπλων οἱ Ἕλληνες ἐς τὸν Ἴσθμὸν ἀριστήρια δώσαντες τῷ ἀξιωτάτῳ γενομένῳ Ἑλλήνων ἀνὰ τὸν πόλεμον τοῦτον. ὡς δὲ ἀπικόμενοι οἱ στρατηγοὶ διενέμοντο τὰς ψήφους ἐπὶ τοῦ Ποσειδέωνος τῷ βωμῷ, τὸν πρῶτον καὶ τὸν δεῦτερον κρίνοντες ἐκ πάντων, ἐνθαῦτα πᾶς τις αὐτῶν ἐωυτῷ ἐτίθετο τὴν ψῆφον, αὐτὸς ἕκαστος δοκέων ἀριστος

γενέσθαι, δεύτερα δὲ οἱ πολλοὶ συνεξέπιπτον Θεμιστοκλέα κρίνοντες. οἱ μὲν δὴ ἔμουνούντο, Θεμιστοκλέης δὲ δευτερείοισι ὑπερεβάλλετο πολλόν. 94. Οὐ βουλομένων δὲ ταῦτα κρίνειν τῶν Ἑλλήνων φθόνῳ, ἀλλ' ὑποπλώντων ἐκύστων ἐς τὴν ἑωυτῶν ἀκρίτων, ὅμως Θεμιστοκλέης ἐβώσθη τε καὶ ἔδοξώθη εἶναι ἀνὴρ πολλὸν Ἑλλήνων σοφώτατος ἀνὰ πᾶσαν τὴν Ἑλλάδα. ὅτι δὲ νικῶν οὐκ ἐτιμήθη πρὸς τῶν ἐν Σαλαμῖνι ναυμαχησάντων, αὐτίκα μετὰ ταῦτα ἐς Λακεδαίμονα ἀπῆκετο ἐθέλων τιμηθῆναι καὶ μιν Λακεδαιμόνιοι καλῶς μὲν ὑπέδεξαντο, μεγάλως δὲ ἐτίμησαν. ἀριστήϊα μὲν νυν ἔδωσαν Εὐρυβιάδῃ ἐλαίης στέφανον, σοφίης δὲ καὶ δεξιότητος Θεμιστοκλεί, καὶ τούτῳ στέφανον ἐλαίης. ἔδωρήσαντο δὲ μιν ὄχρῳ τῷ ἐν Σπύρτῃ καλλιστεύοντι. αἰνέσαντες δὲ πολλὰ, πρόεπεμψαν ἀπίοντα τριηκόσιοι Σπαρτιητέων λογιμαδες, οὗτοι οὔπερ ἰππέες καλέονται, μέχρι οὖρων τῶν Τεγεθτικῶν· μόνον δὴ τοῦτον πάντων ἀνθρώπων τῶν ἡμεῖς ἴδμεν Σπαρτιῆται πρόεπεμψαν. 95. Ὡς δὲ ἐκ τῆς Λακεδαίμονος ἀπῆκετο ἐς τὰς Ἀθήνας, ἐνθαῦτα Τιμόδημος Ἀφιδναῖος, τῶν ἐχθρῶν μὲν τῶν Θεμιστοκλέος ἔων, ἄλλως δὲ οὐ τῶν ἐπιφανέων ἀνδρῶν, φθονῶ καταμαργέων ἐνείκεε τὸν Θεμιστοκλέα, τὴν ἐς Λακεδαίμονα ἄπιξιν προφέρων, ὡς διὰ τὰς Ἀθήνας ἔχουτα γέρεα τὰ παρὰ Λακεδαιμονίων, ἀλλ' οὐ δι' ἑωυτόν. ὁ δε, ἐπειτε οὐκ ἐπαύετο ταῦτα λέγων ὁ Τιμοδημος, εἶπε· Οὕτω ἔχει τοι· οὐτ' ἂν ἐγὼ ἐὼν Βελβινίτης ἐτιμηθην οὕτω πρὸς Σπαρτιητέων, οὐτ' ἂν σὺ, ὠνθρωπε, ἐὼν Ἀθηναῖος.

96. Ὁ δὲ ναυτικὸς ὁ Ξέρξῳ περιγενόμενος, ὡς προσέμιξε τῇ Ἀσίῃ φεύγων ἐκ Σαλαμῖνος καὶ βασιλέα τε καὶ τὴν στρατιὴν ἐκ Χερσονήσου διεπόρθμευσε ἐς Ἀβιδου, ἐχειμέρισε ἐν Κύμῃ.

# THUCYDIDES.

## PYLUS AND SPHACTERIA.

1. Ἐπὶ δὲ τοὺς αὐτοὺς χρόνους τοῦ ἤρος, πρὶν τὸν σίτον ἐν ἀκμῇ εἶναι, Πελοποννήσιοι καὶ οἱ ξύμμαχοι ἐσέβαλον ἐς τὴν Ἀττικὴν, ἠγεῖτο δὲ Ἄγις ὁ Ἀρχιδάμου, Λακεδαιμονίων βασιλεύς· καὶ ἐγκαθεζόμενοι ἐδήουν τὴν γῆν. Ἀθηναῖοι δὲ τὰς τε τεσσαράκοντα ναῦς ἐς Σικελίαν ἀπέστειλαν, ὥσπερ παρεσκευάζοντο, καὶ στρατηγούς τοὺς ὑπολοίπους Εὐρυμέδοντα καὶ Σοφοκλέα· Πυθόδωρος γὰρ ὁ τρίτος αὐτῶν ἤδη προαφίκτο ἐς Σικελίαν. 2. εἶπον δὲ τούτοις καὶ Κερκυραίων ἅμα παραπλέοντας τῶν ἐν τῇ πόλει ἐπιμεληθῆναι, οἳ ἐλθστεύοντο ὑπὸ τῶν ἐν τῷ ὄρει φυγιάδων· καὶ Πελοποννησίων αὐτόσε νῆες ἐξήκοντα παρεπεπλεύκεσαν τοῖς ἐν τῷ ὄρει τιμωροῖ, καὶ λιμοῦ ὄντος μεγάλου ἐν τῇ πόλει νομίζοντες κατασχῆσειν ῥαδίως τὰ πρῶγματα. Δημοσθένης δὲ, ὄντι ἰδιώτῃ μετὰ τὴν ἀναχώρησιν τὴν ἐξ Ἀκαρνανίας, αὐτῷ δεηθέντι εἶπον χρῆσθαι ταῖς ναυσὶ ταύταις, ἣν βούληται, περὶ τὴν Πελοπόννησον. 3. καὶ ὡς ἐγένοντο πλείοντες κατὰ τὴν Λακωνικὴν, καὶ ἐπυθύνοντο ὅτι αἱ νῆες ἐν Κερκύρα ἤδη εἰσὶ τῶν Πελοποννησίων, ὁ μὲν Εὐρυμέδων καὶ Σοφοκλῆς ἠπείγοντο ἐς τὴν Κέρκυραν, ὁ δὲ Δημοσθένης ἐς τὴν Πύλον πρῶτον ἐκέλευε σχόντας αὐτοὺς καὶ πρῆξαντας ἅ δει τὸν πλοῦν ποιείσθαι· ἀντιλεγόντων δὲ, κατὰ τύχην χειμῶν ἐπιγενόμενος κατήνεγκε τὰς ναῦς ἐς τὴν Πύλον. 4. καὶ ὁ Δημοσθένης εὐθὺς ἠξίου τειχίζεσθαι τὸ χωρίον, — ἐπὶ τούτῳ

γὰρ ξυνέπλευσε, — καὶ ἀπέφαινε πολλὴν εὐπορίαν ξύλων τε καὶ λίθων, καὶ φύσει καρτερόν ὄν καὶ ἐρήμον αὐτό τε καὶ ἐπὶ πολὺ τῆς χώρας· ὑπέχει γὰρ σταδίου μάλιστα ἢ Πύλος τῆς Σπύρτης τετρακοσίους, καὶ ἔστιν ἐν τῇ Μεσσηνίᾳ ποτὲ οὖση γῆ, καλοῦσι δὲ αὐτὴν οἱ Λακεδαιμόνιοι Κορυφίσιον. οἱ δὲ πολλὰς ἔφασαν εἶναι ἄκρας ἐρήμους τῆς Πελοποννήσου, ἣν βούληται καταλιμβάνων τὴν πόλιν δαπανᾶν. 5. ὡς δὲ οὐκ ἔπειθεν οὔτε τοὺς στρατηγούς οὔτε τοὺς στρατιώτας, ὕστερον καὶ τοῖς ταξιάρχοις κεινώσας, ἡσύχαζεν ὑπὸ ἀπλοίας, μέχρι αὐτοῖς τοῖς στρατιώταις σχολάζουσιν ὄρμη ἐπέπεσε περιστάσιν ἐκτειχίσαι τὸ χωρίον. καὶ ἐγχειρήσαντες εἰργάζοντο, σιδήρια μὲν λιθουργὰ οὐκ ἔχοντες, λογάδην δὲ φέροντες λίθους, καὶ ξυνετίθεσαν ὡς ἕκαστόν τι ξυμβαίνοι· καὶ τὸν πηλὸν, εἴ που δέοι χρῆσθαι, ἀγγείων ἀπορία ἐπὶ τοῦ νότου ἔφερον, ἐγκεκυφότες τε ὡς μάλιστα μέλλοι ἐπιμένειν, καὶ τὸ χεῖρε ἐς τοῦπίσω ξυμπλέκοντες, ὅπως μὴ ἀποπίπτοι. 6. παντὶ τε τρόπῳ ἠπειγόντο φθῆναι τοὺς Λακεδαιμονίους τὰ ἐπιμαχώτατα ἐξεργασάμενοι πρὶν ἐπιβουθῆσαι· τὸ γὰρ πλεόν τοῦ χωρίου αὐτὸ καρτερόν ὑπῆρχε, καὶ οὐδὲν ἔδει τείχους. οἱ δὲ ἐορτὴν τινα ἔτυχον ἄγοντες, καὶ ἅμα πυνθανόμενοι ἐν ὀλιγωρίᾳ ἐποιούντο, ὡς ὅταν ἐξέλθωσιν ἢ οὐχ ὑπομούντως σφᾶς ἢ ῥαδίως ληψόμενοι βία· καί τι καὶ αὐτοὺς ὁ στρατὸς ἔτι ἐν ταῖς Ἀθήναις ὧν ἐπέσχευ. τειχίσαντες δὲ οἱ Ἀθηναῖοι τοῦ χωρίου τὰ πρὸς ἠπειρον καὶ ἂ μάλιστα ἔδει ἐν ἡμέραις ἕξ, τὸν μὲν Δημοσθένην μετὰ νεῶν πέντε αὐτοῦ φύλακα καταλείπουσιν, ταῖς δὲ πλείοσι ναυσὶ τὸν ἐς τὴν Κέρκυραν πλοῦν καὶ Σικελίαν ἠπειγόντο. 7. οἱ δ' ἐν τῇ Ἀττικῇ ὄντες Πελοποννήσιοι, ὡς ἐπύθοντο τῆς Πύλου κατελημμένης, ἀνεχώρουν κατὰ τάχος ἐπ' οἴκου, νομίζοντες μὲν οἱ Λακεδαιμόνιοι καὶ Ἁγίς ὁ βασιλεὺς οἰκεῖον σφίσι τὸ



περὶ τὴν Πύλον· ἄμα δὲ πρῶ ἐσβαλόντες, καὶ τοῦ σίτου ἔτι χλωροῦ ὄντος, ἐσπάνιζον τροφῆς τοῖς πολλοῖς, χειμῶν τε ἐπιγενομένος μείζων παρὰ τὴν καθεστηκυῖαν ὥραν ἐπίεσε τὸ στρίτευμα. ὥστε πολλαχόθεν ξυνέβη ἀναχωρῆσαί τε θάσσον αὐτοὺς καὶ βραχυτίτην γενέσθαι τὴν ἐσβολὴν ταύτην· ἡμέρας γὰρ πεντεκαίδεκα ἔμειναν ἐν τῇ Ἀττικῇ.

8. Ἀναχωρησάντων δὲ τῶν ἐκ τῆς Ἀττικῆς Πελοποννησίων, οἱ Σπαρτιᾶται αὐτοὶ μὲν καὶ οἱ ἐγγύτατα τῶν περιόικων εὐθὺς ἐβοήθουν ἐπὶ τὴν Πύλον, τῶν δὲ ἄλλων Λακεδαιμονίων βραδυτέρα ἐγίγνετο ἡ ἔφοδος, ἄρτι ἀφίγμενων ἀφ' ἐτέρας στρατιᾶς. περιήγγελλον δὲ καὶ κατὰ τὴν Πελοπόννησον βοηθεῖν ὅτι τάχιστα ἐπὶ Πύλον, καὶ ἐπὶ τὰς ἐν τῇ Κερκύρα ναῦς σφῶν τὰς ἐξήκοντα ἔπεμψαν, αἱ ὑπερενεχθεῖσαι τὸν Λευκαδίων ἰσθμὸν, καὶ λαθοῦσαι τὰς ἐν Ζακύνθῳ Ἀττικὰς ναῦς, ἀφικνοῦνται ἐπὶ Πύλον· παρῆν δὲ ἤδη καὶ ὁ πεζὸς στρατός. Δημοσθένης δὲ, προσπλεόντων ἔτι τῶν Πελοποννησίων, ὑπεκπέμπει φθάσας δύο ναῦς ἀγγεῖλαι Εὐρυμέδοντι καὶ τοῖς ἐν ταῖς ναυσὶν ἐν Ζακύνθῳ Ἀθηναίοις παρεῖναι, ὡς τοῦ χωρίου κινδυνεύοντος. καὶ αἱ μὲν νῆες κατὰ τάχος ἔπλεον κατὰ τὰ ἐπεσταλμένα ὑπὸ Δημοσθένους· 9. οἱ δὲ Λακεδαιμόνιοι παρεσκευάζοντο ὡς τῷ τειχίσματι προσβαλοῦντες κατὰ τε γῆν καὶ κατὰ θάλασσαν, ἐλπίζοντες ῥαδίως αἰρήσειν οἰκοδόμημα διὰ ταχέων εἰργασμένον, καὶ ἀνθρώπων ὀλίγων ἐνότων. προσδεχόμενοι δὲ καὶ τὴν ὑπὸ Ζακύνθου τῶν Ἀττικῶν νεῶν βοήθειαν, ἐν νῷ εἶχον, ἦν ἄρα μὴ πρότερον ἔλωσι, καὶ τοὺς ἔσπλους τοῦ λιμένος ἐμφράξαι, ὅπως μὴ ἢ τοῖς Ἀθηναίοις ἐφορμίσασθαι ἐς αὐτόν. 10. ἡ γὰρ νῆσος ἡ Σφακτηρία καλουμένη τὸν τε λιμένα, παρατείνουσα καὶ ἐγγὺς ἐπικειμένη, ἐχυρὸν ποιεῖ καὶ τοὺς ἔσπλους στενοὺς, τῇ μὲν δυοῖν

νεοῖν διάπλουν κατὰ τὸ τεῖχος τῶν Ἀθηναίων καὶ τὴν Πύλον, τῇ δὲ πρὸς τὴν ἄλλην ἡπειρον ὀκτῶ ἢ ἐννέα· ὑλώδης τε καὶ ἀτριβῆς πᾶσα ὑπ' ἐρημίας ἦν, καὶ μέγεθος περὶ πεντεκαίδεκα σταδίου μάλιστα. τοὺς μὲν οὖν ἔσπλους ταῖς ναυσὶν ἀντιπρόροις βύζην κλήσειν ἔμελλον· τὴν δὲ νῆσον ταύτην φοβούμενοι μὴ ἐξ αὐτῆς τὸν πόλεμον σφίσι ποιῶνται, ὀπλίτας διεβίβασαν ἐς αὐτὴν καὶ παρὰ τὴν ἡπειρον ἄλλους ἔταξαν.

**11.** Δημοσθένης δὲ, ὁρῶν τοὺς Λακεδαιμονίους μέλονται προσβύλλειν ναυσὶ τε ἅμα καὶ πεζῶ, παρεσκευάζετο καὶ αὐτὸς, καὶ τὰς τριήρεις αἵπερ ἦσαν αὐτῷ ἀπὸ τῶν καταλειφθεισῶν ἀνασπίσας ὑπὸ τὸ τεῖχος προσεσταύρωσεν, καὶ τοὺς ναύτας ἐξ αὐτῶν ὠπλισεν ἀσπίσι τε φαύλαις καὶ οἰσυνταῖς ταῖς πολλαῖς· οὐ γὰρ ἦν ὄπλα ἐν χωρίῳ ἐρήμῳ πορίσασθαι, ἀλλὰ καὶ ταῦτα ἐκ ληστρικῆς Μεσσηνίων τριακοντόρου καὶ κέλητος ἔλαβον, οἱ ἔτυχον παραγενόμενοι. **12.** ὀπλίται τε τῶν Μεσσηνίων τούτων ὡς τεσσαράκοντα ἐγένοντο, οἷς ἐχρήτο μετὰ τῶν ἄλλων. τοὺς μὲν οὖν πολλοὺς τῶν τε ἀόπλων καὶ ὠπλισμένων ἐπὶ τὰ τετειχισμένα μάλιστα καὶ ἐχυρὰ τοῦ χωρίου πρὸς τὴν ἡπειρον ἔταξε, προειπὼν ἀμύνασθαι τὸν πεζόν, ἦν προσβύλλη· αὐτὸς δὲ, ἀπολεξόμενος ἐκ πάντων ἐξήκοντα ὀπλίτας καὶ τοξότας ὀλίγους, ἐχώρει ἔξω τοῦ τείχους ἐπὶ τὴν θάλασσαν, ἣ μάλιστα ἐκείνους προσεδέχετο πειράσειν ἀποβαίνειν.

**13.** Οἱ δὲ Λακεδαιμόνιοι, ἄραντες, τῷ τε κατὰ γῆν στρατῷ προσέβαλλον τῷ τειχίσματι καὶ ταῖς ναυσὶν ἅμα, οὐσαις τεσσαράκοντα καὶ τρισίν· ναύαρχος δὲ αὐτῶν ἐπέπλει Θρασυμηλίδας ὁ Κρατησικλέους, Σπαρτιώτης· προσέβαλλε δὲ ἡπερ ὁ Δημοσθένης προσεδέχετο. καὶ οἱ μὲν Ἀθηναῖοι ἀμφοτέρωθεν, ἐκ τε γῆς καὶ ἐκ θαλάσσης,

ἡμύνοντο· οἱ δὲ κατ' ὀλίγας ναῦς διελόμενοι, διότι οὐκ ἦν πλείοσι προσσχεῖν, καὶ ἀναπαύοντες ἐν τῷ μέρει, τοὺς ἐπίπλους ἐποιοῦντο, προθυμία τε πίσση χρώμενοι καὶ παρακελευσμῶ, εἴ πως ὠσύμενοι ἔλοιεν τὸ τεῖχοςμα.

**14.** πάντων δὲ φανερώτατος Βρασιίδας ἐγένετο. τριηραρχῶν γὰρ, καὶ ὀρών τοῦ χωρίου χαλεποῦ ὄντος τοὺς τριηρώρχους καὶ κυβερνήτας, εἴ πη καὶ δοκοίη δυνατὸν εἶναι σχεῖν, ἀποκνοῦντας καὶ φυλασσομένους τῶν νεῶν μὴ ξυτριψῶσιν, ἐβόα λέγων ὡς οὐκ εἰκὸς εἶη, ξύλων φειδομένους, τοὺς πολεμίους ἐν τῇ χώρᾳ περιδεῖν τεῖχος πεποιημένους, ἀλλὰ τίς τε σφετέρας ναῦς βιαζομένους τὴν ἀπόβασιν καταγνύναι ἐκέλευεν, καὶ τοὺς ξυμμίχους μὴ ἀποκνήσαι ἀντὶ μεγάλων εὐεργεσιῶν τὰς ναῦς τοῖς Λακεδαιμονίοις ἐν τῷ παρόντι ἐπιδούναι, ὀκείλαντας δὲ καὶ παντὶ τρόπῳ ἀποβάντας, τῶν τε ἀνδρῶν καὶ τοῦ χωρίου κρατῆσαι.

**15.** καὶ ὁ μὲν τοὺς τε ἄλλους τοιαῦτα ἐπέσπερχεν, καὶ τὸν ἑαυτοῦ κυβερνήτην ἀναγκάσας ὀκείλαι τὴν ναῦν, ἐχώρει ἐπὶ τὴν ἀποβάθραν· καὶ πειρώμενος ἀποβαίνειν, ἀνεκόπη ὑπὸ τῶν Ἀθηναίων, καὶ τραυματισθεὶς πολλὰ ἐλειποψύχησέ τε καὶ πεσόντος αὐτοῦ ἐς τὴν παρεξαιρεσίαν ἢ ἄσπις περιερρή ἐς τὴν θύλασσαν, καὶ ἐξενεχθείσης αὐτῆς ἐς τὴν γῆν, οἱ Ἀθηναῖοι ἀνελόμενοι ὕστερον πρὸς τὸ τροπαῖον ἐχρήσαντο ὃ ἔστησαν τῆς προσβολῆς ταύτης. οἱ δ' ἄλλοι προὔθυμοῦντο μὲν, ἀδύνατοι δ' ἦσαν ἀποβῆναι, τῶν τε χωρίων χαλεπότητι καὶ τῶν Ἀθηναίων μενόντων καὶ οὐδὲν ὑποχωρούντων. **16.** ἐς τοῦτό τε περίεστη ἡ τύχη, ὥστε Ἀθηναίους μὲν ἐκ γῆς τε καὶ ταύτης Λακωνικῆς ἀμύνεσθαι ἐκείνους ἐπιπλέοντας, Λακεδαιμονίους δὲ ἐκ νεῶν τε καὶ ἐς τὴν ἑαυτῶν πολεμίαν οὔσαν ἐπ' Ἀθηναίους ἀποβαίνειν· ἐπὶ πολὺ γὰρ ἐποίει τῆς δόξης ἐν τῷ τότε, τοῖς μὲν ἡπειρώταις μάλιστα εἶναι καὶ τὰ περὶ κρατίστοις, τοῖς δὲ θαλασσίοις τε καὶ ταῖς ναυσὶ πλείστον προέχειν.

**17.** Ταύτην μὲν οὖν τὴν ἡμέραν καὶ τῆς ὑστεραίας μέρος τι προσβολὰς ποιησόμενοι ἐπέπαυτο· καὶ τῇ τρίτῃ ἐπὶ ξύλα ἐς μηχανὰς παρέπεμψαν τῶν νεῶν τινὰς ἐς Ἀσίνην, ἐλπίζοντες τὸ κατὰ τὸν λιμένα τεῖχος ὕψος μὲν ἔχειν, ἀποβύσεως δὲ μάλιστα οὔσης ἐλεῖν μηχαναῖς. ἐν τούτῳ δὲ αἱ ἐκ τῆς Ζακύνθου νῆες τῶν Ἀθηναίων παραγίγνονται πεντήκοντα· προσεβοήθησαν γὰρ τῶν τε φρουρίδων τινὲς αὐτοῖς τῶν ἐκ Ναυπύκτου καὶ Χίαι τέσσαρες. ὡς δὲ εἶδον τὴν τε ἡπειρον ὀπλιτῶν περίπλεων τὴν τε νῆσον, ἔν τε τῷ λιμένι οὔσας τὰς ναῦς καὶ οὐκ ἐκπλευσάσας, ἀπορήσαντες ὅπῃ καθορμίσωνται, τότε μὲν ἐς Πρωτὴν τὴν νῆσον, ἣ οὐ πολὺ ἀπέχει, ἐρήμος οὔσα, ἔπλευσαν καὶ ἠύλισαντο, τῇ δ' ὑστεραία παρασκευασόμενοι ὡς ἐπὶ ναυμαχίαν ἀνήγοντο, ἣν μὲν ἀντεκπεῖν ἐθέλωσι σφίσιν ἐς τὴν εὐρυχωρίαν, εἰ δὲ μὴ, ὡς αὐτοὶ ἐπεσπλευσούμενοι. καὶ οἱ μὲν οὔτε ἀντανήγοντο, οὔτε ἂ διενόηθησαν, φράξαι τοὺς ἔσπλους, ἔτυχον ποιήσαντες, ἡσυχάζοντες δ' ἐν τῇ γῇ τὰς τε ναῦς ἐπλήρουν καὶ παρεσκευάζοντο, ἣν ἐσπλήητις, ὡς ἐν τῷ λιμένι ὄντι οὐ σμικρῷ ναυμαχῆσοντες.

**18.** οἱ δ' Ἀθηναῖοι γνόντες καθ' ἐκύτερον τὸν ἔσπλου ὥρμησαν ἐπ' αὐτοὺς, καὶ τὰς μὲν πλείους καὶ μετεώρους ἤδη τῶν νεῶν καὶ ἀντιπρόρους προσπεσόντες ἐς φυγὴν κατέστησαν, καὶ ἐπιδιώκοντες ὡς διὰ βραχείος ἔτρωσαν μὲν πολλὰς, πέντε δ' ἔλαβον καὶ μίαν τούτων αὐτοῖς ἀνδράσιν· ταῖς δὲ λοιπαῖς ἐν τῇ γῇ καταπεφευγυῖαις ἐνέβαλλον. αἱ δὲ καὶ πληρούμεναι ἔτι πρὶν ἀνάγεσθαι ἐκόπτοντο. καὶ τινὰς καὶ ἀναδούμενοι κενὰς εἰλκον, τῶν ἀνδρῶν ἐς φυγὴν ὥρμημένων.

**19.** ἂ ὄρωντες οἱ Λακεδαιμόνιοι καὶ περιαλοῦντες τῷ πάθει, ὅτι περ αὐτῶν οἱ ἄνδρες ἀπελαμβάνοντο ἐν τῇ νήσῳ παρεβοήθουν, καὶ ἐπεσβαίνοντες ἐς τὴν θύλασσαν ξὺν τοῖς ὅπλοις ἀνθειλκον ἐπιλαμβανόμενοι

τῶν νεῶν· καὶ ἐν τούτῳ κεκωλύσθαι ἔδοκει ἕκαστος ᾧ μὴ τιμὴ καὶ αὐτὸς ἔργῳ παρῆν. ἐγένετό τε ὁ θόρυβος μέγας, καὶ ἀντηλλαγμένος τοῦ ἑκατέρων τρόπου, περὶ τὰς ναῦς. οἳ τε γὰρ Λακεδαιμόνιοι ὑπὸ προθυμίας καὶ ἐκπλήξεως, ὡς εἰπεῖν, ἄλλο οὐδὲν ἢ ἐκ γῆς ἐναυμάχουν· οἳ τε Ἀθηναῖοι κρατοῦντες, καὶ βουλόμενοι τῇ παρουσίᾳ τύχῃ ὡς ἐπὶ πλείστον ἐπεξελθεῖν, ὑπὸ νεῶν ἐπεξομάχουν. πολὺν τε πόνον παρασχόντες ἀλλήλοις καὶ τραυματίσαντες, διεκρίθησαν, καὶ οἱ Λακεδαιμόνιοι τὰς κενὰς ναῦς πλὴν τῶν τὸ πρῶτον ληφθεισῶν διέσωσαν. καταστάντες δὲ ἑκότεροι ἐς τὸ στρατόπεδον, οἱ μὲν τροπαῖόν τε ἔστησαν καὶ νεκροὺς ἀπέδοσαν καὶ ναυαγίων ἐκράτησαν, καὶ τὴν νῆσον εὐθύς περιέπλεον, καὶ ἐν φυλακῇ εἶχον ὡς τῶν ἀνδρῶν ἀπειλημένων· οἱ δ' ἐν τῇ ἠπειρῷ Πελοποννήσιοι καὶ ὑπὸ πάντων ἤδη βεβοθηκότες ἔμενον κατὰ χώραν ἐπὶ τῇ Πύλῳ.

20. Ἐς δὲ τὴν Σπύρτην ὡς ἠγγέλθη τὰ γεγενημένα περὶ Πύλον, ἔδοξεν αὐτοῖς, ὡς ἐπὶ ξυμφορᾷ μεγάλῃ, τὰ τέλη καταβιάντας ἐς τὸ στρατόπεδον βουλευεῖν, παραχρῆμα ὀρώντας, ὅ τι ἂν δοκῇ. καὶ ὡς εἶδον ἀδύνατον ὄν τιμωρεῖν τοῖς ἀνδράσι, καὶ κινδυνεύειν οὐκ ἐβούλοντο ἢ ὑπὸ λιμοῦ τι παθεῖν αὐτοὺς ἢ ὑπὸ πλήθους βιασθέντας κρατηθῆναι, ἔδοξεν αὐτοῖς, πρὸς τοὺς στρατηγοὺς τῶν Ἀθηναίων, ἦν ἐθέλωσι, σπουδᾶς ποιησαμένους τὰ περὶ Πύλον, ἀποστεῖλαι ἐς τὰς Ἀθήνας πρέσβεις περὶ ξυμβάσεως, καὶ τοὺς ἀνδρας ὡς τάχιστα πειρᾶσθαι κομίσασθαι. 21. δεξαμένων δὲ τῶν στρατηγῶν τὸν λόγον, ἐγίγνοντο σπουδαῖ τοιαῖδε. Λακεδαιμονίους μὲν τὰς ναῦς ἐν αἷς ἐναυμάχησαν καὶ τὰς ἐν τῇ Λακωνικῇ πύσσας, ὅσαι ἦσαν μακραὶ, παραδούναι κομίσαντας ἐς Πύλον Ἀθηναίοις, καὶ ὄπλα μὴ ἐπιφέρειν τῷ τειχίσματι μήτε κατὰ γῆν μήτε κατὰ θύλασσαν, Ἀθηναίους δὲ τοῖς ἐν τῇ νήσῳ ἀνδράσι σῖτον ἕαν τοὺς ἐν

τῇ ἡπεύρῳ Λακεδαιμονίους ἐκπέμπειν τακτὸν καὶ μεμαγμένον, δύο χοίρικας ἐκύστω Ἀττικὰς ἀλφίτων καὶ δύο κοτύλας οἴνου καὶ κρέας, θερμύποντι δὲ τούτων ἡμίσεια, ταῦτα δὲ ὀρώντων τῶν Ἀθηναίων, ἐσπέμπειν, καὶ πλοίων μηδὲν ἐσπλεῖν λίθρα· φυλίσσειν δὲ καὶ τὴν νῆσον Ἀθηναίους μηδὲν ἦσσον, ὅσα μὴ ὑποβαίνοντας, καὶ ὄπλα μὴ ἐπιφέρειν τῷ Πελοποννησίων στρατῷ μήτε κατὰ γῆν μήτε κατὰ θύλασσαν. 22. ὃ τι δ' ἂν τούτων παρμβαίνωσιν ἐκύτεροι καὶ ὀτιοῦν, τότε λελύσθαι τὰς σπονδίας. ἐσπέισθαι δὲ αὐτὰς μέχρι οὐ ἵπανέλθωσιν οἱ ἐκ τῶν Ἀθηνῶν Λακεδαιμονίων πρέσβεις· ὑποστεῖλαι δὲ αὐτοὺς τριήρει Ἀθηναίους καὶ πύλιν κομίσει. ἐλθόντων δὲ, τὰς τε σπονδίας λελύσθαι ταύτας, καὶ τὰς ναῦς ὑποδοῦναι Ἀθηναίους ὁμοίας οἴασπερ ἂν παραλάβωσιν. αἱ μὲν σπονδαὶ ἐπὶ τούτοις ἐγένοντο, καὶ αἱ νῆες παρεδόθησαν οὔσαι περὶ ἐξήκοντα, καὶ οἱ πρέσβεις ὑπεστάλησαν. . . .

23. Οἱ μὲν οὖν Λακεδαιμόνιοι τοσαῦτα εἶπον, νομίζοντες τοὺς Ἀθηναίους ἐν τῷ πρὶν χρόνῳ σπονδῶν μὲν ἐπιθυμεῖν, σφῶν δὲ ἐναντιουμένων κωλύεσθαι, διδομένης δὲ εἰρήνης ἰσμένως δεξέσθαι τε καὶ τοὺς ἄνδρας ὑποδώσειν. οἱ δὲ τὰς μὲν σπονδίας, ἔχοντες τοὺς ἄνδρας ἐν τῇ νήσῳ, ἤδη σφίσις ἐνόμιζον ἐτοιμοὺς εἶναι, ὅποταν βούλωνται, ποιῆσθαι πρὸς αὐτοὺς, τοῦ δὲ πλέονος ὠρέγοντο. 24. μάλιστα δὲ αὐτοὺς ἐνήγε Κλέων ὁ Κλειαιέτου, ἀνὴρ δημαγωγὸς κατ' ἐκείνον τὸν χρόνον ὧν καὶ τῷ πλήθει πιθανώτατος· καὶ ἔπεισεν ὑποκρίνασθαι ὡς χρῆ τὰ μὲν ὄπλα καὶ σφῶς αὐτοὺς τοὺς ἐν τῇ νήσῳ παραδόντας πρῶτον κομισθῆναι Ἀθήναζε, ἐλθόντων δὲ, ὑποδόντας Λακεδαιμονίους Νίσαιαν καὶ Πηγὰς καὶ Τροιζήνα καὶ Ἀχαΐαν, — ἃ οὐ πολέμῳ ἔλαβον ἀλλ' ἀπὸ τῆς προτέρας ξυμβάσεως, Ἀθηναίων ξυγχωρησάντων κατὰ ξυμφορὰς καὶ ἐν τῷ τότε δεομένων

τι μᾶλλον σπονδῶν, — κομίσασθαι τοὺς ἄνδρας, καὶ σπονδὰς ποιήσασθαι ὅποσον ἂν δοκῆ χρόνον ἀμφοτέροις. 25. οἱ δὲ πρὸς μὲν τὴν ἀπόκρισιν οὐδὲν ἀντεῖπον, ξυνέδρους δὲ σφίσιν ἐκέλευον ἐλέσθαι, οἷτινες λέγοντες καὶ ἀκούοντες περὶ ἐκάστου ξυμβήσονται κατὰ ἡσυχίαν ὅ τι ἂν πείθωσιν ἀλλήλους. Κλέων δὲ ἐνταῦθα δὴ πολὺς ἐνέκειτο, λέγων γιγνώσκειν μὲν καὶ πρότερον οὐδὲν ἐν νῶ ἔχοντας δίκαιον αὐτοὺς, σαφὲς δ' εἶναι καὶ νῦν, οἷτινες τῷ μὲν πλήθει οὐδὲν ἐθέλουσιν εἰπεῖν, ὀλίγοις δὲ ἀνδρῶσι ξύνεδροι βούλονται γίγνεσθαι· ἀλλὰ εἴ τι ὑγιᾶς διανοοῦνται, λέγειν ἐκέλευσεν ἅπασιν. ὀρώντες δὲ οἱ Λακεδαιμόνιοι οὔτε σφίσιν οἷόν τε ὄν ἐν πλήθει εἰπεῖν, εἴ τι καὶ ὑπὸ τῆς ξυμφορᾶς ἐδόκει αὐτοῖς ξυγχωρεῖν, μὴ ἐς τοὺς ξυμμίχους διαβληθῶσιν εἰπόντες καὶ οὐ τυχόντες, οὔτε τοὺς Ἀθηναίους ἐπὶ μετρίοις ποιήσοντας ἅ προυκαλοῦντο, ἀνεχώρησαν ἐκ τῶν Ἀθηνῶν ἄπρακτοι. 26. ἀφικομένων δὲ αὐτῶν, διελύοντο εὐθύς αἱ σπονδαὶ αἱ περὶ Πύλον, καὶ τὰς ναῦς οἱ Λακεδαιμόνιοι ἀπήτουν, καθάπερ ξυνέκειτο· οἱ δ' Ἀθηναῖοι ἐγκλήματα ἔχοντες — ἐπίδρομὴν τε τῷ τειχίσματι παράσπονδον καὶ ἄλλα οὐκ ἀξιόλογα δοκούντα εἶναι — οὐκ ἀπεδίδοσαν, ἰσχυριζόμενοι ὅτι δὴ εἴρητο, εἴαν καὶ ὅτιοῦν παραβathῆ, λελύσθαι τὰς σπονδίας. οἱ δὲ Λακεδαιμόνιοι ἀντέλεγόν τε καὶ, ἀδίκημα ἐπικαλέσαντες τὸ τῶν νεῶν, ἀπελθόντες ἐς πόλεμον καθίσταντο. 27. καὶ τὰ περὶ Πύλον ὑπ' ἀμφοτέρων κατὰ κράτος ἐπολεμείτο, Ἀθηναῖοι μὲν δυοῖν νεοῖν ἐναντίαιν ἀεὶ τὴν νῆσον περιπλέοντες τῆς ἡμέρας, — τῆς δὲ νυκτὸς καὶ ἅπασαι περιώρμουν, πλὴν τὰ πρὸς τὸ πέλαγος, ὅποτε ἄνεμος εἴη· καὶ ἐκ τῶν Ἀθηνῶν αὐτοῖς ἕκκοσι νῆες ἀφίκοντο ἐς τὴν φυλακὴν, ὥστε αἱ πᾶσαι ἐβδομήκοντα ἐγένοντο, — Πελοποννήσιοι δὲ ἐν τῇ ἡπείρῳ στρατοπεδευόμενοι καὶ προσβολὰς ποιούμενοι τῷ τείχει,

σκοποῦντες καιρὸν εἴ τις παραπέσοι ὥστε τοὺς ἄνδρας σῶσαι.

28. Ἐν δὲ τῇ Πύλῳ ἔτι ἐπολιόρκουν τοὺς ἐν τῇ νήσῳ Λακεδαιμονίους οἱ Ἀθηναῖοι, καὶ τὸ ἐν τῇ ἠπειρῷ στρατόπεδον τῶν Πελοποννησίων κατὰ χώραν ἔμενον, ἐπίπονος δ' ἦν τοῖς Ἀθηναίοις ἡ φυλακὴ σίτου τε ἀπορίᾳ καὶ ὕδατος· οὐ γὰρ ἦν κρήνη ὅτι μὴ μία ἐν αὐτῇ τῇ ἀκροπόλει τῆς Πύλου, καὶ αὕτη οὐ μεγάλη, ἀλλὰ διαμώμενοι τὸν κύχληκα οἱ πλείστοι ἐπὶ τῇ θαλάσῃ ἔπινον οἶον εἰκὸς ὕδωρ. στενοχωρία τε ἐν ὀλίγῳ στρατοπεδευομένοις ἐγίγνετο· καὶ τῶν νεῶν οὐκ ἔχουσῶν ὄρμον, αἱ μὲν σίτον ἐν τῇ γῇ ἤρουντο κατὰ μέρος, αἱ δὲ μετέωροι ὄρμουν. 29. ἀθυμίαν τε πλείστην ὁ χρόνος παρέιχε παρὰ λόγον ἐπιγιγνώμενος, οὓς ᾤοντο ἡμερῶν ὀλίγων ἐκπολιορκήσειν, ἐν νήσῳ τε ἐρήμη καὶ ὕδατι ἀλμυρῷ χρωμένους. αἴτιον δὲ ἦν οἱ Λακεδαιμόνιοι, προειπύοντες ἐς τὴν νήσον ἐσαγαγεῖν σίτον τε τὸν βουλόμενον ἀληλεσμένον καὶ οἶνον καὶ εἴ τι ἄλλο βρῶμα, οἶον ἂν ἐς πολιορκίαν ξυμφέρη, τάξαντες ἀργυρίου πολλοῦ, καὶ τῶν Εἰλώτων τῷ ἐσαγαγόντι ἐλευθερίων ὑπισχνούμενοι. καὶ ἐσήγον ἄλλοι τε παρακινδυνεύοντες καὶ μάλιστα οἱ Εἰλωτες, ἀπαίροντες ἀπὸ τῆς Πελοποννήσου ὀπόθεν τύχοιεν, καὶ καταπλέοντες ἔτι νυκτὸς ἐς τὰ πρὸς τὸ πέλαγος τῆς νήσου. 30. μάλιστα δὲ ἐτήρουν ἀνέμφ καταφέρεσθαι· ῥᾶον γὰρ τὴν φυλακὴν τῶν τριήρων ἐλάνθανον, ὅποτε πνεῦμα ἐκ πόντου εἶη· ἄπορον γὰρ ἐγίγνετο περιορμεῖν, τοῖς δὲ ἀφειδῆς ὁ κατάπλους καθεστήκει· ἐπώκελλον γὰρ τὰ πλοῖα τετιμημένα χρημάτων, καὶ οἱ ὀπλίται περὶ τὰς κατέρσεις τῆς νήσου ἐφύλασσον. ὅσοι δὲ γυλήνη κινδυνεύσειαν ἠλίσκοντο. ἐσένεον δὲ καὶ κατὰ τὸν λιμένα κολυμβηταὶ ὕφυδροι, καλωδίῳ ἐν ἄσκοῖς ἐφέλκοντες μήκωνα μεμελιτωμένην καὶ λίνου σπέρμα κεκομ



μένον· ὃν τὸ πρῶτον λαυθανόντων, φυλακαὶ ὕστερον ἐγένοντο· παντὶ τε τρόπῳ ἐκάτεροι ἐτεχνῶντο, οἱ μὲν ἐσπέμπειν τὰ σιτία, οἱ δὲ μὴ λαυθάνειν σφᾶς.

31. Ἐν δὲ ταῖς Ἀθήναις πυνθανόμενοι περὶ τῆς στρατιᾶς, ὅτι ταλαιπωρεῖται καὶ σίτος τοῖς ἐν τῇ νήσῳ ὅτι ἐσπλεί, ἠπόρουν καὶ ἐδεδοίκεσαν μὴ σφῶν χειμῶν τὴν φυλακὴν ἐπιλάβοι. πάντων δὲ ἐφοβοῦντο μάλιστα τοὺς Λακεδαιμονίους, ὅτι ἔχοντάς τι ἰσχυρὸν αὐτοὺς ἐνόμιζον οὐκέτι σφίσι ἐπικηρυκεύεσθαι· καὶ μετεμέλοντο τὰς σπονδὰς οὐ δεξάμενοι. 32. Κλέων δὲ, γνούς αὐτῶν τὴν ἐς αὐτὸν ὑπόψιαν περὶ τῆς κωλύμης τῆς ξυμβάσεως, οὐ τάληθῆ ἔφη λέγειν τοὺς ἐξαγγέλλοντας. παραινούντων δὲ τῶν ἀφιγμένων, εἰ μὴ σφίσι πιστεύουσι, κατασκόπους τινὰς πέμψαι, ἤρέθη κατύσκοπος αὐτὸς μετὰ Θεογένους ὑπὸ Ἀθηναίων· καὶ γνούς ὅτι ἀναγκασθήσεται ἢ ταῦτά λέγειν οἷς διέβαλλεν ἢ τῶναντία εἰπὼν ψευδῆς φανήσεσθαι, παρήνει τοῖς Ἀθηναίοις, ὁρῶν αὐτοὺς καὶ ὠρμημένους τι τὸ πλεόν τῇ γνώμῃ στρατεύειν, ὡς χρῆ κατασκόπους μὲν μὴ πέμπειν μηδὲ διαμέλλειν καιρὸν παριέντας, εἰ δὲ δοκεῖ αὐτοῖς ἀληθῆ εἶναι τὰ ἀγγελλόμενα, πλείν ἐπὶ τοὺς ἄνδρας. καὶ ἐς Νικίαν τὸν Νικηρίτου στρατηγὸν ὄντα ἀπεσήμαινεν, ἐχθρὸς ὢν καὶ ἐπιτιμῶν, ῥάδιον εἶναι παρασκευῆ, εἰ ἄνδρες εἶεν οἱ στρατηγοὶ, πλεύσαντας λαβεῖν τοὺς ἐν τῇ νήσῳ, καὶ αὐτὸς γ' ἂν, εἰ ἤρχεν, ποιῆσαι τοῦτο.

33. Ὁ δὲ Νικίας, τῶν τε Ἀθηναίων τι ὑποθορυβησάντων ἐς τὸν Κλέωνα, ὅ τι οὐ καὶ νῦν πλέει εἰ ῥάδιον γε αὐτῷ φαίνεται, καὶ ἅμα ὁρῶν αὐτὸν ἐπιτιμῶντα, ἐκέλευεν ἦντινα βούλεται δύναμιν λαβόντα τὸ ἐπὶ σφᾶς εἶναι ἐπιχειρεῖν. ὁ δὲ τὸ μὲν πρῶτον, οἰόμενος αὐτὸν λόγῳ μόνου ἀφίεσαι, ἐτοίμος ἦν· γνούς δὲ τῷ ὄντι παραδωσείοντα, ἀνε-

χώρει, καὶ οὐκ ἔφη αὐτὸς ἀλλ' ἐκείνῳ στρατηγεῖν, δεδιὼς ἦδη, καὶ οὐκ ἂν οἰόμενός οἱ αὐτὸν τολμῆσαι ὑποχωρῆσαι. αὐτῷ δὲ ὁ Νικίας ἐκέλευε, καὶ ἐξίστατο τῆς ἐπὶ Πύλῳ ἀρχῆς, καὶ μάρτυρας τοὺς Ἀθηναίους ἐποιεῖτο. 34. οἱ δὲ, οἷον ὄχλος φιλεῖ ποιεῖν, ὅσῳ μᾶλλον ὁ Κλέων ὑπέφευγε τὸν πλοῦν καὶ ἐξανεχώρει τὰ εἰρημένα, τόσῳ ἐπεκελεύοντο τῷ Νικίᾳ παραδιδόναι τὴν ἀρχήν, καὶ ἐκείνῳ ἐπεβόων πλεῖν. ὥστε οὐκ ἔχων ὅπως τῶν εἰρημένων ἔτι ἐξαπαλλαγῆ, ὑφίσταται τὸν πλοῦν, καὶ παρελθὼν οὔτε φοβεῖσθαι ἔφη Λακεδαιμονίους, πλεύσεσθαι τε λαβὼν ἐκ μὲν τῆς πόλεως οὐδένα, Δημνίους δὲ καὶ Ἰμβρίους τοὺς παρόντας, καὶ πελταστὰς οἳ ἦσαν ἔκ τε Αἴνου βεβοηθηκότες, καὶ ἄλλοθεν τοξότας τετρακοσίους· ταῦτα δὲ ἔχων, ἔφη, πρὸς τοῖς ἐν Πύλῳ στρατιώταις, ἐντὸς ἡμερῶν εἴκοσιν ἢ ἄξειν Λακεδαιμονίους ζῶντας ἢ αὐτοῦ ἀποκτενεῖν. τοῖς δὲ Ἀθηναίοις ἐπέπεσε μὲν τι καὶ γέλωτος τῇ κουφολογίᾳ αὐτοῦ· ἀσμένους δ' ὅμως ἐγίγνετο τοῖς σώφροσι τῶν ἀνθρώπων, λογιζομένοις δυοῖν ἀγαθοῖν τοῦ ἑτέρου τεύξεσθαι, ἢ Κλέωνος ἀπαλλαγῆσεσθαι (ὃ μᾶλλον ἠλπίζον), ἢ σφαλεῖσι γνώμῃς Λακεδαιμονίους σφίσι χειρώσασθαι.

35. Καὶ πάντα διαπραξόμενος ἐν τῇ ἐκκλησίᾳ, καὶ ψηφισαμένων Ἀθηναίων αὐτῷ τὸν πλοῦν, τῶν τε ἐν Πύλῳ στρατηγῶν ἕνα προσελάμενος, Δημοσθένην, τὴν ἀναγωγὴν διὰ τύχους ἐποιεῖτο. τὸν δὲ Δημοσθένην προσέλαβε πυνθανόμενος τὴν ἀπόβασιν αὐτὸν ἐς τὴν νῆσον διανοεῖσθαι. οἱ γὰρ στρατιῶται, κακοπαθοῦντες τοῦ χωρίου τῇ ἀπορίᾳ, καὶ μᾶλλον πολιορκούμενοι ἢ πολιορκούντες, ὄρμητο διακινδυνεύσαι. καὶ αὐτῷ ἔτι ῥώμην καὶ ἠνθροσύνην ἐμπρησθεῖσα παρέσχεν. πρότερον μὲν γὰρ αὐτῆς οὔσης ὑλώδους ἐπὶ τὸ πολὺ καὶ ἀτριβοῦς διὰ τὴν αἰεὶ ἐρημίαν, ἐφοβεῖτο, καὶ πρὸς τῶν πολεμίων τοῦτο ἐνόμιζε μᾶλλον εἶναι· πολλῶ

γὰρ ἂν στρατοπέδῳ ἀποβάντι ἐξ ἀφανοῦς χωρίου προσβάλλοντας αὐτοὺς βλέπτειν. 36. τῶν δὲ στρατιωτῶν ἀναγκασθέντων διὰ τὴν στενοχωρίαν τῆς νήσου τοῖς ἐσχάτοις προσίσχοντας ἀριστοποιεῖσθαι διὰ προφυλακῆς, καὶ ἐμπρήσαντός τινος κατὰ μικρὸν τῆς ὕλης ἄκοντος, [καὶ] ἀπὸ τούτου πνεύματος ἐπιγενομένου τὸ πολὺ αὐτῆς ἔλαθε κατακαυθέν. οὕτω δὴ τοὺς τε Λακεδαιμονίους μᾶλλον κατιδὼν πλείους ὄντας (ὑπονοῶν πρότερον ἐλάσσοσι τὸν σίτον αὐτοὺς ἐσπέμπειν) τὴν τε νήσον εὐαποβατωτέραν οὖσαν, τότε — ὡς ἐπ' ἀξιοχρεῶν τοὺς Ἀθηναίους μᾶλλον σπουδὴν ποιεῖσθαι — τὴν ἐπιχείρησιν παρεσκευάζετο, στρατιᾶν τε μεταπέμπων ἐκ τῶν ἐγγύς ξυμβάχων, καὶ τὰ ἄλλα ἐτοιμίζων.

37. Κλέων δὲ, ἐκείνῳ τε προπέμψας ἄγγελον ὡς ἦξων, καὶ ἔχων στρατιᾶν ἦν ἠτήσατο, ἀφικνεῖται ἐς Πύλον. καὶ ἅμα γενόμενοι πέμπουσι πρῶτον ἐς τὸ ἐν τῇ ἠπείρῳ στρατόπεδον κίρυκα, προκαλούμενοι εἰ βούλοιντο ἄνευ κινδύνου τοὺς ἐν τῇ νήσῳ ἄνδρας σφίσι τί τε ὄπλα καὶ σφᾶς αὐτοὺς κελεύειν παραδοῦναι, ἐφ' ᾧ φυλακῇ τῇ μετρία τηρῶνται, ἕως ἂν τι περὶ τοῦ πλέονος ξυμβαθῇ. οὐ προσδεξαμένων δὲ αὐτῶν, μίαν μὲν ἡμέραν ἐπέσχον, τῇ δ' ὑστεραία ἀνηγάγοντο μὲν νυκτὸς, ἐπ' ὀλίγας ναῦς τοὺς ὀπλίτας πάντας ἐπιβιβύσαντες, πρὸ δὲ τῆς ἕω ὀλίγον ἀπέβαινον τῆς νήσου ἐκατέρωθεν, ἕκ τε τοῦ πελάγους καὶ πρὸς τοῦ λιμένος, ὀκτακόσιοι μάλιστα ὄντες ὀπλίται, καὶ ἐχώρουν δρόμῳ ἐπὶ τὸ πρῶτον φυλακτῆριον τῆς νήσου. 38. ὧδε γὰρ διετετάχατο· ἐν ταύτῃ μὲν τῇ πρώτῃ φυλακῇ ὡς τριάκοντα ἦσαν ὀπλίται, μέσον δὲ καὶ ὀμαλώτατόν τε καὶ περὶ τὸ ὕδωρ οἱ πλείστοι αὐτῶν καὶ Ἐπιτάδας ὁ ἄρχων εἶχεν, μέρος δὲ τι οὐ πολὺ αὐτὸ τοῦσχατον ἐφύλασσε τῆς νήσου τὸ πρὸς τὴν Πύλον, ὃ ἦν ἐκ τε θαλάσσης ἀπόκρημνον καὶ

ἐκ τῆς γῆς ἤκιστα ἐπίμαχον· καὶ γάρ τι καὶ ἔρυμα αὐτόθι ἦν παλαιὸν λίθων λογάδην πεπονημένον, ὃ ἐνόμιζον σφίσιν ὠφέλιμον ἂν εἶναι, εἰ καταλαμβάνοι ἀναχώρησις βιαιοτέρα.

39. Οὕτω μὲν τεταγμένοι ἦσαν. οἱ δὲ Ἀθηναῖοι τοὺς μὲν πρώτους φύλακας, οἷς ἐπέδραμον, εὐθὺς διαφθείρουσιν ἔν τε ταῖς εὐναῖς ἔτι, ἀναλαμβάνοντας τὰ ὄπλα, καὶ λαθόντες τὴν ἀπόβασιν, οἰομένων αὐτῶν τὰς ναῦς κατὰ τὸ ἔθος ἐς ἔφορον τῆς νυκτὸς πλεῖν. ἅμα δὲ ἔφ' ἠγυνομένη καὶ ὁ ἄλλος στρατὸς ἀπέβαινον, ἐκ μὲν νεῶν ἐβδομήκοντα καὶ ὀλίγη πλειόνων πάντες πλὴν θαλαμίων, ὡς ἕκαστοι ἐσκευασμένοι, τοξόται τε ὀκτακόσιοι καὶ πελτασταὶ οὐκ ἐλάσσους τούτων, Μεσσηνίων τε οἱ βεβοθηκότες, καὶ ἄλλοι ὅσοι περὶ Πύλον κατείχον πάντες πλὴν τῶν ἐπὶ τοῦ τείχους φυλάκων. 40. Δημοσθένους δὲ τάξαντος διέστησαν κατὰ διακοσίους τε καὶ πλείους, ἔστι δ' ἢ ἐλάσσους, τῶν χωρίων τὰ μετεωρότατα λαβόντες, ὅπως ὅτι πλείστη ἀπορία ἦ τοῖς πολεμίοις πανταχόθεν κεκυκλωμένοις, καὶ μὴ ἔχωσι πρὸς ὃ τι ἀντιτάξωνται, ἀλλ' ἀμφίβολοι γίνωνται τῷ πλήθει, εἰ μὲν τοῖς πρόσθεν ἐπίοιεν, ὑπὸ τῶν κατόπιον βαλλόμενοι, εἰ δὲ τοῖς πλαγίοις, ὑπὸ τῶν ἐκατέρωθεν παρατεταγμένων. 41. τοιαύτη μὲν γνώμη ὁ Δημοσθένης τό τε πρῶτον τὴν ἀπόβασιν ἐπενοεῖ καὶ ἐν τῷ ἔργῳ ἔταξεν· οἱ δὲ περὶ τὸν Ἐπιτάδαν, καὶ ὅπερ ἦν πλείστον τῶν ἐν τῇ νήσῳ, ὡς εἶδον τό τε πρῶτον φυλακτίριον διεφθαρμένον, καὶ στρατὸν σφίσιν ἐπίοντα, ξυνετύξαντο καὶ τοῖς ὀπλίταις τῶν Ἀθηναίων ἐπήεσαν, βουλόμενοι ἐς χεῖρας ἐλθεῖν· ἐξ ἐναντίας γὰρ οὗτοι καθεστήκεσαν, ἐκ πλαγίου δὲ οἱ ψιλοὶ καὶ κατὰ νότου. τοῖς μὲν οὖν ὀπλίταις οὐκ ἠδυνήθησαν προσμίξαι οὐδὲ τῇ σφετέρᾳ ἐμπειρίᾳ χρῆσασθαι· οἱ γὰρ ψιλοὶ ἐκατέρωθεν βάλλοντες εἶργον, καὶ

ἄμα ἐκεῖνοι οὐκ ἀντεπήσαν ἀλλ' ἰσύχαζον· τοὺς δὲ ψιλούς, ἣ μάλιστα αὐτοῖς προσθέοντες προσκείωντο, ἔτρεπον· καὶ οἱ ὑποστρέφοντες ἡμύνοντο, ἄνθρωποι κούφως τε ἐσκευασμένοι καὶ προλαμβάνοντες ῥαδίως τῆς φυγῆς, χωρίων τε χαλεπότητι καὶ ὑπὸ τῆς πρὶν ἐρημίας τραχέων ὄντων, ἐν οἷς οἱ Λακεδαιμόνιοι οὐκ ἠδύνατο διώκειν ὄπλα ἔχοντες.

42. Χρόνον μὲν οὖν τινα ὀλίγον οὕτω πρὸς ἀλλήλους ἠκροβολίσαντο· τῶν δὲ Λακεδαιμονίων οὐκέτι ὀξέως ἐπεκθεῖν ἢ προσπίπτοιεν δυναμένων, γνόντες αὐτοὺς οἱ ψιλοὶ βραδυτέρους ἤδη ὄντας τῷ ἀμύνασθαι, . . . καταφρονήσαντες καὶ ἐμβοήσαντες ἄθροοι ὤρμησαν ἐπ' αὐτοὺς, καὶ ἔβαλλον λίθοις τε καὶ τοξεύμασι καὶ ἀκοντίοις, ὡς ἕκαστός τι πρόχειρον εἶχεν. γενομένης δὲ τῆς βοῆς ἄμα τῇ ἐπιδρομῇ, ἔκπληξίς τε ἐνέπεσεν ἀνθρώποις αἰθήσει τοιαύτης μύχης, καὶ ὁ κονιορτὸς τῆς ὕλης νεωστὶ κεκαυμένης ἐχώρει πολὺς ἄνω, ἄπορόν τε ἦν ἰδεῖν τὸ πρὸ αὐτοῦ ὑπὸ τῶν τοξευμάτων καὶ λίθων ἀπὸ πολλῶν ἀνθρώπων μετὰ τοῦ κονιορτοῦ ἄμα φερομένων. 43. τό τε ἔργον ἐνταῦθα χαλεπὸν τοῖς Λακεδαιμονίοις καθίστατο· οὔτε γὰρ οἱ πῖλοι ἔστεγον τὰ τοξεύματα, δορμυτῖα τε ἐναποκέκλαστο βαλλομένων, εἶχόν τε οὐδὲν σφίσιν αὐτοῖς χρήσασθαι, ἀποκεκλημένοι μὲν τῇ ὄψει τοῦ προορᾶν, ὑπὸ δὲ τῆς μείζονος βοῆς τῶν πολεμίων τὰ ἐν αὐτοῖς παραγγελλόμενα οὐκ ἔσακούοντες, κινδύνου τε πανταχόθεν περιεστώτος, καὶ οὐκ ἔχοντες ἐλπίδα καθ' ὃ τι χρῆ ἀμυνομένους σωθῆναι.

44. Τέλος δὲ, τραυματιζομένων ἤδη πολλῶν διὰ τὸ αἰεὶ ἐν τῷ ἀντῷ ἀναστρέφασθαι, ξυγκλήσαντες ἐχώρησαν ἐς τὸ ἔσχατον ἔρυμα τῆς νήσου, ὃ οὐ πολὺ ἀπέειχεν, καὶ τοὺς ἑαυτῶν φύλακας. ὡς δὲ ἐνέδοσαν, ἐνταῦθα ἤδη πολλῶ ἔτι πλείονι βοῇ τεθαρσηκότες οἱ ψιλοὶ ἐπέκειντο· καὶ τῶν

Λακεδαιμονίων ὅσοι μὲν ὑποχωροῦντες ἐγκατελαμβάνοντο ἀπέθνησκον, οἱ δὲ πολλοὶ, διαφυγόντες ἐς τὸ ἔρυμα, μετὰ τῶν ταύτῃ φυλάκων ἐτάξαντο παρὰ πᾶν, ὡς ἀμυνόμενοι ἥπερ ἦν ἐπίμαχον. 45. καὶ οἱ Ἀθηναῖοι ἐπισπόμενοι περίοδον μὲν αὐτῶν καὶ κύκλωσιν χωρίου ἰσχύϊ οὐκ εἶχον, προσιώντες δὲ ἐξ ἐναντίας ὤσασθαι ἐπειρώντο. καὶ χρόνον μὲν πολὺν καὶ τῆς ἡμέρας τὸ πλεῖστον ταλαιπωρούμενοι ἀμφοτέροι ὑπὸ τε τῆς μάχης καὶ δίψους καὶ ἡλίου ἀντείχον, πειρώμενοι οἱ μὲν ἐξελάσασθαι ἐκ τοῦ μετεώρου, οἱ δὲ μὴ ἐνδύναι· ῥᾶον δ' οἱ Λακεδαιμόνιοι ἠμύναντο ἢ ἐν τῷ πρὶν, οὐκ οὔσης σφῶν τῆς κυκλώσεως ἐς τὰ πλάγια.

46. Ἐπειδὴ δὲ ἀπέραντον ἦν, προσελθὼν ὁ τῶν Μεσσηνίων στρατηγὸς Κλέωνι καὶ Δημοσθένει, ἄλλως ἔφη πονεῖν σφᾶς· εἰ δὲ βούλονται ἑαυτῷ δοῦναι τῶν τοξοτῶν μέρος τι καὶ τῶν ψιλῶν, περιεῖναι κατὰ νότου αὐτοῖς ὁδῷ ἢ ἂν αὐτὸς εὔρη, δοκεῖν βιάσασθαι τὴν ὄψοδον. λαβῶν δὲ ἃ ἤτήσατο, ἐκ τοῦ ἀφανοῦς ὀρμήσας, ὥστε μὴ ἰδεῖν ἐκείνους, κατὰ τὸ αἰεὶ παρεῖκον τοῦ κρημνώδους τῆς νήσου προβαίνων, καὶ ἢ οἱ Λακεδαιμόνιοι χωρίου ἰσχύϊ πιστεύσαντες οὐκ ἐφύλασσαν, χαλεπῶς τε καὶ μόλις περιελθὼν ἔλαθεν· καὶ ἐπὶ τοῦ μετεώρου ἐξαπίνης ἀναφανείς κατὰ νότου αὐτῶν, τοὺς μὲν τῷ ἀδοκίῳ ἐξέπληξεν, τοὺς δὲ ἃ προσεδέχοντο ἰδόντας πολλῷ μᾶλλον ἐπέρρωσεν. 47. καὶ οἱ Λακεδαιμόνιοι, βαλλόμενοί τε ἀμφοτέρωθεν ἤδη, καὶ γιγνόμενοι ἐν τῷ αὐτῷ ξυμπτώματι (ὡς μικρὸν μεγάλῳ εἰκόσαι) τῷ ἐν Θερμοπύλαις, — ἐκείνοί τε γὰρ τῇ ἀτραπῷ περιελθόντων τῶν Περσῶν διεφθάρησαν, οὗτοί τε ἀμφίβολοι ἤδη ὄντες οὐκέτι ἀντείχον, ἀλλὰ πολλοῖς τε ὀλίγοι μαχόμενοι καὶ ἀσθενεῖα σώματων διὰ τὴν σιτοδείαν ὑπεχώρουν, καὶ οἱ Ἀθηναῖοι ἐκράτουν ἤδη τῶν ἐφόδων.

48. Γνοὺς δὲ ὁ Κλέων καὶ ὁ Δημοσθένης ὅτι, εἰ καὶ

ὅποσονοῦν μᾶλλον ἐνδώσουσι, διαφθαρσομένους αὐτοὺς ὑπὸ τῆς σφετέρας στρατιᾶς, ἔπαυσαν τὴν μάχην καὶ τοὺς ἑαυτῶν ἀπείρξαν, βουλόμενοι ἀγαγεῖν αὐτοὺς Ἀθηναίους ζῶντας, εἴ πως τοῦ κηρύγματος ἀκούσαντες ἐπικλασθεῖεν τῇ γνώμῃ [τὰ ὄπλα παραδοῦναι] καὶ ἠσσηθεῖεν τοῦ παρόντος δεινοῦ. ἐκήρυξύν τε εἰ βούλονται τὰ ὄπλα παραδοῦναι καὶ σφᾶς αὐτοὺς Ἀθηναίους, ὥστε βουλευσαί ὅ τι ἂν ἐκείνοις δοκῇ· οἱ δὲ ἀκούσαντες παρήκαν τὰς ὑσπίδας οἱ πλείστοι καὶ τὰς χεῖρας ἀνέσεισαν, δηλοῦντες προσίεσθαι τὰ κεκηρυγμένα. 49. μετὰ δὲ ταῦτα, γενομένης τῆς ἀνακωχῆς, ξυνήλθον ἐς λόγους ὅ τε Κλέων καὶ ὁ Δημοσθένης, καὶ ἐκείνων Στύφων ὁ Φάρακος, τῶν πρότερον ἀρχόντων τοῦ μὲν πρώτου τεθνηκότος, Ἐπιτίδου, τοῦ δὲ μετ' αὐτὸν Ἰππαγρέτου ἐφηρημένου ἐν τοῖς νεκροῖς ἔτι ζῶντος κειμένου ὡς τεθνεώτος, αὐτὸς τρίτος ἐφηρημένος ἄρχειν κατὰ νόμον, εἴ τι ἐκείνοι πάσχοιεν. 50. ἔλεγε δὲ ὁ Στύφων καὶ οἱ μετ' αὐτοῦ ὅτι βούλονται διακηρυκεύσασθαι πρὸς τοὺς ἐν τῇ ἠπειρῷ Λακεδαιμονίους ὅ τι χρῆ σφᾶς ποιεῖν. καὶ ἐκείνων μὲν οὐδένα ἀφέντων, αὐτῶν δὲ τῶν Ἀθηναίων καλούντων ἐκ τῆς ἠπειροῦ κήρυκας καὶ γενομένων ἐπερωτήσεων δις ἢ τρίς, ὁ τελευταῖος διαπλεύσας αὐτοῖς ὑπὸ τῶν ἐκ τῆς ἠπειροῦ Λακεδαιμονίων ἀνὴρ ἀπήγγειλεν ὅτι οἱ Λακεδαιμόνιοι κελεύουσιν ὑμᾶς αὐτοὺς περὶ ὑμῶν αὐτῶν βουλεύεσθαι, μηδὲν αἰσχρὸν ποιούοντας. 51. οἱ δὲ καθ' ἑαυτοὺς βουλευσόμενοι, τὰ ὄπλα παρέδωσαν καὶ σφᾶς αὐτούς. καὶ ταύτην μὲν τὴν ἡμέραν καὶ τὴν ἐπιούσαν νύκτα ἐν φυλακῇ εἶχον αὐτοὺς οἱ Ἀθηναῖοι· τῇ δ' ὑστεραία οἱ μὲν Ἀθηναῖοι τροπαῖον στήσαντες ἐν τῇ νήσῳ τᾶλλα διεσκευάζοντο ὡς ἐς πλοῦν, καὶ τοὺς ἄνδρας τοῖς τριηράρχοις διεδίδωσαν ἐς φυλακὴν, οἱ δὲ Λακεδαιμόνιοι κήρυκα πέμψαντες τοὺς νεκροὺς διεκομίσαντο.

52. Ἀπέθανον δ' ἐν τῇ νήσῳ καὶ ζῶντες ἐλήφθησαν τοσοῖδε· εἴκοσι μὲν ὀπλίται διέβησαν καὶ τετρακόσιοι οἱ πάντες· τούτων ζῶντες ἐκομίσθησαν ὀκτὼ ἀποδέοντες τριακόσιοι, οἱ δὲ ἄλλοι ἀπέθανον. καὶ Σπαρτιᾶται τούτων ἦσαν τῶν ζώντων περὶ εἴκοσι καὶ ἑκατόν. Ἀθηναίων δὲ οὐ πολλοὶ διεφθύρησαν· ἡ γὰρ μίχῃ οὐ σταδία ἦν. χρόνος δὲ ὁ ξύμπας ἐγένετο ὅσον οἱ ἄνδρες οἱ ἐν τῇ νήσῳ ἐπολιορκήθησαν, ἀπὸ τῆς ναυμαχίας μέχρι τῆς ἐν τῇ νήσῳ μάχης, ἑβδομήκοντα ἡμέραι καὶ δύο. τούτων περὶ εἴκοσιν ἡμέρας, ἐν αἷς οἱ πρέσβεις περὶ τῶν σπονδῶν ἀπήεσαν, ἐσιτοδοτοῦντο, τὰς δὲ ἄλλας τοῖς ἐσπλεύουσι λάθρα διετρέφοντο. καὶ ἦν σῖτος ἐν τῇ νήσῳ καὶ ἄλλα βρώματα ἐγκατελήφθη· ὁ γὰρ ἄρχων Ἐπιτίδας ἐνδεεστέρως ἐκάστω παρέιχεν ἢ πρὸς τὴν ἐξουσίαν.

53. Οἱ μὲν δὴ Ἀθηναῖοι καὶ οἱ Πελοποννήσιοι ἀνεχώρησαν τῷ στρατῷ ἐκ τῆς Πύλου ἑκάτεροι ἐπ' οἴκου, καὶ τοῦ Κλέωνος, καίπερ μανιώδης οὔσα, ἡ ὑπόσχεσις ἀπέβη· ἐντὸς γὰρ εἴκοσιν ἡμερῶν ἤγαγε τοὺς ἄνδρας, ὥσπερ ὑπέστη. παρὰ γνώμην τε δὴ μάλιστα τῶν κατὰ τὸν πόλεμον τοῦτο τοῖς Ἕλλησι ἐγένετο· τοὺς γὰρ Λακεδαιμονίους οὔτε λιμῷ οὔτ' ἀνάγκῃ οὐδεμιᾷ ἠξίουσαν τὰ ὄπλα παραδοῦναι, ἀλλὰ ἔχοντας καὶ μαχομένους ὡς ἐδύναντο ἀποθνήσκειν. 54. ἀπιστοῦντές τε μὴ εἶναι τοὺς παραδόντας τοῖς τεθνεῶσιν ὁμοίους, καὶ τινος ἐρομένου ποτὲ ὕστερον τῶν Ἀθηναίων ξυμμάχων δι' ἀχθηδόνα ἓνα τῶν ἐκ τῆς νήσου αἰχμαλώτων εἰ οἱ τεθνεῶτες αὐτῶν καλοὶ κἀγαθοὶ, ἀπεκρίνατο αὐτῷ, πολλοῦ ἂν ἄξιον εἶναι τὸν ἄτρακτον (λέγων τὸν οἰστὸν) εἰ τοὺς ἀγαθοὺς διεγίγνωσκε, δήλωσιν ποιούμενος ὅτι ὁ ἐντυγχάνων τοῖς τε λίθοις καὶ τοξεύμασι διεφθείρετο.

55. Κομισθέντων δὲ τῶν ἀνδρῶν, οἱ Ἀθηναῖοι ἐβού-



λευσαν δεσμοῖς μὲν αὐτοὺς φυλάσσειν μέχρι οὗ τι ξυμβῶσιν, ἣν δ' οἱ Πελοποννήσιοι πρὸ τούτου ἐς τὴν γῆν ἐσβάλλωσιν, ἐξαγαγόντες ἀποκτείνειν. τῆς δὲ Πύλου φυλακὴν κατεστήσαντο, καὶ οἱ ἐκ τῆς Ναυπάκτου Μεσσηνιοὶ ὡς ἐς πατρίδα ταύτην (ἔστι γὰρ ἡ Πύλος τῆς Μεσσηνίδος ποτὲ οὔσης γῆς) πέμψαντες σφῶν αὐτῶν τοὺς ἐπιτηδειοτάτους, ἐλήϊζον τε τὴν Λακωνικὴν καὶ πλείστα ἔβλαπτον, ὁμόφωνοι ὄντες. 56. οἱ δὲ Λακεδαιμόνιοι, ἀμαθεῖς ὄντες ἐν τῷ πρὶν χρόνῳ ληστείας καὶ τοιούτου πολέμου, τῶν τε Εἰλώτων ἀτομολούντων, καὶ φοβούμενοι μὴ καὶ ἐπὶ μακρότερον σφίσι τι νεωτερισθῆ τῶν κατὰ τὴν χώραν, οὐ ραδίως ἔφερον, ἀλλὰ, καίπερ οὐ βουλόμενοι ἔνδηλοι εἶναι τοῖς Ἀθηναίοις, ἐπρεσβεύοντο παρ' αὐτοὺς, καὶ ἐπειρῶντο τὴν τε Πύλον καὶ τοὺς ἄνδρας κομίζεσθαι. οἱ δὲ μειζόνων τε ὠρέγοντο, καὶ πολλάκις φοιτώντων αὐτοὺς ἀπράκτους ἀπέπεμπον. ταῦτα μὲν τὰ περὶ Πύλον γενόμενα.

# NOTES.

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## XENOPHON: ANABASIS.

THE Expedition of Cyrus the Younger against his brother Artaxerxes to wrest from his possession the throne of Persia — the ANABASIS — was made in the year 401 B. C. The march from Sardis began in the spring, and about six months later a battle was fought at the village of Cunaxa, some forty or fifty miles from Babylon. In this battle Cyrus was killed in a hand-to-hand encounter with his brother; and the Greeks, though victorious over that part of the opposing force which they had attacked, suffered virtual defeat in losing their leader. They had marched more than 1800 miles from Ephesus to Cunaxa. (See ii. 2. 6.) But this route, the only one with which they were acquainted, was closed to them; for the first part of it lay through the desert of Arabia, in which, had they undertaken to return as they came, they would have perished of hunger. They set out, therefore, northward under the guidance of Ariaeus, who had been the commander of the barbarian forces of Cyrus; but subsequently they entered into negotiations with the King which led to a treaty. By the terms of this treaty Tissaphernes, one of the King's four generals in the battle, was to lead them back in safety to Ionia. Beyond the Tigris, however, Tissaphernes treacherously entrapped five of the generals, four of whom were soon after put to death. Great dejection fell in consequence upon the army; but recovering their courage, especially under the exhortations of Xenophon, they elected new generals, and began their retreat along the upper waters of the Tigris and through the highlands of Armenia to the Greek colonies on the Black Sea. This "Retreat of the Ten Thousand" from the river Zapatas to Trapezus was one of incredible hardship, — a constant fight for about 700 miles through an enemy's country in the winter-time. The account of it by Xenophon contains by far the most vivid picture that has ever been given of the temper, discipline, and endurance of those citizen-soldiers who constituted the armies of Greece; and along with that an authentic and most interesting account of the tribes of

Asiatic mountaineers, who lived just outside the circle of the then civilized world. The Greeks reached Trapezus, the modern Trebizond, at the end of the winter of 400 B. C., and after a month's halt proceeded westward, partly by land and partly by sea, to Chrysopolis on the Thracian Bosphorus opposite Byzantium, which they reached in the summer. After passing over into Thrace and subsequently returning to Asia, in the spring of 399 B. C. they joined the army of Thibron, and, as the "Ten Thousand," disappeared from history. Consult more at length, on the events here described, Smith's *History of Greece*, Chap. XXXVI., or the three excellent chapters of Grote, LXIX. - LXXI. The last constitute a good running commentary on the *Anabasis*.

Cyrus the Younger, the unfortunate leader of this expedition, was the second of the four sons of Darius II., who was the grandson of Xerxes I. In 407 B. C. he was made by his father satrap of Lydia, Phrygia the Greater, and Cappadocia, and military commander (*κάρσιος*) of the forces that mustered at Castölus (*Anab.* i. 1. 2). He could not have been at this time more than seventeen years of age at most, for he was born after his father's accession to the throne. The commission given him by Darius is found in *Hell.* i. 4. 3: *καὶ Κῦρος* (sc. *ἀπήνησεν*), *ἄρξων πάντων τῶν ἐπὶ θαλάττῃ καὶ συμπολεμήσων Λακεδαιμονίοις, ἐπιστολὴν τε ἔφερε τοῖς κάτω πᾶσι τὸ βασιλεῖον σφράγισμα ἔχουσαν, ἐν ἣ ἐνῆν καὶ τάδε, Καταπέμπω Κῦρον κάρσιον τῶν εἰς Καστωλὸν ἀθροισμένων.* His high position made it possible for him to aid the Lacedaemonians in the war they were then waging with Athens. And he did this, partly at the direction of his father, who had sent with him large sums of money for this purpose, and partly from his own desire. For there is evidence that even at this time he aspired to the throne, and that foreseeing as possible what eventually took place, the succession of his brother, he was preparing to wrest the government from him by violence if need be. He became the warm friend of Lysander; and, on being summoned to his father's bedside at Babylon in 405 B. C., he turned over to the Spartan admiral the money which he had in hand, and placed at his disposal his entire personal revenue from the province of which he was satrap. The timely aid thus rendered to the Lacedaemonians did much to hasten the end of the Peloponnesian War. As to the fact that funds were furnished by Cyrus, see Thucydides ii. 65: *Κύρω τε* (sc. *ἀντείχον*) *ὑστερον βασιλείως παιδί προσγενομένω, ὃς παρέιχε χρήματα Πελοποννησίοις ἐς τὸ ναυτικόν.* An account of him from this time until his death is given in the first book of the *Anabasis*. Consult further Smith's *Dict. of Biography and Mythology*, s. v. CYRUS THE YOUNGER.

Xenophon, the historian of the expedition, was an Athenian gentleman of culture, the pupil and friend of Socrates the philosopher. Neither the date of his birth nor that of his death is known with certainty. It is generally believed, however, that he lived to be more than ninety years of age. From a story that was current in antiquity that he fought at Delium in 424 B. C., it has been concluded that at the time of the expedition of Cyrus he must have been past forty; but judging from the internal evidence afforded by the *Anabasis* itself, he could not have been at this time more than thirty. He himself relates (*Anab.* iii. 1) the circumstances under which he came to join the army of Cyrus. His friend Proxenus was already with the Persian prince, and invited Xenophon to come and join him at Sardis, promising to introduce him to Cyrus. Xenophon did this after consulting the oracle at Delphi, and at the urgent solicitations of Cyrus he joined the expedition. He does not appear, however, with any prominence until after the murder of the generals, when his rare qualities became known and he became the inspiration of the army. During their perilous retreat northward to the sea, he always showed that high-born courage and endurance that have since won the admiration of posterity as they then gained him the complete confidence of his fellow-soldiers. When in 399 B. C. the "Ten Thousand" became incorporated with the forces of Thibron, Xenophon appears to have returned to Athens, but in 396 B. C. he was again in Asia, and in 394 B. C. fought at the battle of Coronæa with the Spartans against the allies. Though an Athenian, he was anti-democratical, and much more in sympathy with the institutions of Sparta than with those of his native city. He was now banished, and took up his residence in Scillus in Elis, where in entertaining his friends, hunting, and writing, he is reported to have lived a happy life. He was subsequently expelled from Scillus by the Elæans and went to Corinth, where he died. Though the decree of banishment against him was eventually repealed, there is no evidence that he ever returned to Athens. Xenophon was a prolific writer. His most celebrated works besides the *Anabasis* are the *Memorabilia* (Memorials of Socrates) in 4 books, the *Hellenica* (a continuation of the history of Thucydides) in 7 books, and the *Cyropedeia* (an historical novel) in 8 books. His style is perspicuous and unaffected. Consult also Smith's *Dict. of Biography and Mythology*, s. v. XENOPHON; and on the question of his age at the time of the *Anabasis*, an interesting article by Professor Morris in the *Proceedings of the American Philological Association* for 1874.

## BOOK FIRST.

## THE LEVYING OF AN ARMY. — THE MARCH TO THE NEIGHBORHOOD OF BABYLON. — THE BATTLE AT CUNAXA AND DEATH OF CYRUS.

## CHAPTER I.

**SYNOPSIS:** Darius, falling dangerously sick, summons to him his two sons, Artaxerxes and Cyrus (1, 2). On the King's death the former succeeds to the throne, and being persuaded by the satrap Tissaphernes that his brother is plotting against him, he has him arrested. Cyrus, saved from death only by his mother's entreaty, returns disgraced to his province and concert measures against the king (3, 4). He conciliates all who come to him, sees to his own native troops (5), and secretly collects Greek mercenaries. A part of this army he enlists in western Asia Minor, alleging as a reason that the Greek cities which have put themselves under his protection are in danger from the machinations of Tissaphernes, and lays siege to Miletus (6-8). Other Greek mercenaries are enlisted in the Thracian Chersonæus (9), in Thessaly (10), and in Greece (11).

1. **Δαρείου**, Darius II. or *Nothos* (νόθος, *bastard*), a natural son of Artaxerxes I., and a man of feeble character. He died late in 405 B. C., after a reign of nineteen years. For the case, a predicate gen. of possession, see G.\* 169, 1. — **Παρυσάτιδος**, *Parysatis*, the half-sister, as well as wife, of Darius, a woman of an intriguing and cruel disposition, and of great influence with her husband. — **γίγνονταί**, *were born*. For this use of the pres., see G. 200, N. 1. — **δύο**: there were other sons (thirteen children in all), but these are the two now prominently in the mind of the writer. — **πρεσβύτερος . . . Κίρου**, *Artaxerxes (being) the older, Cyrus the younger*. These were Artaxerxes II., surnamed *Mnemon* (μνήμων), on account of his great memory, and *Cyrus the Younger*, so named to distinguish him from *Cyrus the Great*, founder of the Persian empire. — **ἠσθένει**, *was sick*, the impf. to denote the continuance of the state (G. 200). The aor. **ἠσθένησε** would mean *fell sick* (G. 200, N. 5 b). **ἀσθενέω** is a denominative verb (G. 128, 2 b; 130, 2) from ἀ-σθενής, *weak*, and this from α- priv. (G. 131, 4 a) and σθένος, *strength*. — **ὑπώπτευε**: peculiar in augment (G. 105, 1, N. 2). Give its derivation (G. 130, 4) and Latin equivalent. — **τοῦ**, *his* (G. 141, N. 2). — **τῶ πατρὶς**: dual, but above, the pl. (G. 33, 1). For the case, see G. 134, 2. — **παρ-εἶναι**, *to be by (him)*, i. e. at Babylon, where he died.

2. **μὲν . . . δέ**: used to correlate the two sentences. See the lexicon, and cf. the case in § 1. **μὲν** is not to be translated. — **οὖν**, *now*, is here continuative, not inferential. Cf. *igitur* in Lat. — **παρὸν ἐτύγγανε**, *was, as it happened, (already) there* (G. 279, 4). — **μετα-πέμπεται**, *sends for, sends after* (G. 191, VI. 3, end), *summons*. — **ἀπὸ τῆς ἀρχῆς**, *from his province*.

\* The references under G. are to the sections of Goodwin's *Greek Grammar*, revised and enlarged edition.

For the prep. *ἀπό*, see G. 191, I. 2. — *σατράπην*: pred. acc. (G. 166). The satrap was a *viceroys*, but with great discretionary powers. According to Herod. (iii. 89), Darius I. divided the Persian empire into twenty satrapies. — *ἐποίησε*, *had made*. The Greek was content simply to refer the action to the past, without specifying the time as exactly as we do by the plup. — *καί . . . δὲ . . . ἀπέδειξε*, and (*δέ*) *he had also (καί) appointed him, etc.*, a transition from a relative to an independent clause; not uncommon in Greek. *καί* adds the new particular of the investment of Cyrus with military authority (the office of satrap was at first chiefly a civil one); *δέ* is the conjunctive word, and the word between the two is emphatic. — *πάντων*: accent (G. 25, 3, n. 1). — *ἄσσοι*, *who*, lit. (*so many*) *as*, the rel. of quantity or number (G. 87, 1). — *εἰς . . . ἀθροίζονται*, *muster in the plain of Castolus*, lit. *gather themselves into, etc.* For the prep. *εἰς*, see G. 191, III. 1. *ἀθροίζονται* is not the historical pres., but pres. to denote a standing fact. It is derived from *ἀθροός*, *close together* (G. 130, 6). The position of the plain of Castolus, a large and level tract of land in which the troops were annually reviewed, is uncertain, though probably it was in Lydia. — *ἀναβαίνα*, *ἀνέβη*: this change of tense from the historical pres. to the aor. is common. Note the chiasmic arrangement (*χιασμός*, *crossing*, named from the letter *χ*), *ἀναβαίνα λαβὼν Τισσαφέρην, ἔχων ὀπλίτας ἀνέβη*. — *ὁ Κῆρος*: proper name with the art. (G. 141, n. 1 a). — *λαβὼν*: the part. denotes the attendant circumstance (G. 277, 6). So *ἔχων* following. — *ὡς Φίλον*: Tissaphernes, at this time satrap of Caria, whom Cyrus had superseded on becoming satrap himself, was in fact his enemy, and Cyrus had him accompany him, probably because he feared to leave him behind. He proved, however, a dangerous companion. — *καί . . . δέ*: see above. — *τῶν Ἑλλήνων ὀπλίτας τριακοσίων*: a body-guard selected from the Greeks then in his service. Cyrus knew well the superiority of the Greeks over the Persians as soldiers. The *hoplite*, lit. *heavy-armed (foot) soldier* (*ἔπλον*), was armed with shield, helmet, breastplate, greaves, spear, and sword. Note the suffix *της*, signifying in denominatives *one who has to do with* (G. 129, 2 b). — *ἄρχοντα*: appos. (G. 187, n. 4). — *Παρράσιον*: Parrhasia was a district of Arcadia (in the Peloponnesus) about Mt. Lycaeus.

3. *ἐτελεύτησε*, *had ended (his life), died*. See note on *ἐποίησε* in § 2. This use of the aor. for the plup. is especially common after particles of time like *ἐπεί*, etc. Cf. the Lat. historical (aoristic) perf. with *postquam*. *τελευτώ* (G. 130, 1) is derived by successive steps from *τέλος*, *τέλω*, *τελευτή*, *τελευτώ*. — *καί κατίστη . . . Ἀρταξέρξης, and Artaxerxes had been established in the kingdom*, lit. *settled into*, and so *εἰς* with the acc. — *διαβάλλει*, *falsely accuses*. The current story, that Cyrus had planned to kill Artaxerxes at the time of his coronation, Xenophon evidently believed to be false. For the prep. *πρός*, see G. 191, VI. 6. — *ὡς ἐπιβουλευοί*: opt. by quot. after the idea of *saying* in *διαβάλλει* (G. 243; 201, Rem.). Give the dir. form. — *αὐτῷ*: after the compound verb (G. 187). — *ὁ δέ*, *but he* (G. 143, 1, n. 2). — *συλλαμβάνει*: cf. *comprehendere* in Lat. — *ὡς ἀποκτενῶν*, *with the avowed object of putting him to death* (G. 277, 3, and n. 2 a). — *ἔξαιτησα*

μένη . . . πάλιν: note the diff. between the Greek and English idioms. In Eng., *rescues* (ἐξ) *him by entreaty and sends him off again*; but in Greek, *having rescued* (G. 277, 1), lit. *begged him off, sends him*, etc. The use of the part. is much more frequent in Greek than in Eng., and in translating this fact must be constantly kept in mind. — ἐπὶ τὴν ἀρχήν: for the prep. ἐπί, see G. 191, VI. 2.

4. ὁ δέ: cf. note on ὁ δέ in § 3. — ὡς, *as, when*, rel. adv. of time. — ἀπῆλθε: accent (G. 26, N. 1). — ἀτιμασθεῖς: ἀτιμάζω is derived (G. 130, 5) from ἀ-τιμος (*without honor*). Cf. τιμή, τίω. — βουλευέται . . . ἐκέλευον, *plans that he may never* (G. 283, 2) *in future be* (G. 217) *in the power of* (G. 191, VI. 2, 2, end) *his brother, but if possible may be king* (G. 223) *in his stead*. For the accent of δύνηται, see G. 122, 2, N. 2. For the prep. ἀντί, see G. 191, I. 1. — μὲν: correl. to δέ, § 5; his mother's support is contrasted with the steps taken by Cyrus himself to bring about the desired end. — ὑπήρχε, *supported*, followed by the dat. (G. 184, 2). ὑπάρχω, *to be a foundation or beginning* (ἀρχή): τὰ ὑπάρχοντα, *what one can depend on*. So fond was Parysatis of Cyrus, who in energy and spirit probably resembled her much more than did his brother, that she had endeavored before the death of Darius to induce him to name Cyrus as his successor to the throne, on the ground that he was the first son born after his own succession. It was on this ground, that he was the first son of the King, that Xerxes I. obtained the sovereignty. — βασιλεύοντα: the simple attributive part. (G. 276, 1) modifying as an adj. the foll. noun.

5. ἀφικνεῖτο: common usage would require ἀφικνοῖτο (G. 233, N. 1: *Moods and Tenses*, § 62, N. 1). — παρὰ βασιλέως, *from the presence of the King*, is used with τῶν as an adj., the noun ἄνδρες being omitted (G. 141, N. 3). The whole expression is compressed and would read in full: ὅστις δ' ἀφικνεῖτο παρὰ βασιλέως τῶν παρὰ βασιλεῖ, κ. τ. λ. For the prep. παρὰ, see G. 191, VI. 4. — βασιλέως: βασιλεύς, when used to designate the king of Persia, commonly omits the art. — πάντας: pl., because of the distributive force of ὅστις. — οὕτω διατιθεῖς . . . ὥστε, *so disposing (them) that*, etc. With δια-τίθημι, cf. Lat. dispono. — αὐτῷ: case (G. 185). So αὐτῷ below at the end. — εἶναι: result (G. 266, 1). — καὶ . . . δέ: this position of δέ, so far from the beginning of the sent., is rare. — τῶν βαρβάρων: to give a substantive a more emphatic position, it is often transferred, generally with change of case, from the dependent to the principal clause. E. g. ὁρῶ τὸν ἄνδρα, ὅστις ἐστίν, and in Eng., "See the learned Bellario how he writes." So here, normally, we should have ἐπεμελεῖτο ὡς οἱ παρ' ἑαυτῷ βάρβαροι πολεμῖν, κ. τ. λ. For the case of βαρβάρων as it stands, see G. 171, 2. — πολεμῖν: with ἱκανοί (G. 261, 1). — ὡς εἶησαν, ἔχουεν: object clause with ὡς and the opt. (G. 217, N. 1). — εὐνοϊκῶς ἔχουεν: ἔχω and an adverb are often joined in the sense of the verb *to be* and an adj., as καλῶς ἔχει = καλὸν ἐστίν, *it is well*, lit. *it has (itself) well*, bene habet. For the formation and derivation of εὐ-νοϊκῶς, see G. 74, 1; G. 129, 13 a.

6. τὴν δὲ . . . βασιλεία, *and he collected his* (G. 141, N. 2) *Greek force as secretly as possible* (lit. *concealing himself*, G. 277, 2, *as most he was able*),

that he might catch the King as unprepared as possible. Cyrus knew that an army of Greeks was his only hope for wresting the throne from his brother with all the resources of the empire at his command. Cf. i. 7. 3. — Ἑλληνικήν: a denom. in κός (G. 129, 13 a).

Page 2. — ὅτι ἀπαρσκευότατον: ὅτι or ὡς is very often prefixed in this way to the superlative to strengthen it. (Cf. *quam maxime*.) In these constructions there is an ellipsis of some form of δόναμαι. Sometimes in the case of the superlative with ὡς the verb is expressed, as in iii. 4. 48, ὡς ἐδύνατο τάχιστα ἐπορεύετο. Cf. with this the simple ὡς τάχιστα in i. 3. 14. Cf. also with ὅτι πλείστους, as many as possible, in this section, ὡς ἂν δύνηται πλείστους in i. 3. 3. — ὅπως λάβοι: purpose (G. 216). — ὡδε, in the following manner. — ἴσθαιτο: middle (G. 199, 2). — συλλογήν: from συλλέγω. — φυλακάς: antecedent attracted (G. 154). Normally τῶν φυλακῶν ὁπόσων (G. 153) εἶχε, κ. τ. λ. The accent shows that φυλακάς is from φυλακή, and not from φύλαξ (G. 25, 1). State the difference in meaning of the two nouns, and for the suffix of φυλακή, see G. 329, 1. — ἐν ταῖς πόλεσι: for the prep. ἐν, see G. 191, II. 1. — φρουράρχους: φρουρός, *watcher, guard* (πρό and ὄραω), and ἄρχω (G. 131, 1 & 3). — λαμβάνειν, *enlist*. — ὡς . . . πόλεσι, on the ground that Tissaphernes was plotting against the cities (G. 278, 1). Compare ὡς ἀποκτενῶν in § 3. — καὶ γὰρ . . . τὸ ἀρχαῖον, and (this was a plausible reason), for the cities of Ionia had originally (τὸ ἀρχαῖον, G. 160, 2) belonged to Tissaphernes (G. 169, 1). ἦσαν: impf. used with τὸ ἀρχαῖον of a time prior to the main action. ἀρχαῖος is derived from ἀρχή, *beginning* (G. 129, 12; cf. 128, 2 b). — ἐκ βασιλέως δεδομένα, *having been given* (G. 277, 6) him by (ἐκ to express the agent) the King. For the prep. ἐκ, see G. 191, I. 3. — ἀφαιστήκεσαν: the perfect of ἵστημι was originally σε-στη-κα, which with the ε of the plup. (G. 101, 4) prefixed would become ε-σε-στη-κειν. The σ was then transposed and became τ, and from this form by contraction came εἰστήκειν. The form ἑστήκειν also occurs (G. 101, 4, n.). — Μιλήτων: case (G. 191, I. 5). Cyrus had not been invested by his father with the command of the Greek cities of Ionia (Grote, Chap. LXIX.), but these remained, so far as they were subject to Persian control, under the charge of Tissaphernes. When, however, after the accession of Artaxerxes, trouble arose between Cyrus and Tissaphernes, these Greek cities revolted to the former with the single exception of Miletus. See i. 9. 8, 9. This was greatly to the advantage of Cyrus, as it kept his way open to the sea. See the map.

7. προαισθόμενος, *having become aware* (or in Eng. more commonly, *becoming aware*) beforehand. — τὰ αὐτά: distinguish carefully from the following ταῦτα (G. 79, 2). In the pl., because the Greek looked at the action of revolting with reference to its parts; but in Eng., *this same thing*. — βουλευομένους (sc. τινάς) is in indirect discourse (G. 280). — ἀποστήναι: in app. to the preceding τὰ αὐτά ταῦτα. — τοὺς μὲν . . . τοὺς δέ: relic of the original demon. meaning of the art. (G. 143, 1). — αὐτῶν: part. gen. (G. 168). — ὑπολαβὼν τοὺς φεύγοντας is subordinated to συλλέξας ἑταλι-



ἔρκα, when he had taken the fugitives under his protection, he collected an army and laid siege, etc. ἐπολαβὼν καὶ (mark the conjunction) συλλέξας ἐπολιόρκα would mean when he had taken, etc., and had collected, etc., he laid siege, etc. — ἐπολιόρκα: continued action. From πόλις and ἔρκα, to hem in. — καὶ κατὰ γῆν καὶ κατὰ θάλατταν, both by land and sea. For the prep. κατὰ, see G. 191, IV. 2. — ἐκβάλλω, to eject, banish; φεύγω, to flee, be in banishment; κατέγω, to lead back, restore from banishment; ἐκπίπτω, to fall out, be banished. — καὶ αὐτῆ . . . στρατεύμα, and in this again he had (G. 184, 4) another pretext for collecting (G. 262, 2) an army. αὐτῆ in agreement with the noun in the pred., since otherwise it would be τούτο.

8. ἤξιον . . . αὐτοῦ: he urged (ἄξιός, to think ἄξιον, to claim) on the ground that he was (G. 277, 2) a brother of his, etc. — δοθῆναι: obj. of ἤξιον (G. 260, 1), with πόλις for its subj. — οἶ: the indir. reflex. (G. 144, 2). Accented because it is emphatic (G. 28, N. 1). — ἄρχαν: parallel in const. to δοθῆναι, i. e. he thought it right rather that the cities should be given to him than (he thought it right) that Tissaphernes should control them. — αὐτῶν: case (G. 171, 3). — συνέπραττεν . . . αὐτῷ, co-operated with him in this, lit. did this with (σύν) him. Why is ταῦτα in the pl.? See note on τὰ αὐτά in § 7. — πρὸς ἑαυτόν: used adj. (G. 141, N. 3). πρὸς of personal relation that is hostile (G. 191, VI. 6, 3 b). — ὥστε ἡσθάνετο: ὥστε with the ind. after a full stop (G. 237). Cf. ὥστε εἶναι in § 5. — Τισσαφέρνη . . . δαπανᾷ, but thought that he (αὐτόν, i. e. Cyrus) was incurring expense (G. 260, 2) about his forces, because he was at war (G. 277, 2) with Tissaphernes (G. 186, N. 1). For the prep. ἀμφί, see G. 191, VI. 1. — ὥστε . . . πολεμοῦντων, consequently he was not at all (οὐδέν, G. 160, 2) displeased at their being at war (G. 278, 1). — καὶ γάρ, and (the more) because, involving an ellipsis, as always. Cf. § 6. — ἀποπέμπω, to send what is due (ἀπό), remit. — ὧν: assimilation in case (G. 153). — ἐτίγγχανεν ἔχων, had previously, as it happened, possessed. Cf. παρὼν ἐτίγγχανε in § 2. For the tense of ἐτίγγχανεν, cf. ἦσαν in § 6. Note throughout this sect. the use of the impf. to express continuance.

9. ἐν Χερρονήσῳ: the Thracian Chersonesus (χέρσος, later χέρρος, dry land, as opposed to water, and νῆσος, island; Lat. peninsula). See map. — Ἀβύδου: case (G. 182, 2). — τόνδε τὸν τρόπον, in the following (G. 148, N. 1) manner (G. 160, 2), equal to ἃδε in § 6. — Κλέαρχος: the general most trusted by Cyrus. An account is given of him in ii. 6. 1-15. — ἡγάσθη, came to admire (G. 200, N. 5 b), aor. of ἀγαμαί. — δίδωσιν: change to the historical pres. Cf. ἀναβαίνει, ἀνέβη in § 2 and N. — δαρικοὺς: the darics mentioned here were gold coins worth about \$5.40. See note on i. 7. 18. — χρυσίον, gold money, more lit. a gold piece, der. from χρυσός with the suffix ιο- (see G. 129, 8). — ἀπό, by means of. — συνέλεξεν, ἐπολέμα: note the diff. in tense. — τοῖς Θραξί τοῖς . . . οἰκοῦσι: position of the attributive adj. phrase (G. 142, 2). Cf. ἐν Χερρονήσῳ τῇ, κ. τ. λ., above. The acc. Ἑλληττωνον with reference to a preceding state of motion, as in the phrase εἰς τόπον οἰκᾶ, to (go into and) dwell in a place. For the prep. ἔνερ, see G. 191, IV. 3. — εἰς, for, of purpose (G. 191, III 1 d).

— ἐκούσαι: to be translated by an adv. (G. 138, N. 7). — τοῦτο . . . στρατεύματα, and in this way again this army was secretly supported (G. 279, 4) for him.

Page 3. — 10. ξένος: in the sense often of *guest-friend*, a citizen of another state with whom one has a treaty of hospitality, used of both parties, though commonly, as here, of the *guest* as contrasted with the *host*. The word often means also simply *stranger*, and again, as below, *hired soldier*, *mercenary*. — ἐπί: for this prep., here used to express agency, see G. 191, VI. 7. — οἰκοί: used as adj. (G. 141, N. 3). For its accent, see G. 22, N. 1. — ἀντι-στασιωτῶν, *opponents*, *antagonists*. στασιότης from στάσις, *faction* (ἵ-στα-μαι), the suffix σι- signifying *action* (see G. 129, 3). On the force of the suffix τα-, cf. ἀπάλτας in § 2 and note. — αἰτέ . . . μισθόν, *asks him for pay for (eis) 2000 mercenaries (and) for three months* (G. 167, 5). Sometimes rendered, *asks him for about (eis, cf. note on eis, i. 2. 3) 2000 mercenaries, etc.*, but it seems impossible that Cyrus should have been willing to send off 4000 Greeks on so distant an expedition, when his whole aim was to gather Greek troops about him as rapidly as possible. On the other hand, it was an easy matter for him to furnish Aristippus the means for collecting this number. — ὡς . . . ἀντιστασιωτῶν, *on the ground that* (cf. the use of ὡς with ἐπιβουλεύοντος in § 6) *in this way he would get the better of his opponents*. περιγενόμενος ἄν (G. 277, 2) would, if expressed by a finite mood, be περιγένοιτο ἄν (G. 211). The prot. to this apod. is contained in οὕτω (G. 226, 1). — μή: with the inf. (G. 283, 3). — καταλύσαι, *to end* (sc. his quarrel). — πρὶν ἄν συμβουλεύσηται: πρὶν with the subj. (G. 240, 1 and 2).

11. Πρόξενον: the particular friend of Xenophon, at whose invitation the latter took part in the expedition. An account is given of him in ii. 6. 16–20. — ὡς βουλόμενος, ὡς παρεχόντων: the first ὡς shows that βουλόμενος, κ. τ. λ., gives the cause assigned by Cyrus for his command to Proxenus, the second ὡς shows that παρεχόντων does the same for βουλόμενος, while ὡς further on before πολεμήσων shows that this part. gives the purpose declared by Cyrus for ἐκέλευσεν, κ. τ. λ. The further idea, implied in the first and third cases, that the cause and the purpose were not the true grounds of his action, is derived from the context and is not necessarily implied by this use of ὡς. Neither is there any conditional force in the part. with ὡς. Cf. with these three cases of ὡς with the part., the places where it occurs in §§ 3, 6, and 10. — εἰς, *into the country of*. — Πισίδας: the Pisidians were a marauding race, occupying the western range of Mt. Taurus. See map. — ξένους . . . τούτους, *these* (G. 137) *also being guest-friends* (G. 136) *of his*. — σὺν τοῖς φύγασι, *with the aid of the exiles*. Cf. with this the simple dat. Τισσαφέρνει that precedes (G. 186, N. 1), and for the prep. σὺν, see G. 191, II. 2. — As stated in the prefatory note, Cyrus, in coming down to the coast as satrap, had used all the means in his power to get the good-will of the Lacedaemonians. On the termination of the Peloponnesian War in the spring of 404 B. C., many men whose lives had been wholly spent under arms were left without employment. This made it

the easier now for Cyrus to collect the army that he wished, an army of trained veterans that could be thoroughly depended upon in a dangerous enterprise. Some of those who accompanied him were, like Xenophon, men of a superior grade, disheartened by the political condition of things that followed the war, and drawn into this expedition by personal admiration for the prince, or personal attachment to some of his officers.

## CHAPTER II.

**SYNOPSIS:** Cyrus, being now ready to set out inland, assembles his troops at Sardis, announcing, in order to conceal his real object, his intention of expelling the Pisidians from their territory (1-4). The king, informed of the real facts by Tissaphernes, makes ready to meet him. Cyrus sets out from Sardis and marches through Lydia across the Maeander to Colossae in Phrygia, where he is joined by Menon (5, 6). Thence he proceeds to Celaenae, a city which the historian describes at some length, where he waits a month and is joined by the rest of his Greek troops. He reviews and numbers these (7-9). Thence he proceeds northwest through Peltae to Κεραμῶν ἀγορά (11), and then east to Καδστρου πεδίον, where Epyaxa, the wife of the king of Cilicia, meets him and furnishes him money with which to pay his troops (11, 12). Thence southeast to Thymbrium and Tyriaeum, where he reviews his whole army (13-18). Thence through Iconium into Lycaonia (19). From here Menon, accompanied by Epyaxa, proceeds due south into Cilicia; Cyrus northeast to Dana (20). After some delay caused by the king of Cilicia, Cyrus himself crosses the mountains and enters Tarsi, which had been abandoned by the king (21-24). Menon had reached this city five days before, having lost two companies in the passage of the mountains (25). Syennesis the king finally obeys a summons from Cyrus, and they seal their compact of friendship with gifts (26, 27).

1. ἐπεὶ . . . ἄνω, but when at length it seemed good (not simply it seemed, cf. note on i. 3. 11) to him to proceed (G. 202, with 1) inland. More than a year had been spent in preparation. ἄνω, up, inland, from the coast. So ἀναβαίνω, ἀνά-βασις. — τὴν μὲν . . . βουλόμενος, he gave as his pretext indeed (that he was going) because he wished. Note the voice of ἐποιεῖτο (G. 199, 2). μὲν implies the clause with δέ, which if expressed might be, τῇ δ' ἀληθείᾳ ἐπὶ βασιλείᾳ ἐπορεύετο. On ὡς βουλόμενος, cf. the note on ὡς βουλόμενος in i. 1. 11. — ἐμβαλεῖν ἐκ: prep. repeated, as often. — παντά-πασιν: der.! — ὡς ἐπὶ τοῖτους, *anovvedly against these*. — τὸ βαρβαρικόν: sc. στρατεύμα. So with τὸ Ἑλληνικόν. Note the suffix κός (G. 129, 13 a), and cf. ξηνοκόθ, below. — ἐνταῦθα καὶ ἦκαν, to come there also, i. e. to Sardis, § 4. — λαβόντι, with (G. 277, 6). — ὅσον . . . στρατεύμα, whatever troops he had. Cf. ὅπως εἶχε φυλακᾶς in i. 1. 6, with the note, and δ εἶχε στρατεύμα, below. This attraction of the antecedent (G. 154) is a common const. in Eng. also. — Ἀριστίππῳ: Aristippus did not come in person, but sent Menon (i. 2. 6, and ii. 6. 28). — συναλλαγῆντι: cf. for the meaning καταλθεῖν in i. 1. 10. — ἀποπέμψαι: cf. note on ἀπέπεμπε in i. 1. 8. — τοῦ ξηνοκόθ: sc. στρατεύματος, and for the case

see G. 171, 3. — λαβόντα: so far removed from *Ξηρός*, with which we should expect it to agree (cf. λαβόντι and συναλλαγέντι, above), that it takes the case of the (unexpressed) subject of *ἦκαν*. See G. 138, n. 8 b (*Dat.*). — πλῆν: sc. τοσοῦτων (G. 191, I. 5) as antecedent to ὅπσοι (G. 87, 1). — ἀκροπόλις: show how ἀκρό-πολις came to have the meaning of *citadel*.

2. ἐκάλεσε: short vowel of the stem retained (G. 109, 1, n. 2 b). — ἐκέλευσε, *urged*. Note the chiasmic arrangement, ἐκάλεσε δὲ τοὺς πολιορκοῦντας καὶ τοὺς φυγάδας ἐκέλευσε. — ὑποσχόμενος . . . οἰκάδε, *promising* (see ὑπισχνόμεμαι) *them, if he should successfully accomplish the objects* (G. 152) *for which he was taking the field, not to stop until he should restore them to their homes* (οἰκάδε, G. 61). Verbs of *promising* (G. 203, n. 2) may take the infinitive either in *indirect discourse* (i. e. the future), or *not in indirect discourse* (G. 202) as here. (The fut. παύσεσθαι here has only the authority of a correction in one MS.) The dependent verbs, however, except ἐστρατεύετο, are constructed on the principles of indirect discourse (G. 248, 1), and we might have had ἐὰν καταπράξῃ and πρὶν ἂν καταγάγῃ, representing ἐὰν καταπράξω and πρὶν ἂν καταγάω of the direct form. On the other hand, ἐστρατεύετο, for which, on the principles of indirect discourse, we might have had either στρατεύοιτο or στρατεύεται (as representing στρατεύομαι of the direct form), is not included in the indirect discourse, but is constructed like an ordinary past verb (like those mentioned in G. 243, n. 2); for a fuller explanation of this, see *Moods and Tenses*, § 77, 1, n. 2; § 74, 2, n. 2; § 70, n. 2. — πρόσθεν πρὶν: cf. i. 1. 10, and *Moods and Tenses*, § 67, n. 4. — ἡδέως: adv. der. from ἡδύς (G. 74, 1).

Page 4. — αὐτῷ: dat. of indir. obj. (G. 184, 2). — παρήσαν εἰς, *arrived at*, i. e. *came to* (εἰς) *Sardis and were by* (παρ-ἦσαν) *it*. The army was encamped probably outside the city, so that εἰς means simply *to*. Sardis was the capital of Lydia and at this time the residence of Cyrus as satrap. See map.

3. τοὺς ἐκ τῶν πόλεων: cf. τῶν παρὰ βασιλείας in i. 1. 5, and the n. — εἰς, *to the number of*, with numerals (G. 191, III. 1, c). This word and ἀμφί, *about* (G. 191, VI. 1, 3), when used in this sense, are still prepositions and take the numeral in the accus. Cf. πελτασταὶ ἀμφὶ τοὺς δισχιλίους, *about two thousand* (acc.) *pellasts* (nom.) below in § 9, where ἀμφί . . . δισχιλίους is an adj. phrase. ὡς and ὅσον, on the other hand, are in this sense adverbs and do not affect the case of the numeral that follows. — γυμνήτας: the accent determines the dec. to which the noun belongs, the termination -ας being long in the first dec. and short in the third (G. 22, 2). The term γυμνῆς, *light-armed soldier* (der. from γυμνός, with which cf. the use of ψιλοί in iii. 3. 7), as opposed to *hoplite*, is generic, and comprehends the πελταστής, *targeteer*, τοξότης, *bowman*, and σφενδονήτης, *slinger*. — ὡς, *about*, see note on εἰς, above. — Μεγαρέυς: for the suffix see G. 129, 10. — ἦν: in agreement with the nearer subj. (G. 135, n. 1). — τῶν στρατευομένων: pred. part. gen. (G. 169, 1).

4. οὗτοι μὲν: in contrast with those who joined him later (§ 6 and § 9). Sentences in Greek begin in general, contrary to the practice in Eng., with a conjunction. The exceptions to this principle in Xen. are mainly such

sentences as begin with demonstratives or adverbs of place; cf. οὗτοι μὲν, κ. τ. λ., here, τοῦτου τὸ εὖρος, κ. τ. λ., in § 5, τοῦτον διαβάς, κ. τ. λ. and ἐνταῦθα ἔμμενον, κ. τ. λ., in § 6, etc. Such sentences are called cases of *asyndeton* (ἀ-σύν-δετον, δέω, to bind). — ἀντὶ: dat. of advantage (G. 184, 3). — Τισσαφέρνης πορεύεται, κ. τ. λ.: he declares this himself in ii. 3. 19. — κατα-νοήσας, remarking, seeing. — ἡγησάμενος: der. from the same root as ἄγω. It has, like duco in Lat., the two general meanings of to lead and to think. — εἶναι: quoted inf. (G. 260, 2). — μέγιστον ἢ ὡς, too extensive to be, lit. greater than as (it would be, if), etc. — ὡς before βασιλεία, to, used only with the acc. of a person (G. 191, III. 2). — βασιλεία: cf. note on βασιλεύς in i. 1. 5. — ἧ . . . τάχιστα, as rapidly as possible, lit. in what way (sc. ὁδῶν, G. 188, 1) he could most quickly. — ἱππέας: a denominative in εὖς (G. 129, 2 a).

5. ἤκουσε: with double obj. (G. 171, 2, N. 1). — οὖς: antec. omitted (G. 152). — ὤρματο: the march began in the spring of 401 B. C. — ἀπό: not ἐξ, out of, because the army was not encamped within the city. — διά, through (G. 191, IV. 1). — σταθμὸν: τρεῖς, three days' journey (G. 161). The σταθμὸς was properly the halting (ἵσταμαι) place (cf. Lat. sta-bulum), and so the day's journey or march that preceded. — παρασάγγας: acc. of extent of space (G. 161). The parasang was a Persian measure equal to 30 stadia (ii. 2. 6), or about a league (3½ statute miles). — ἑκοσι καὶ δύο: note the conj. (G. 77, 2, N. 2). This made their rate of travel greater than ordinary; according to vii. 8. 26, the average rate was 5½ parasangs per day. — Μαλιάνδρον: position (G. 142, 2, N. 6). Give the Eng. der. See map. — πλέθρα: the plethrum measured about 101 Eng. feet. — γέφυρα . . . ἑπτὰ, and there was a pontoon-bridge over (it) made of seven boats (G. 188, 1).

6. διαβάς: relatively past (G. 204). Still we render loosely, crossing this, etc. — οἰκουμένην, inhabited, many of the cities of Asia being then, as now, deserted, ἔρημοι. — εὐδαίμονα, prosperous. Give its der. — ἡμέρας: acc. of extent of time (G. 161). — Μένων: the general sent by Aristippus. An unfavorable account of him is given in ii. 6. 21-29.

7. ἐνταῦθα . . . ἦν, there Cyrus had (G. 184, 4) a palace. — βασιλῆα: sc. δώματα. With the pl. used in this way of the separate buildings composing the palace, cf. aedes in Lat. Distinguish this word from βασιλῆα and βασιλεία (both of the first dec.) respectively. — ἦν: agreeing with the nearer subj. (G. 135, 2, and N. 1). — παράδεισος: a Persian word meaning properly a walled place. What is the Eng. der.? — θηρίων: limiting πλήρης (G. 180, 1; 172, 1). — ἀπὸ ἵππου, on horseback, lit. from a horse, because in hunting the attack upon the animal hunted proceeds from the horse. Where this relation is not to be expressed, the phrase is ἐφ' ἵππου, as in iii. 4. 49, ἐπὶ τοῦ ἵππου ἦγεν, he led them on horseback. — ὁπότε βούλοιο: a cond. rel. sent. expressing a gen. supposition in past time (G. 233). — διὰ . . . παραδείσου, and through the middle (G. 142, 4, N. 4) of the park, etc. — αὐτοῦ: in the pred. pos. (G. 142, 4, N. 3 a). — πηγὰς εἰσὶν ἐκ τῶν βασιλείων: the more precise statement would be ἐν τοῖς βασιλείοις, but the gen. is used with ἐκ with reference to the subsequent flowing of the water out from (under) the palace.

Page 5. — 8. ἔστι: accent (G. 28, N. 1 (1), end). — ἐπί, *close upon*, with the dat. and a verb of rest. So ὑπό (next line), *under*, at the foot of. — καὶ οὗτος, *this also*, i. e. the Marsyas as well as the Maeander. — ἐμβάλλει, *empties*, intransitively. — ποδῶν: pred. gen. of measure (G. 169, 3). — λέγεται . . . ἐκδεῖραι, *Apollo is said to have flayed*, etc., the pers. const. for the impers., λέγεται Ἀπόλλωνα ἐκδεῖραι. The dir. form of the anecdote would be ἐνταῦθα Ἀπόλλων ἐξέδειρε . . . ἐκρέμασε (G. 246, with note). Μαρσύαν: Marsyas is said to have challenged Apollo to a musical contest, on the terms that the vanquished should be at the mercy of the victor. When Apollo gained the day, he punished Marsyas for his insolence by hanging him to a tree and flaying him alive. (See *Marsyas* in a *Class. Dict.*) — ἐρίζοντα (G. 277, 2), *in a contest*. — οἱ as indir. reflexive (G. 144, 2 a) refers to Apollo. — περί: properly *around* (G. 191, VI. 5). So in a derived sense here, *concerning*, Lat. *de*. — σοφίας, *musical skill*, lit. *wisdom*, der. from σοφός (G. 129, 7). — δέρμα: note the suff. ματ-, signifying the result of the action (G. 129, 4), and for the stem cf. ἐκ-δεῖραι (*dep-*), above. δείρω shows the same root that the Eng. word *tear* does. — ὅθεν, *whence*, for ὅθι or οὗ, *where* (G. 87, 2). Cf. εἰσὶν ἐκ τῶν βασιλείων in § 7 and note. — διά: with the acc. *on account of* (G. 191, IV. 1, 2). — Μαρσύας: pred. nom. (G. 136).

9. τῇ μάχῃ, *in the well-known (τῇ) battle* (G. 188, 1), that of Salamis, 480 B. C. For the suffix of μάχῃ, see G. 129, 1. — λέγεται οἰκοδομησάσι: cf. λέγεται ἐκδεῖραι in § 8 and the note. — τοξότας Κρήτας: the Cretan bowmen were celebrated in antiquity. — Σοφαίνετος: if this is the general mentioned in § 3, the purpose for which he had been left behind must remain in doubt. The numbers given in the preceding sections and the sum total given here (at the end of the section) will not tally. — ἐξέτασιν: from ἐξ-ετάζω, *to examine thoroughly*, ἐτάζω, from ἐτέος, *real*. — ἐγένοντο οἱ σύμπαντες, *the whole together amounted to*. — ὀπλίται, πελτασταί: a case of part. appos. (G. 137, N. 2). The second of these nouns is used generically for *light-armed troops* in general, including the γυμνήτες (§ 3) and the τοξόται (mentioned in this section). — ἀμφὶ τοὺς δισχιλίους: see note on εἰς in § 3.

10. Up to this time the march has been southeast. Cyrus now turns back and marches northwest as far as Κεραμῶν ἀγορά, probably with the double object of increasing his supplies and getting on the main high-road to the east. — ἐν αἰς: sc. ἡμέραις. — τὰ Λύκαια ἔθυσε, *celebrated the Lycaea with sacrifice*, a festival in honor of Ζεὺς Λυκαῖος, so named from Mt. Lycaeus in Arcadia. τὰ Λύκαια is a cogn. acc. (G. 159). Cf. the phrase πέμπαν Βοηδρόμια, *to celebrate the Boedromia by a procession*. — ἦσαν: in agreement with the pred. nom. (G. 135, N. 4). — σπλεγγίδες: a sort of tiara, made of gold, as here stated, and worn as an ornament for the head. — χρυσαί: der. from χρυσός (G. 129, 14). — Κεραμῶν: probably the gen. of Κεραμοί, *the Ceramians*, though this is uncertain. With Κεραμῶν ἀγορά cf. the Eng. *Newmarket*. — ἰσχάτην πρὸς, *the last bordering on, on the road to*.

11. The rate at which Cyrus marched these three days was very rapid.

His object probably was to meet Epyaxa before his troops became clamorous for their pay. — **Καυστροῦ πεδίον**, the name of a town (lit. *plain of the Caister*), a compound noun like **Κεραμῶν ἀγορά**, above. Cf. the Eng. names of places, *Dartmoor* and *Springfield*. — **ἔφελετο**, *there was due*. — **πλέον**: used indeclinably for **πλέονον**. — **θήρας**, *quarters*, just as **ἐπὶ ταῖς βασιλείας θήρας** in i. 9. 3 means *at court*. — **ὁ δὲ . . . διήγε**, *but he continually put them off with the hope (of getting their pay)*. — **ἀνιόμενος**: quoted after **δῆλος ἦν** (G. 280, N. 1). — **πρός**, *in accordance with* (G. 191, VI. 6, 1 a). — **τοῦ Κύρου τρόπου**: the article limits **τρόπου** (G. 142, 1). — **ἔχοντα**, *when able* (G. 138, N. 8 b).

Page 6. — **ἀπ-ήρουν, ἀπο-διδόναι**: note the force of the preposition. But in § 12 simply **δοῦναι**, because Cyrus had in fact no claims on Epyaxa.

12. Syennésis is said to have pursued a double policy and to have endeavored to propitiate both Cyrus and Artaxerxes, determined to keep his throne whichever of the two prevailed. The kings of Cilicia were at this time tributary to Persia. On the Ionic gen. in **Συεννέσιος**, see G. 53, 1, N. 3. — **τοῦ βασιλέως**: note the article. — **ἐλέγετο δοῦναι**: the pers. const., but below **ἐλέγετο συγγενίσθαι Κύρον**. — **οὖν**, *at any rate*, i. e. however he got the money, he *at any rate* certainly had it to pay his troops with. Cf. **οὖν**, below, in §§ 22, 25. — **στρατιᾶ**: his *Greek* army. — **φύλακας**: note the accent, and cf. the note on **φυλακάς** in i. 1. 6.

13. **παρά**: with the acc. because of the course of the water, after it has left the **κρήνη**, *along by the road*. Cf. **πηγαὶ ἐκ τῶν βασιλείων** in § 7 and the note. — **κρήνη . . . καλουμένη**, *the so-called (G. 276, 1) spring of Midas*, lit. *the spring called (that) of Midas*. — **τὸν Σάτυρον**: Midas, the proverbially wealthy king of Phrygia, is said to have caught the satyr Silenus (the early protector and constant companion of Bacchus) by making the fountain here mentioned flow with wine, instead of water. Another form of the story appears in the account of the "Gardens of Midas," placed by Herodotus (viii. 158) in Macedonia, in which Silenus is said to have been made prisoner by garlands of roses. — **οἶνον . . . αὐτήν**, *by mixing wine in it*, lit. *by mixing it with wine* (the means, G. 188, 1).

14. **Κύρου**: genitive object of **δεσθῆναι** (G. 172, N. 1). The object inf. **ἐπιδεῖσθαι** (G. 260, 1) is in this case the acc. — **βουλόμενος**: Cyrus was the more willing to gratify her, since he saw the advantage of giving Syennesis a vivid impression of the strength of his army. — **τῶν Ἑλλήνων καὶ τῶν βαρβάρων**: the article repeated, because the Greeks and barbarians are not viewed as a single army, but as separate forces.

15. **ὡς . . . μάχην**, *as their custom (was) for battle* (sc. **ταχθῆναι**). **νόμος**, *regulation, custom, law*, from **νέμω**, *to distribute, portion out*. — **στήναι**, *to take their places, not to stand*. — **ἕκαστον**: sc. **στρατηγόν**. — **ἐπὶ τετάρτων**, *four deep*. This made the front of the army very extended. — **εἶχε**: in agreement with the nearer subj. (G. 135, N. 1). — **τὸ μὲν δεξιόν, κ. τ. λ.**: the positions were respectively *the right, the left, and the centre*, named in the order of danger and honor. *The right* was the most honorable position, because a flank attack on this side left the soldier unprotected, the shield

being carried on the left arm. — ἐβένυμον: εἶ and βνομα, properly of good name or omen. Hence left, used euphemistically to avoid the ill-omened word ἀριστερός, omens from the left being unlucky with the Greeks.

16. πρῶτον μὲν: correlated by εἶτα δέ in the next line. For the comparison of πρῶτος, see G. 73, 2. — κατ' ὄψας . . . τάξεις, by (G. 191, IV. 2, 2 c) troops and companies, respectively of cavalry and infantry. — τάξεις (ταγ-σις), properly a drawing up, as of troops, see G. 129, 3. — τοὺς Ἕλληνας: governed by ἰδεῖρα, above. — παραλαύνων: Cyrus rode by the Greeks with Epyaxa rather than have them march by him, probably because in this way they presented a more solid and imposing front. — ἄρμα, chariot (two-wheeled); ἄμαξα, wagon; ἄρμ-ἄμαξα, easy-carriage (four-wheeled), for women and children. — χαλκᾶ: derived from χαλκός (G. 129, 14). — ἄκκαλυμμένας, uncovered, a circumstantial part. of manner (G. 277, 2).

17. στήσας: first aorist and so transitive; for its relation to πέμψας, see note on ὑπολαβών in i. 1. 7. — πρῶ, before (G. 191, I. 4 a). — μέσης: cf. μέσων in § 7 and note. — προβαλίσθαι τὰ ἔπλα, to present (throw before themselves their) arms. — ἄλιν τὴν φάλαγγα, the phalanx in a body (G. 142, 4, n. 5). — οἱ δέ, but they (G. 143, 1, n. 2). — ἐτάλπιψε: an impers. verb (G. 134, n. 1 d). — ἐκ δὲ . . . σκηνάς, and they (sc. αὐτῶν, G. 278, 1) after this (G. 191, I. 3 b) advancing more and more rapidly with a shout, of their own accord the soldiers (G. 184, 4) began to run toward the camp.

Page 7. — αὐτόματος, acting of one's own will (αὐτός and μάα, to desire eagerly), Eng. automaton. — ἐπὶ τὰς σκηνάς: to give the barbarians the impression that they intended an attack. In the next section the Greeks, it is said, ἐπὶ τὰς σκηνάς ἦλθον, dispersed to their own tents.

18. βαρβάρων: subjective gen. (G. 167, 2). With φόβος, sc. ἦν. — καὶ . . . τε . . . καὶ: the first καὶ connects the statement that precedes with the double (τε . . . καὶ, both . . . and) one that follows. — οἱ ἐκ τῆς ἀγορᾶς ἔφυγον, i. e. οἱ ἐν τῇ ἀγορᾷ ἐκ τῆς ἀγορᾶς ἔφυγον. Cf. § 3, and i. 1. 5. — λαμπρότητα: from λαμπρός (see G. 129, 7). — τὴν τάξιν τοῦ στρατεύματος: position (G. 142, 2, n. 2, end). — ἦσθη: see ἦδομαι. — τὸν . . . ἰδών, seeing the terror with which the Greeks inspired the barbarians (G. 141, n. 3).

19. ταύτην . . . Ἕλλησιν, this country he gave over to the Greeks to plunder (G. 265). It is at this point that Cyrus first gets out of his own satrapy. — πολέμιος: from πόλεμος (G. 129, 12). — ὡς οὖσαν, on the ground that it was (G. 277, n. 2).

20. τὴν ταχίστην ὁδόν, by the shortest road (G. 159, n. 5), peculiar use of the cogn. acc. (G. 159) to include the road or way over which motion proceeds. — ἀποπέμψαι, συνέπεμψεν: cf. note on ἀναβαίνειν, ἀνέβη, i. 1. 2. — στρατιώτας: without the article, as if attracted into the rel. clause, οὗς στρατιώτας, κ. τ. λ. (G. 154). — αὐτόν, himself, i. e. Menon. — μετὰ: properly among (G. 191, VI. 3). Here in company with. — Δάνα: a neut. pl. See map for the two routes into Cilicia here mentioned. — ἐν φ: sc. χρόνος, and cf. ἐν αἰς in § 10. — φοινικιστὴν βασιλιον, a wearer of the royal purple (φοινίξ), i. e. a nobleman of the highest rank. — καὶ ἕτερον . . . δυναστήν, and a certain other powerful man of his subordinates. In i. 8. 5



Ariæus is called ὑπαρχος (lit. *subordinate commander*). Give the Eng. der. from δυνάστης. — ἐπιβουλεύειν αὐτῷ: his charge was, ἐπιβουλεύουσιν ἡμοί (G. 260, 2).

21. ἡ εἰσβολή: the so-called Πύλαι τῆς Κιλικίας.—ἀμαξ-ιτός: give the der. and cf. G. 131, 1. — ἀμήχανος . . . στρατευματι, *impracticable for an army* (G. 184, 3) *to enter* (261, 1). — εἴ τις ἐκόλυεν, *if there was anybody to oppose* (lit. *trying to prevent*, G. 200, N. 2) *them*. — εἶναι ἐπὶ τῶν ἄκρων: not with the intention of real opposition, but to give color to his asserted allegiance to the king. — εἶναι: quoted (G. 246). — διδ, *wherefore*, i. e. διὰ δ. — ὄσπεραία: sc. ἡμέρα. For the case, see G. 189. — ὅτι λελοιπὸς εἴη, κ. τ. λ.: the messenger's announcement continues to the end of the section. He said, λειλοῦτε, or λελοιπὸς ἐστί (see G. 118, 4), Συέννησις, κ. τ. λ., *Syennesis has left the heights since (ἐπει) he learned, etc., and because (καὶ ὅτι) he heard, etc.* The clause beginning ὅτι τὸ Μένωνος is quoted after ἦσθετο (see on this form G. 247, with N. 2), ἦν occurring where εἴη or ἐστί would be more regular (G. 243, N. 2). The order of the last of the sentence is, ὅτι ἤκουε (G. 247) Ταμῶν (G. 42, 2) ἔχοντα (G. 280) τριήρεις περιπλοεύσας. The τριήρεις περιπλοεύσας, being a much more important fact than the Ταμῶν ἔχοντα, is put first, and seems to be the clause quoted after ἤκουε, but is not.

22. ὅν, *at any rate*, i. e. whatever the reason was that Syennesis left the heights. Cf. § 12. — οἰδενὸς κωλύοντος, *without hindrance*, manner (G. 278, 1). — τὰς σκηνάς, *the camp*, antecedent of the relative adverb οὐ, *where*.

Page 8. — ἐφ' ἄλαττον: cf. ἦσαν in i. 1. 6, ἐτύγγανεν in i. 1. 8. — ἀνίβη, κατέβαιναν: mark the change of tense. — ἐπίρρυνον: der.? see G. 15, 2. — δένδρων: with σύμπλεων (G. 180, 1). — σύμπλεων: Attic second dec. (G. 64). — πολύ: agreement (G. 138, N. 1 a). — φέραι: not the hist. pres. Cf. note on ἀθροίζονται. i. 1. 2. — ὄρος (Mt. Taurus) δ' αὐτό (i. e. τὸ πεδίον) περιέχει, κ. τ. λ.: see the map.

23. Ταρσοῦς, *Tarsi or Tarsus*, the birthplace of St. Paul. — ἦσαν: irregular agreement (G. 135, 2). Cf. § 7. — μέσον: neut. of μέσος used as a noun, as in the phrase μέσον ἡμέρας, *midday*. The following gen. is part. (G. 167, 6). — ὄνομα, εὖρος: acc. of specification (G. 160, 1). — πλείθρων: limits ποταμός (G. 167, 5), not εὖρος.

24. οἱ ἐνοικοῦντες: substantively (G. 276, 2). — εἰς, ἐπί: with the acc. in each case, because of the subsequent motion implied in ἐξέλιπον, *abandoned the city for (and fled into) a stronghold up on the mountains*. — πλὴν οἱ . . . ἔχοντες: sc. οὐκ ἐξέλιπον. — οἱ παρὰ . . . οἰκοῦντες: cf. τοῖς ὑπὲρ Ἑλλησποντον οἰκοῦσι, i. 1. 9 and note. Those that remained did so for purposes of trade with the army and fleet respectively.

25. προτέρα . . . ἀφίκετο, *reached Tarsi five days* (G. 188, 2) *before* (G. 138, N. 7) *Cyrus* (G. 175, 1). For the comparison of πρότερος, see G. 73, 2. — εἰς τὸ πεδίον: adjectively (G. 142, 1 N. & 2). — οἱ μὲν . . . οἱ δέ, *some . . . others* (G. 143, 1). — ἀρπάζοντάς τι κατακοπήναι, *had been cut to pieces* (G. 260, 2) *while committing some act of plunder* (G. 159, N. 2). — τὸ ἄλλο, *the rest of* (G. 142, 2, N. 3). — εἶτα, *then*, taking up the two pre-

ceding participles. — οὖν, *however that was*. Cf. § 22. — ἑκατόν: ordinarily a single λόχος numbered 100 men.

26. οἱ δ' ἄλλοι, i. e. of Menon's army. Emphatic position, as also below, Κύρος δὲ ἐπεὶ, κ. τ. λ. — τοὺς Ταρσοῦς: appositive (G. 137). — διήρπασαν: mark the force of the prep. — μετεπέμπετο πρὸς ἑαυτόν, *summoned repeatedly to himself*. Cf. μεταπέμπεται ἀπὸ τῆς ἀρχῆς, i. 1. 2. — ὁ δ' οὔτε . . . οὔτε . . . ἤθελε, *but he both declared that he had never before, etc., and was then unwilling, etc.* The Greek often says οὐκ ἔφη ἔλθειν, where we say *he said that he did not go, οὐ φημι* having the sense *I deny*. Here οὔτε . . . ἔφη . . . οὔτε . . . ἤθελε, lit. *he neither declared (i. e. he denied) nor wished*, is perfectly regular, though it cannot be translated literally. In οὔτε . . . ἔφη the direct discourse was ἦλθον (G. 246); in οὔτε . . . ἤθελε there is no indirect discourse. — οὐδενί (G. 283, 9): the dat. follows εἰς χεῖρας ἔλθειν (G. 186, κ. 1), which implies *union* or *approach*, and commonly means *to come to a conflict with* some one, and here properly *to come into close relations with (or into the hands of)* some one. See Lidd. and Scott, s. v. χεῖρ, II. d. — ἴναι: sc. εἰς χεῖρας. — πρὶν ἔπασε, ἔλαβε (G. 240, 1). Note the change of subject in ἔλαβε.

27. Κύρος δέ: sc. ἔδωκε. — παρὰ βασιλεῖ, *at court*, i. e. at the great King's, the article being omitted. — χρυσο-χάλινον, *with gold-studded bridle (χάλινός)*. — ἀκινάκην, *a short sword*.

Page 9. — ἀφαρπάζεσθαι: one of the obj. of ἔδωκε supplied above (G. 260, 1). So ἀπολαμβάναν in the next line. — τὰ δὲ . . . ἀπολαμβάνειν, *and (the privilege of) taking back the slaves that had been seized, if they (i. e. Syenesis and the Cilicians) should fall in with them (i. e. the slaves) anywhere* (G. 223). The apodosis is the inf. (fut. in time) ἀπολαμβάναν. In place of ἦν που ἐντυγχάνωσιν we might have had εἴ που ἐντυγχάνοιεν (G. 248, 1).

### CHAPTER III.

SYNOPSIS: A delay of 20 days at Tarsi is caused by the Greek soldiers, who now suspect that they are being led against Artaxerxes and refuse to go farther. Clearchus, who attempts to force his own troops forward, narrowly escapes being stoned to death. Afterwards, seeming to yield to their wishes, he calls them together and after shedding many hypocritical tears (1-3) details the benefits he has received at the hands of Cyrus, but nevertheless declares his intention to desert him and accompany them wherever they may go (4-6). More than 2000 men desert Xenias and Pasion, and encamp with Clearchus (7). Cyrus sends for Clearchus, who refuses to go but returns an encouraging message (8). Clearchus again assembles his soldiers, and in a cunningly constructed address points out to them the difficulties which lie in the way of their withdrawal from Cyrus (9-12). He is followed by several others (13), one of whom proposes a plan at some length which another immediately proves to be nonsense, both acting at the secret suggestion of Clearchus. They finally agree to send to Cyrus and ask his designs (14-19). Cyrus answers that he wishes to march against Abrocōmas, and promises them half again as much pay as before, whereupon they agree to follow him (20, 21).

1. οὐκ ἔφασαν ἵνα, *refused to go, said they would not go*. Cf. i. 2. 26, and note, and μισθωθῆναι δὲ οὐκ ἔφασαν, below. — τοῦ πρόσω, *forward*, a prose use of the gen. of place (G. 179, 2), like the adverbs in ου, as ποῦ, *where*, ὁμοῦ, *in the same place, together*, etc. — ὑπόπτεον: cf. i. 1. 1. — ἐπὶ τούτῳ, *for this* (G. 191, VI. 2, 2 a). — πρῶτος: he was *the first* to do it; πρῶτον would mean, he did this *first*, and something else afterwards. πρῶτον μὲν, on the other hand (correl. to εἶτα δέ below in § 2), means *in the first place*. Cf. i. 2. 16. — ἐβιάζετο: *attempted action* (G. 200, N. 2). But below the aor. ἤρξατο, (*actually*) *began to move forward*. Clearchus is said in ii. 6. 8 to have been a man of stern will. — ἔβαλλον, *stoned*, sc. τοῖς λίθοις (J. 188, 1), as appears from καταπερωθῆναι in § 2.

2. μικρόν, *by a little, narrowly* (G. 160, 2). — μή: added to the inf. to strengthen the neg. idea contained in ἐξέφυγε (G. 283, 6). — καταπερωθῆναι, *being stoned to death* (κατά). — ἔγνω, *had come to know* (cf. note on ἐτελεύτησε, i. 1. 3), and so *perceived*. — ἔτι δυνήσεται: quoted (G. 243; 280, N. 3). — ἐκ-κλησία (καλέω): the Eng. der.? — ἔδάκρυε . . . ἑστώς, *stood* (G. 124, 1) and *wept a long time* (G. 161). — τοιάδε: with ref. to what follows (G. 148, N. 1).

3. ἄνδρες στρατιῶται, *follow-so'diers, ἄνδρες* prefixed as a term of respect, as in the phrase of the courts, ἄνδρες δικασταί. Clearchus deals with the difficulty with great skill. — μὴ θαυμάζετε: pres. imperative in prohibition (G. 254). — χαλεπῶς . . . πράγμασιν, *am greatly distressed* (φέρω intrans.) *on account of the present troubles* (G. 188, 1). πράγμα is properly *the thing done* (G. 129, 4). — ξένος: cf. note on ξένος in i. 1. 10. — ἐγένετο, *became*, not *was*, cf. i. 1. 9. — τά τε . . . καί, *both honored in other ways* (G. 160, 1) and *in particular*, etc. — οὓς . . . οὐκ . . . ἰδαπάνων, *which I did not, when I had received them, lay up for myself* (used reflexively) *for private use* (or, more freely, *did not devote to my own personal use*), and (lit. but) *did not even squander in pleasure* (κατά, ἡδύς, πάσχω), but *expended* (impf.) *on you*.

4. ὑπέρ, *for, in behalf of* (G. 191, IV. 3, 1 b). — ἐτιμωρούμην (sc. αὐτοῦς), *took vengeance upon or punished* (them). τιμωρεῖν = *to avenge*, τιμωρεῖσθαι (mid.) = *to avenge one's self upon* (some one). — ἀφαιρεῖσθαι: double obj. (G. 164, with N. 2). — ἴνα . . . ἐκείνου, *that, in case he should have* (we might have had ἐάν τι δέηται, G. 248, N.; *Moods and Tenses*, § 55, 2) *any* (G. 172, N. 1) *need* (of me), *I might aid* (G. 216, 1) *him in return for the benefits I had received from him*, i. e. ἀντὶ τούτων ὧν (G. 153, with N. 1) εὖ ἔπαθον (G. 165, N. 1<sup>2</sup>) ὑπ' ἐκείνου.

5. ὑμεῖς: emphatic (G. 144, 1). So ἐγώ, below. Cf. also the beginning of § 6. — ἀνάγκη: sc. ἐστί. — φίλιε: an *instrumental dat.* (G. 188, 1, N. 2). — εἰ, *whether* (G. 282, 4). — δίκαια: der. from δίκη (G. 129, 12). — οὖν: cf. note on οὖν, i. 2. 12. — ὅ τι ἂν δέη (sc. πάσχειν): a cond. rel. sent. (G. 232, 3). — οὐποτε οὐδέεις: emphatic negation (G. 283, 9). — ὡς εἰλόμην: quoted without change of mood (G. 243). Give the form of the verb in dir. disc. — ἀγαγών, προδούς: for the relation of the two participles, see the note on ὑπολαβὼν τοὺς φεύγοντας in i. 1. 7, and cf. στήσας . . . πύμψας . . . ἐκώλεσε in i. 2. 17.

Page 10. — 6. ἔμολ: dat. of indir. obj. (G. 184, 2). — ὃ τι . . . πείσομαι: for the use of the moods, cf. § 5, above. — καὶ . . . καὶ . . . καὶ, *equally . . . and . . . and*. — σὺν ὑμῖν, i. e. *if I should remain with you*, is the prot. (G. 226, 1) to the following ἄν εἶναι, which stands by quot. (G. 246) for ἄν εἴην. In the alternative sentence that follows, the prot. to ἄν εἶναι lies in ἔρημος ἄν, = εἰ . . . εἴην (G. 226, 1; 277, 4). The cond. rel. clause οὖον ἄν εἶ, *ubicunque ero*, presents the supposed future case more vividly than the more regular οὖον εἴην would have done, — *wherever I may be, for wherever I might be*. See *Moods and Tenses*, § 63, 4, (a). The opt. with ἄν, it should be remembered, is sometimes merely a softened expression for the fut. indic. (G. 226, 2, N. 1). — τίμος: der. from the same stem with τιμή (G. 129, 12). — ἔμων: gen. after an adj. of *want* (G. 180, 1). — οὐκ ἄν ἱκανὸς εἶναι (= οὐκ ἄν ἱκανὸς εἴην): ἄν (still belonging to εἶναι) is repeated after οὐτε before each of the dependent infinitives (G. 212, 2). — ἀφελῆσαι, ἀλλάσθαι: infinitives limiting ἱκανός (G. 261, 1). — ὡς . . . ἔχετε, *be of this opinion, therefore, that I shall go*, etc.; or more lit., to show the force of the causal gen. abs. with ὡς (G. 278, 1<sup>2</sup>, end), *since, therefore, I shall (as I say, ὡς) go*, etc., *be of this mind*. — οὕτω ἄν καὶ ὑμεῖς: sc. ἴητε (*Moods and Tenses*, § 42, 3, N. 2<sup>2</sup>).

7. ταῦτα: with reference to what precedes (G. 148, N. 1). — οἱ τε, the art. receiving the accent from the following enclitic. — οὐτι . . . πορεύεσθαι: explanatory of ταῦτα (G. 243). The direct discourse of οὐ φαίη πορεύεσθαι would be οὐ φαίη πορεύεσθαι, *I deny that I am going* (see note on i. 2. 26). — πλείους for πλείονες (G. 72, 2, N. 1). — ἐστρατοπεδεύσαντο: der. from στρατοπεδον (G. 131, 1). — Note that παρά occurs in this section with each of the three cases (G. 191, N. 1).

8. τοῦτοις: dat. of cause (G. 188, 1). — στρατιωτῶν: gen. with adverb (G. 182, 2, end). — αὐτῷ: indir. obj. (G. 184, 1). — ελεγε θαρρεῖν, *bade him not to be discouraged* (G. 260, 1): λέγω in this use is equivalent to κελύω; so εἶπον when used with the inf. (G. 260, 2, N. 1). — ὡς . . . δέον, *since this matter would be settled (G. 278, 1<sup>2</sup>) in the right way (G. 139)*; ὡς (G. 277, N. 2) shows that the participial sentence gives the ground on which Clearchus bade Cyrus to be encouraged. — μεταπέμπεσθαι, *to continue to send for (him)*. — αὐτὸς . . . ἰέναι, *but for himself* (modifies subj. of ἰέναι, G. 138, N. 8) *he said he should not go*. αὐτὸς marks the opposition of the two persons, the thought being: “*You continue to send for me, but still I’ll not go.*”

9. μετὰ δὲ ταῦτα, *after this* (G. 191, VI. 3, 3 b). — ὅ, i. e. τε (G. 17, 1). τῶν . . . βουλόμενον, *any one of the rest (G. 168) that wished (G. 276, 2)*. — τὰ Κύρου: πράγματα omitted (G. 141, N. 4). — δῆλον: sc. ἐστὶ. — οὕτως . . . ἐκείνῳ, i. e. *his relations to us are in just (περ in ὡσπερ) the same position as ours to him*. — ἐπεὶ γε, *since at any rate*. — ἡμῖν: with the following noun (G. 185). — μισθο-δότης: compound noun expressing the agent (G. 131, 1; 129, 2 δ).

10. μέντοι: used in sinister sense: “*Though our relations are at an end, he may, however, not be done with us.*” — καὶ μεταπημπομένου αὐτοῦ, *though*

he continues to send, etc. (G. 277, N. 1b). — τὸ μὲν μέγιστον, chiefly (G. 160, 2): the correl. follows in ἔπειτα καὶ. — ἀσχυρόμενος, from shame. — ἐψευσμένος: quoted after σύνουσα (G. 280, N. 2). — μὴ . . . ἐπιθῆ: obj. clause (G. 218). — δίκην ἄν . . . ἡδικῆσθαι, punishment for those things (sc. τούτων limiting δίκην, G. 158, N. 1) in which (ἄν for δ, cognate acc., G. 159, N. 2) he thinks he has been wronged (G. 260, 2) by me, — i. e. punishment for the wrongs he thinks he has suffered from me.

11. ἐμοὶ . . . καθεύδαν, the time, therefore, does not seem to me to be (one) for sleeping (G. 261, 1). δοκέω in the sense simply of to seem takes the inf. in indir. disc. (G. 246). In the sense of to seem good or best, as in the phrase δοκεῖ ἀπίνα, below, the accompanying inf. is not in indir. disc. In either case it is the subj. (not obj.) of δοκέω. Cf. the uses of videor in Lat. — ἡμῶν αὐτῶν, ourselves (G. 80; 171, 2). — ὅ τι χρῆ: an indir. question (G. 149, 2<sup>a</sup>). — ἐκ τούτων, next (G. 191, I. 3 b), expressing time (sequence) with an implied idea of consequence, in consideration of, in consequence of, the present circumstances. — ἕως μένοντες αὐτοῦ, as long as, while, we are staying here (αὐτοῦ, adv.). ἕως with the pres. ind. never can mean until. — σκεπτόν εἶναι: in the dir. form (G. 246) σκεπτόν ἐστὶ (G. 281, 2). — ἀσφαλίστατα: superlative adv. (G. 75). — ὅπως μένομεν: an obj. clause after a verb of caring for with the subj. (G. 217, N. 1). But in the alternative sentence we have the reg. constr. (G. 217), ὅπως ἀπιμεν (G. 200, N. 3 b), ὅπως ἔφομεν. Many editions have μενούμεν for μένομεν by conjecture.

Page 11. — ἄνευ, without (G. 191, I. 5). — οὔτε . . . οὐδέν, neither general (G. 167, 1) nor private is of any use.

12. ὁ δ' ἄνθρωπος . . . φίλος ἦ, but the man (i. e. Cyrus) is a valuable (lit. worth much, G. 178, N.) friend, to whomsoever he is a friend (G. 233). — ἐχθρός, πόλεμος, i. e. whomsoever he is at war with (ἐν πολέμῳ), he comes to hate as a personal enemy, so earnest is he. — ναυτικήν: from ναύτης, a sailor, and that from ναῦς. Note the suff. in each case, κός, τής. — ὁμοίως: with πάντες, which we all alike. — δοκοῦμέν μοι καθῆσθαι: cf. δοκεῖ in § 11, and the note. — αὐτοῦ: construe with πόρρω, at a distance from him (G. 182, 2). — ἄρα (sc. ἐστὶ): cf. § 11, above.

13. ἐκ τούτου, after this, upon this. — ἐκ τοῦ αὐτομάτου: cf. ἀπὸ τοῦ αὐτομάτου, i. 2. 17. — λέγοντες, to say (G. 277, 3); in the next line ἐπιδικνύντες, showing (G. 277, 3 and 6; Moods and Tenses, § 109, 5, last ex.). — ἐκείνου, i. e. Clearchus. — εἴη: indir. question (G. 248). — ἀπορία: give its derivation. — μέναν, ἀπίνα: with ἀπορία (G. 261, 1).

14. εἰς δὲ δὴ εἶπε, but one in particular proposed. Both this man and the one who answered him in § 16 doubtless spoke at the instigation of Clearchus. — ἐλάσθαι: with εἶπε, with which in the sense of propose or command the inf. is not in indirect disc. (Moods and Tenses, § 15, 2, N. 3). Cf. § 8. The six following infinitives, beginning with ἀγοράζεσθαι, have the same construction with ἐλάσθαι. The conditional sentences dependent on these inf., εἰ μὴ βούλεται and ἐὰν βιδῶ (bis), — being dependent clauses in indirect discourse, — might have been each in the opt. (G. 248, 1), although εἰ βούλοιντο would have been ambiguous. So ὅπως μὴ φθάσωσι might have

been opt., like *ὡς ἀποπλίουεν*, above (G. 248, N.). — *ἡ δ' ἀγορά* . . . *στρατεύματι*: thrown in parenthetically by the historian to show the absurdity of the proposition. — *αἰτεῖν*: with two accs. (G. 164). — *πλοῖα*: *transport-vessels, boats*. — *ἐάν μὴ διδῷ*: the verb of the apod. is *αἰτεῖν*, which after *εἶπε*, *proposed*, is fut. in force. See G. 223. — *φίλιας* (sc. οὐσης): pred. adj. (G. 138. Rem.). — *δοτις ἀπάξει*: purpose (G. 236). — *μηδέ, ποί even* (G. 283, 2). — *συντάττεσθαι, ἀγοράζεσθαι, συσκευάζεσθαι*: the three uses of the mid. voice (G. 199, 1, 2, 3). — *τὴν ταχίστην*: adv. acc. (G. 160, 2). — *προκαταληφόμενους*: sc. *ἀνδρας*. The part. expresses purpose (G. 277, 3). — *τὰ ἄκρα*, i. e. of Mt. Taurus, the pass by which they had entered Cilicia. — *ὅπως φθάσωσι*: purpose (G. 216). Note the three ways in which purpose has been expressed in this section. — *ὅπως . . . καταλαβόντες*, *might not seize them first* (G. 279, 4). — *ων* (the antec. is *οἱ Κίλικες*) is a part. gen. with *πολλούς*, but a poss. gen. with *χρήματα* (G. 167, 1 and 6). — *πολλούς καὶ πολλὰ χρήματα*, *many men (as captives) and much property*. — *ἔχομεν ἀνηρακότες = ἀνηρακάμεν καὶ ἔχομεν*: notice the sudden change to direct discourse. — *τοσοῦτον*, *so much only* (as follows). This refusal to take the lead would embarrass them still more.

15. *ὡς μὲν . . . λέγεται*, *let no one speak of me as likely to be general on this occasion*; the part. with *ὡς* after *λέγεται* on the analogy of the constr. explained in G. 280. See also *Moods and Tenses*, § 113, N. 10, (c). — *στρατηγίαν*: cogn. acc. (G. 159). — *μηδεῖς*: prohibition (G. 254). — *ἐν-ορῶ*, *see in the undertaking*. — *ποιητέον*: sc. *ἔστί* (G. 281). Since *τοῦτο* is in the neut. sing. the construction may be regarded either pers. or impers. at pleasure. — *ὡς πέσομαι*: sc. *οὕτω λέγεται* from the preceding *μηδεῖς λέγεται*. — *ὅν ἂν εἴησθε* (G. 232, 3), *quemcumque elegeritis*. We might have had *ὃ ἂν* (G. 153), for which there is slight MS. authority. — *ἡ δυνατόν μάλιστα*, *to the best of my ability*; *μάλιστα* belonging to *πέσομαι*, and *ἡ*, as (G. 87, 2), to *ἔστί* understood with *δυνατόν*. Cf. *ὡς μάλιστα, ὡς τάχιστα*, and note on *ὅτι ἀπαρασκευότατον*, i. 1. 6. — *ἵνα εἰδῆτε*: purpose (G. 216). — *ὅτι καὶ . . . ἀνθρώπων*, *that I know how also to submit to authority as well as any other man that lives*; *μάλιστα ἀνθρώπων*, *in the highest degree (best of all men*, G. 168), belongs to *ἐπίσταμαι*, and is really superfluous to the sense after *ὡς τις καὶ ἄλλος*, (*as well*) *as any other man whatsoever* (*καὶ* being emphatic). For the latter, *εἰ τις καὶ ἄλλος* is more common (see i. 4. 15).

16. *εὐήθειαν*: from *εὐήθης*, *simple-minded*, from *εὖ* and *ἦθος*. Note the suffix (G. 129, 7). — *ὥσπερ . . . ποιουμένου*, *just as (we might ask for them*, G. 277, N. 3), *if Cyrus should make his expedition back again*, i. e. should give up his plans and return home, so as not to need the boats longer. *Κύρου ποιουμένου = εἰ Κύρος ποιοίτο*. — *ὡς εὐήθης εἶη*, *that it was silly* (G. 243), corresponding to *τὴν εὐήθειαν* in the clause with *μὲν*. In the dependent clause *ὃ λυμαινόμεθα* there is a change to direct discourse (otherwise we should have *λυμαίνονται* or *λυμαίνοντο*, G. 247), which continues to the close of the speech in § 19. — *παρὰ τούτου*: in the place of the simple *τοῦτον*. (Cf. the const. with *αἰτεῖν* in § 14). — *ὃ*: dat. of dis-

advantage (G. 184, 3). — πρᾶξις, i. e. πρᾶξις (G. 129, 3), i. e. *plan of operations*.

Page 12. — εἰ πιστεύομεν (G. 221, N.), *if we propose to trust*; not equivalent to ἐάν πιστεύσομεν, *if we shall trust*. — τί καλύει . . . προκαταλαμβάναν (ironical): the order is τί καλύει (sc. ἡμᾶς) καὶ κελεύει Κ. προκ. τὰ ἄκρα ἡμῶν; The meaning is, that if they propose to trust Cyrus's guide, they might as well show still greater confidence in Cyrus himself, and tell him to secure the heights for them!

17. ἐγὼ: emphatic. — γὰρ: the sect. states the grounds for the distrust of Cyrus which the speaker would entertain under the conditions supposed. — ἂ δόσῃ: cond. rel. clause (G. 232, 4); so also φ (G. 153) δόσῃ, following. — μὴ καταδύσῃ: obj. clause after a verb of *fearing* (G. 218); so μὴ ἀγάγῃ following. — αὐταῖς ταῖς τριήρεσι, *triremes and all* (G. 188, 5). The trireme (τρεῖς, ἄρα; Lat. tri-rēmis) was a war-vessel with three banks of oars. It is hardly possible that the πλοῖα, *transports* for troops, here mentioned, can be soberly called *triremes*; it is probable that αὐταῖς ταῖς τριήρεσι is added to καταδύσῃ to heighten the absurdity, — "*fleet and all*," as we sometimes say "horse, foot, and dragoons" or "bag and baggage." There is, however, some MS. authority for omitting αὐταῖς, in which case ταῖς τριήρεσι will mean *by his own triremes*. — φοβούμενη: a stronger word than δύνει, used to indicate a climax of feeling. — ὅθεν, i. e. ἐκείσε ὅθεν, *to the place from which*. — οὐχ οἶόν τι ἔσται, *it will not be possible* (G. 151, N. 4<sup>2</sup>). The antecedent of ὅθεν is obviously definite (note the neg., G. 230). If he had wished to speak less vividly he would have said, ὅθεν οὐκ ἂν οἶόν τι εἴη. — ἀπίων = εἰ ἀπίοιμι (G. 277, 4). — ἄκοντος Κύρου, sc. ὄντος: the adjs. ἐκὼν and ἄκων are often used in this way without ὄν, as if themselves participles. — λαθεῖν . . . ἀπελθὼν, *to get off without his knowing it* (G. 279, 4).

18. ἄνδρας: subj. of ἐρωτᾶν. The whole sentence from ἄνδρας to the end of § 19 (except the parenth. οὕτω . . . ἀπίοιμεν) is the subj. of δοκεῖ. — οἷτινες, *such as are* (sc. εἰσι). — τί . . . χρῆσθαι, *what* (G. 149, 2<sup>2</sup>) *use he wishes to make of us* (G. 188, 1, N. 2, entire). The same use of the cases in οἴαπερ (for οἴανπερ by assimilation, G. 153) . . . τοῖς ξίνοις. — πρόσθεν: for the time referred to, cf. i. 1. 2.

19. τῆς πρόσθεν, *than the former one*, so. πράξεως (G. 175, 1). — ἐάν φαίηται, ἀξιοθῆν: note the not infrequent use of the inf. in a future sense as the apod. of this class of cond. sentence (G. 223). A case just precedes in § 18 in ἐάν ᾗ, ἐπισθαι, and another follows in εἰ τι δ' ἂν λέγῃ ἀναγγεῖλαι (G. 232, 3). — ἀξιοθῆν, *demand*, i. e. the deputies (ἄνδρας) mentioned in § 18. ἀναγγεῖλαι has the same subj.; but βουλευέσθαι has ἡμᾶς expressed. — πείσαντα: e. g. by means of greater pay. Cf. § 21. — πρὸς φιλίαν, *in friendship*. — ἐπόμονοι, ἀπίοντες: these might be respectively εἰ ἐποίμεθα, εἰ ἀπίοιμεν (G. 277, 4). — φίλοι, πρόθυμοι: pred. adjs. Give the der. of πρόθυμος. — πρὸς ταῦτα, *with respect to this* (G. 191, VI. 6, 3 c).

20. ἔδοξε ταῦτα, *this was approved*. The ordinary beginning of an Athenian decree was ταῦτα ἔδοξε τῇ βουλῇ καὶ τῷ δήμῳ, i. e. *be it enacted by the*

*Senate and the People.* — ἤρῳτων τὰ δόξαντα, *made the inquiries agreed upon* (i. e. ἄ ἔδοξεν). For the dat. with δοκέω in this sense (*to seem good or best*), see G. 184, 2. — ὅτι ἀκούει: he said ἀκούω, *I have heard*, etc. The Greek, like other languages, often uses the pres. of such verbs as *I hear, I learn, I say*, even when their action is strictly finished (*Moods and Tenses*, § 10, 1, n. 5). — ἐχθρὸν ἄνδρα: note the difference between ἐχθρός and πόλεμος (see note on § 12, above). — εἶναι, *was*, as a matter of hearsay, while ὄντα would have implied more responsibility for the fact on the part of the speaker (G. 280, with n. 3). — ἀπέχοντα . . . σταθμούς, *twelve stages off or distant* (ἀπέχοντα with Ἀβροκόμας, G. 276, 1). — πρὸς τοῦτον, *to him*, with an implied sense of *against*, which would be expressed properly by ἐπὶ. — χρῆζειν ἐπιθεῖναι: give the dir. form. — ἡμεῖς ἐκεῖ, κ. τ. λ.: the quot. here becomes direct. It should be noted with what remarkable ease the Greek, contrary to the Eng. idiom, allows this transition from the indirect to the direct form. Cf. § 18.

21. αἰρετοί: verbal from αἰρέω (G. 117, 3). — τοῖς δὲ . . . ἦν, *but they had*, etc. (G. 143, 1, n. 2; 184, 4). — ὑπὸ ψία: the suff. expresses action (cf. G. 129, 3). — ὅτι ἀγοι: quoted without change of mood after τοῖς δὲ ὑποψία ἦν = ὑπέπτευον δέ. But below, after ἤκουσεν, with change of mood, ὅτι ἀγοι (G. 243). — πρὸς βασιλέα: as πρὸς τοῦτον in § 20. — ἔδοκει: why ἔδοκει here, but ἔδοξε (aor.) in § 20? — προσαιτούσι μισθόν, *ask additional* (πρὸς) *pay*. — ἡμι-δλιον: der.? — δάσειν: note the tense (G. 203, n. 2). — οὐ, i. e. τοῦτου οὐ, *than that which*, οὐ for δ by attraction: cf. § 17 and οὐαπερ in § 18. The gen. goes with ἡμιδλιον, which has the force of a comparative, *a half more* (G. 175, 1, n. 1). — δαρευκοῦ: see note on i. 7. 18. — τοῦ μηνός, *each month* (G. 179, 1). — ἐν τῷ φανερωῖ = φανερωῖς (G. 139, 2). This implies that there was a secret understanding of the real facts on the part of some. The soldiers accuse the generals of this in i. 4. 12. — By the expedient here described Cyrus led the Greeks nineteen stages farther inland (in place of the twelve proposed in § 20) before announcing publicly his real purpose.

## CHAPTER IV.

**SYNOPSIS:** Cyrus proceeds to the river Psarus, thence to the river Pyramus, and finally reaches Issi upon the sea-coast, the last city in Cilicia (1). Here he remains three days, during which time his fleet arrives. He is also joined by the Greek mercenaries who desert from Abrocómas (2, 3). Hence he proceeds to the Gates of Cilicia and Syria. Abrocómas does not attempt to bar his passage, but retreats towards Babylon (4, 5). Cyrus advances through Syria, and is deserted at Myriandrus by Xenias and Pasion. It is rumored that he will pursue them (6, 7); but calling his Greek generals together, he announces that he shall not do so. This decision pleases the Greeks, and they accompany him with greater alacrity (8, 9). He crosses the Psarus and reaches the sources of the Dardas, where he burns the palace of the Syrian governor (9, 10). At Thapsacus on the Euphrates he announces the real object of his expedition (11).



The troops refuse to go on without extra pay (12), which Cyrus agrees to give them. Menon, in the mean time, urges his troops to cross the Euphrates before the others decide, and so win the favor of Cyrus by seeming most forward in his service (13-15). They comply, and Cyrus expresses his satisfaction (16). He then crosses the Euphrates with the rest of his troops, and proceeds to the Araxes, where he remains three days (17-19).

Page 13. — 1. It is now the last of spring, and the army has been on the march four months. The distance from Sardis thus far travelled is 222 parasanga. Review on the map the route travelled up to Tarsi. — **στάδιον**: the common Greek standard of length, equal to 606½ Eng. feet, somewhat less than a furlong. This was the length of the **στάδιον**, or course for foot-races, at Olympia, which measured exactly 600 Greek feet. The noun is *heterogeneous* (G. 60, 2): cf. **στάδιοι** in § 4. — **ἐσχάτην**: without the art., where we should use it. Cf. i. 2. 10. — **ἐπὶ . . . οἰκουμένην**, *situated* (lit. *being inhabited*) *close upon the sea*.

2. **Κύρη**: for the case cf. **αὐτῶ** in i. 2. 4, and note. The fleet is the one already mentioned in i. 2. 21. — **ἐπ' αὐταῖς**, *over them*, but below in § 3 **ἐπὶ τῶν νεῶν** (*ἐπὶ* with the gen.), *on board the ships*. — **ναύ-αρχος**, *admiral* (for *ναυ-* see G. 131, 1, N.). — **ἠγάγειτο δ' αὐταῖς**, *conducted them* (G. 171, 3, N.). — **ἐπέρας**, *besides*. So often **ἄλλος**. — **ἐπολιόρκει**, *had been besieging*; so **συνεπολέμα**: the subj. of both of these verbs is a pronoun referring to Tamos. Cf. for the tense **ἐτύγχανεν**, i. 1. 8. — **ἔτε ἦν**, *since it had been* (G. 250). — **αὐτόν**, i. e. Tissaphernes.

3. **μετάπεμπτος**, *sent for* (G. 117, 3), equal to **μεταπεμφθείς**, and so followed by **ὑπὸ Κύρου** (G. 197, 1). Chrisophus was sent with these troops from Sparta in return for the aid rendered the Lacedaemonians by Cyrus during the Peloponnesian War. He became in the retreat senior commander. — **ἔον . . . Κύρου**, *the command of whom he (now) held under Cyrus*. — **ἄρμου**, *lay at anchor*, from **δρμος**, *a roadstead*. The quarters of Cyrus, it would appear, were pitched close upon the sea. — **οἱ παρ' Ἀβροκόμα**: cf. **τῶν παρὰ βασιλέως** in i. 1. 5, and note. For the gen. **Ἀβροκόμα**, see G. 39, 3. This Doric gen. in Attic is found chiefly in foreign proper names. — **μισθοφόροι**: give its der. (G. 131, 1).

4. **πύλας**: the article omitted, the noun being used almost as a proper name. The pass itself is here meant. — **ἦσαν δὲ ταῦτα**, *and these (gates) consisted of*: **ταῦτα** for **αὐταῖ** because of **τείχη**, and **ἦσαν** for **ἦν** (G. 135, 2) because the *two* walls were in the writer's mind. — **τὸ . . . τὸ πρὸ τῆς Κιλικίας**: position of the attrib. phrase (G. 142, 2). After **ἔσθθεν**, sc. **τείχος**. — **εἶχε**, not, of course, in person. — **διὰ μέσου τούτων**: cf. **διὰ μέσου τῆς πόλεως**, i. 2. 23, and note. — **ἅπαν τὸ μέσον**, *the entire distance between*. — **ταχῶν**: poss. gen. (G. 167, 1). — **ἦσαν** agrees with **στάδιοι** (G. 135, N. 4). — **καθήκοντα**: to be connected with **ἦν**, **ἦν καθήκοντα** being equivalent to **καθήκε**. — **ὑπερῶν**, i. e. *overhanging* the pass. — **ἐφειστήκεισαν πύλαι**, *gates had been set in each wall*. Here **πύλαι** has its proper meaning of *gates*, large and double like those in a city wall.

5. ἕνεκα, on account of (G. 191, I. 5). Commonly placed after the word it governs, or one of the modifiers of that word (as here). — ἀποβιβάζουσιν, παρέλθουσιν: change of subj. Diff. between βιβάζω and βάλω? — εἶσω καὶ ἔξω, i. e. on both sides of the *Syrian* wall, that he might attack A. both in front and rear. The distance between the two walls was over a third of a mile (three stades). — εἰ φυλάττουσιν: if the preceding optatives were subjunctives (G. 216, 2) this clause might be εἰν φυλάττουσιν.

Page 14. — ἔπειρ, just the thing which, referring to the clause just preceding. — ἔχοντα, since he had (G. 277, 2). — ἔντα: quoted (G. 280). Cf. ἀκούει εἶναι in i. 3. 20, and note. — ὡς ἔλεγρο: probably personal, as he was said. Cf. i. 2. 8, note. — μυριάδας: Eng. der.?

6. ἐμπόριον, mart, Lat. and Eng. emporium, from ἔμπορος (πέρασ, τέρα, cf. πορεύω), a traveller, merchant, distinguished from the κτήπιος (cf. τὰ κατήπεια, i. 2. 24) by his importing goods in person. — ἦν: we might have had ἔστί. Cf. ἀβροζονται in i. 1. 2, and note. — τὸ χωρίον: the subject; the predicate noun (here ἐμπόριον) generally omits the article. — αὐτόθι: formed with the suff. θι (G. 61). — ὄκλας is (properly) a ship that is towed (ὄκω), merchantman.

7. Μεγαρεῖς: a gentile noun (see G. 129, 10). — τὰ . . . ἐπιθέμενοι, putting on board (G. 199, 3) their most valuable effects. — ὡς μὲν, κ. τ. λ.: the corrol. clause with δέ is omitted; but μὲν implies that there was another opinion in the camp. — ἰσθκουν: personal; cf. note on δοκεῖ, i. 3. 11. — φιλοτιμηθέντες, since they were jealous (G. 277, 2): ὅτι . . . εἰα Κύρος is also causal (G. 250). — ἀπελθόντας: see i. 3. 7. — ὡς ἀπίνοντας: purpose (G. 277, 3; 200, N. 3 b). Cf. ὡς ἀποκτενῶν, i. 1. 3. — καὶ οὐ: sc. λόντας from the preceding ἀπίνοντας. — διελλθε λόγος, a report went abroad. — ὅτι διώκοι: quoted (G. 243). — τριήρεσι: the means (G. 188, 1). — ὡς δειλοῦς . . . ληφθῆναι, that they might be captured, because (in the opinion of οἱ μὲν, G. 277, N. 2) they were cowards. — εἰ ἀλώσοντο: fut. of ἀλίσκομαι. For the mood, G. 226, 4, N. 1; 248, 2. For εἰ ἀλώσονται of the direct form, see G. 223, N. 1. Cyrus had already shown how severe he could be. Cf. i. 2. 20. A striking general instance of this is given in i. 9. 13.

8. ἀλλ' . . . ἐπιστάσθωσαν, but, however, let them well (emphasized by γέ) know. — ἀποδεδράκασιν, ἀποπεφεύγασιν: the first means to escape by stealth, like a runaway slave; the second, to escape by rapid flight, so as not to be caught. The clauses that follow make this distinction clear. — ὅπη οἰχονται, in what direction (G. 87, 2) they are gone (G. 200, N. 3). — τριήρεις, πλοῖον: cf. note on i. 3. 17. — ὥστε εἶλεῖν: result (G. 266, 1). — μὰ τοὺς θεοὺς: note that the oath is neg. (G. 163). — οὐδ' . . . οὐδέεις: emphatic neg. (G. 283, 9). — ἕως ἂν παρῆ τις, as long as any one stays by me, general suppos. in pres. time (G. 233). So ἐπαδὰν βούληται. — αὐτοὺς: pl. though referring to τις. Cf. πάντας, i. 1. 5, and note. — κακῶς ποιῶ, maltreat (G. 165, N. 1<sup>1</sup>). — περὶ, in respect to, to. — φρουρούμενα, guarded, i. e. under the protection of the resident garrison. Though the modifier of both τέκνα and γυναῖκας, φρουρούμενα is neut., since these are looked upon as articles of property. For Tralles, see the map, Lydia. — τούτων στερήσονται:

the passive (G. 197, 1) of the const. explained in G. 164, n. 2. — By this unlooked-for clemency Cyrus got the good-will of the Greeks (cf. what immediately follows) and lost little; for though the generals deserted, their troops remained, numbering some 5000 or 6000.

9. *εἰ τις . . . ἀνάβασιν*, if (there was) any one (who) was even somewhat discouraged in regard to the expedition. — *τὴν ἀρετὴν*, the magnanimity.

Page 15. — *μετὰ ταῦτα*: mark the asyndeton. — *ὄντα*, which was (G. 276, 1). — *πλέθρου*: pred. gen. of measure (G. 169, 3) after *ὄντα* modifying *ποταμόν*, τὸ εἶδος being an acc. of spec. (G. 160, 1); but below in § 10 τὸ εἶδος is the subj. of ἦν understood, *πλέθρου* having the same const. that it has here. For still another const., see i. 2. 5. — *πραίων*, *time* (G. 70, n. 2). — *ἐνόμιζον*, *εἶων*: cf. ἦν in § 6, and the note. For the two accs. after *ἐνόμιζον*, see G. 166. — *ἀδικεῖν*: sc. *τινά* as subj. — *Παρυσάτιδος . . . δεδομένα*, belonged to *Parysatis* (G. 169, 1), having been given her for girdle-money (cf. our "pin-money").

10. *Δάρδατος*: the *Dardas*. See the map. Cyrus now gets into the valley of the Euphrates, but does not cross this river until eight days later at Thapsacus. — *ἦσαν*: cf. for the number, i. 2. 23, and note. — *ἄρξαντος*: note the tense. Belšys had probably fled on the approach of Cyrus, who in consequence treated the country as that of an enemy. — *αὐτὸν ἐξέκοψε*, cut it off; *ἐκ-κόπτω* means lit. to cut trees out of a wood. — *κατέκαυσεν*: *κατα-καίω*, to burn down (or, as we sometimes say, to burn up); but *ἀνα-καίω*, to kindle (kindle up), with reference to the direction of the flames.

11. Cyrus now openly declares the real object of the expedition, which must have already been apparent to the Greeks for some time. Cf. i. 3. 20, and i. 4. 5. They had continued on, however, intending at the Euphrates to demand higher pay (§ 12), which Cyrus now agrees (§ 13) to give them. — *οἱ ἔσονται*: note the tense and give the dir. form (G. 243). — *εἰς βαβυλῶνα*: not at *Babylon*, but connect with ἡ ὁδὸς ἔσονται directly.

12. *ποιήσαντες ἐκκλησίαν*: cf. *συνήγαγεν ἐκκλησίαν* in i. 3. 2. — *ἐχάλεπαινον*: a denom. verb in *αἰνώ* (G. 130, 7) from *χαλεπός*. This anger of the soldiers was, doubtless, more or less feigned, to force from Cyrus the greater pay. — *στρατηγοῖς*: case (G. 184, 2). — *αὐτοῖς . . . κρύπτειν*: what they said (speaking of them) was *πάλαι ταῦτ' εἰδότες κρύπτουσι* (G. 200, n. 4), though they have known (G. 277, 5) this for a long time, they have been keeping it secret (G. 246); or, if they addressed them directly, which is more spirited, *πάλαι ταῦτ' εἰδότες κρύπτετε*. Eng. der. from *κρύπτω*! — *οὐκ ἔφασαν λῆναι*: cf. the same phrase i. 3. 1, and note. — *τις*: Cyrus, of course. — *χρήματα*: it was not an increase of their regular pay (*μισθός*) that they demanded, but a *bounty*. — *ὥσπερ*: sc. *ἔδωκε*, as he had given it. — *πρωτέρους*: pred. to *ἀναβάσει* (G. 138, 7); the verbal form would be *οἱ ἀνέβησαν πρότεροι*. Cf. *πρωτέρα*, i. 2. 25. The reference is to the 300 Greeks who accompanied Cyrus to Babylon at the time of his father's death. — *καὶ ταῦτα*, and that too, sc. *ἐποίησε*. — *λόντων*: sc. *ἐκείνων*, referring to the *οἱ ἀναβάντες*. The part. *λόντων* is concessive (G. 277, 5), but *καλοῦντος* causal (G. 277, 2); the latter is opposed to *ἐπὶ μάχην*, not to *λόντων*.

13. *ἰπέροχο δόσειν*: he might have used *δοῦναι* or *διδόναι* (G. 203, n. 2). — *πέντε μνᾶς*: about \$90.00. The *μνᾶ* of 100 drachmas was  $\frac{1}{2}$  of a talent; the latter was a weight of silver which at the present day would be worth about \$1080. — *ἀργυρίου*: genitive of material (G. 167, 4). — *ἐπὶν ἤκωσι*: cond. rel. clause (G. 232, 3). So *μέχρι ἂν καταστήσῃ* (G. 239, 2). — *τὸν μισθόν*: a daric and a half a month (i. 3. 21). — *ἐντελεῖ*: predicate adj. The der. of *ἐν-τελεῖς*? — *τὸ πολὺ*, *the greater part* (G. 142, 2, n. 3 b). — *πρὶν εἶναι*, *before it was* (G. 274). This const. occurs again in § 14 (in exactly the words used here) and in § 16. — *πότερον . . . ἤ*: double indir. quest. (G. 282, 5). — *οὐ*: accented at the end of the sentence (G. 29, n. 1). The meaning of the word *proclitic*? — *τῶν ἄλλων*: case (G. 182, 2). — Give the dir. form of all the quoted sentences in this and the preceding section.

Page 16. — 14. *πασθήτε*: the aor. mid. of this verb is not used, but the aor. pass. has the sense of the mid., *obey*. — *οὔτε . . . πονήσαντες*, *without either toil or danger* (G. 277, 2). — *τῶν ἄλλων*: with *στρατιωτῶν*, *the rest of the soldiers* (G. 142, 2, n. 3). The gen. is in a sort of double const., first with *πλέον* (G. 175, 1), and then with *προ-τιμήσεσθε* (G. 177). The object is to emphasize the great advantage over the rest to be gained by following his advice. *προτιμήσεσθε* is a mid. with pass. force. — *τοὺς Ἕλληνας*: subj. of *ἔπεσθαι*, which in turn is the obj. of *δεῖται*.

15. *ψηφίσωνται*, *to vote*; properly by depositing the white or black pebble (*ψήφος*) in the urn, but in fact of much broader application: *ψήφος*, *a worn stone, pebble*, from *ψάω*, *to rub*. — *ἡμῖς . . . διαβαίναν*, *you (emphatic) will have credit of being the cause of it, since you were the first to cross* (G. 262, 2; 171, 1). — *ἡμῖν . . . ἀποδώσει: χάριν οἶδα* (fut. *εἰσομαι*) is the Lat. *gratiam habeo, χάριν ἀποδίδωμι* is *gratiam refero*. Transl. *Cyrus will feel his obligation to you and meet it*. — *ἐπίσταται*: sc. *χάριν ἀποδιδόναι*. — *εἰ τις καὶ ἄλλος*: cf. the clause at the end of i. 3. 15. — *ἀπο-ψηφίσωνται*, *vote "No."* — *τοῦμπαλιν*, i. e. *τὸ ἔμπαλιν* (G. 11). — *ὡς . . . πειθομένους* (G. 277, n. 2) *because (as he will feel) you alone carried out his wishes*. — *πιστοτάτους χρήσεται*, *will treat you as most trustworthy*: see note on *τῶν πιστῶν*, i. 5. 15. — *λοχαγίας*: from *λοχ-αγός*, as *στρατηγία* from *στρατ-ηγός*. — *ἄλλου . . . δέησθε* (G. 232, 3), *whatever else you may want*: *ἄλλου* (for *ἄλλο*) agrees with *οὔτινος* by *inverted assimilation* (G. 153, n. 4); it may, however, be explained as a genitive after *τεύξεσθε* (G. 171, 1), although *τυγχάνω* generally takes the accus. when a gen. of the source is added (G. 176, 1), as *Κύρου* here.

16. *ἐπέβηοντο, διέβησαν*: note the diff. in tense. — *διαβεβηκότες*, *that they had crossed* (G. 280). — *ἤσθη*: see i. 2. 18. — *Γλοῦς, Glus*, son of the admiral Tamos, ii. 1. 3. — *Ἐγὼ μὲν . . . μελήσει*: note the frequent expression of the pers. pron. in this section to emphasize the contrast. — *δπως ἐπαινέσετε*: this obj. clause (G. 217) is in fact here a gen. (G. 171, 2, n. 2).

17. *εὐτυχῆσαι*: from *εὐ-τυχῆς*, *fortunate* (G. 130, 2). — *ἐλέγετο πέμψαι*, *he was said to have sent*, personal construction. — *μεγαλοπρεπῶς*, *with great liberality*, from *μεγαλο-πρεπής* (G. 74, 1; 131, 1). — *τὸ ἄλλο στράτευμα ἄπαν*: the order of crossing was: Menon's force, Cyrus and the barbarians,

and then the rest of the Greek army. — ἀνετίρας: the comp. of the adverb ἀνω (G. 75, N. 1). — τῶν μαστῶν: μαστός is one of the breasts, στένον (i. 8. 26) the breast, chest.

18. οἱ δὲ . . . πλοῖοις: what the inhabitants of Thapsacus said, supplying the ellipses necessary to the const., was οὐπέποθ' (οὐ-πώ-ποτε) οὗτος ὁ ποταμὸς διαβατὸς (διαβαίνω, G. 117, 3) ἐγένετο περὶ εἰ μὴ νῦν (except now, emphasizing οὐπέποτε), ἀλλὰ (διαβατὸς ἐγένετο) πλοῖοις (G. 188, 1). Note the change of νῦν to τότε in passing from dir. to indir. disc. In the same way the person of the quoted verbs is often changed. — ἄ τότε . . . διαβῆ: a statement added by the historian. — κατέκαυσεν: plup. in force. — ἴνα . . . διαβῆ: note the mood (G. 216, 2). — ἰδοὺ δὲ . . . βασιλεύσονται, it appeared accordingly that it (i. e. the lowness of the river) was a divine intervention (G. 139, 1), and that the river had plainly retired before Cyrus, because (he was) about to be king. The sentiment rather of the truculent Thapsacēni than of the historian.

19. ἐπεσιρίσαντο: because they were about to cross the desert of Arabia. See the map.

## CHAPTER V.

**SYNOPSIS:** The march is continued through the desert of Arabia along the northern bank of the Euphrates (1). The horsemen hunt the wild animals in which the plain abounds (2, 3). The deserted city Corsôte on the river Mascis is reached (4). Thence Cyrus marches thirteen days through the desert, and many of the beasts of burden perish from hunger (5). Grain failing, the soldiers live upon flesh (6). Once during this time the wagons are stuck in the mud, and the Persian nobles assist the barbarians in getting them out (7, 8). Cyrus marches with the greatest speed possible, hoping to find the King unprepared (9). The soldiers cross the Euphrates, on rafts made of skins, to Charmande, where they purchase food and wine (10). Here a dispute arises between the troops of Clearchus and Menon, and Clearchus narrowly escapes being killed (11-14). Cyrus comes up and succeeds in quelling the disturbance (15-17).

Page 17. — 1. τῆς Ἀραβίας: occupied by roving tribes of Arabs called by Strabo Ἀραβες Σκηνῖται (from σκηνή). See map. — ἔχων, with (G. 277, 6). — ἐρήμιος, desert. Eng. der.? — τόπος, region. — ἦν μὲν . . . θάλαττα, the ground was wholly a level plain, just like the sea: ἄπαν to be construed with πεδῖον, where we should expect rather ἄπαντα modifying γῆ. Cf. iv. 4. 1. — ἀψινθίου: cf. Tristia per vacuos horrent absinthia campos. Ovid. Pont., iii. 1. 23. — ἄπαντα: plur., though the preceding τὶ is sing., if there was anything else, etc., they were all, etc. Cf. ὅστις . . . πάντας, i. 1. 5. — δένδρον . . . ἐνῆν, but there was no tree (emphatic) in it.

2. πλείστοι, very many. — ὄνοι ἀγριοί: Crosby cites Job xxxix. 5-8. — στρουθόι: the στρουθός was properly a small bird of the sparrow kind, but ὁ μέγας στρουθός, the ostrich. (Note the der. of the Eng. word ostrich.) ἡ στρουθός also (fem.) was used without μεγάλην in the same sense. Cf. § 3, below. — ἐπεὶ διώκοι, ἔστασαν (G. 124, 1): for the opt. see G. 233.

Ἐο ἔπει πλησιάσκειον, ἐπόλουν. — ταύτων: for τὸ αὐτό (G. 79, 2, n., end). — καὶ οὐκ . . . διαδεχόμενοι, and it was impossible to capture them, unless the horsemen, taking their places at intervals, hunted (G. 225) them in succession (διαδεχόμενοι, sc. ἀλλήλοις). — εὐαφέλους: sc. κράσι.

3. πολὺ γὰρ . . . χρωμένη, for it withdrew to a great distance in its flight, using its feet in running (manner, G. 188, 1), and its wings (by) raising them like a sail. — ἄν (i. e. ἔάν) ἀνιστή, ἔστι (G. 28, n. 1, end): general supposition in present time (G. 225). — ἦν resumes the narrative style.

4. πλεθριατον: we might have had πλέθρου (cf. i. 2. 23). — ἐπίμη: not *uninhabited* as opposed to *οικουμένη* (i. 2. 6), but *abandoned*. — ὄνομα δ' αὐτῇ (sc. ἔστι) has Κορσωτή as pred. nom., as if it were ὀνομάζεται δὲ (Krüg.). For a different const. used to express the same thought, cf. i. 4. 11. — περιεφέρο: the pass. of a verb made trans. (the simple *φέω*, to flow, is intrans.) by the prep. in comp., as in Eng., *was flowed about*. — κύκλω: manner (G. 188, 1). — ἐκπειτίσαντο: Corasote thus appears to have been a depot of supplies in the midst of the desert.

5. Πύλας, i. e. τὰς Βαβυλωνίας, the pass into *Babylonia*, on the north of the Euphrates. See map. — ὑπὸ λιμοῦ, from hunger (G. 191, VI. 7, 1 c). — ἄλλο, besides. — οὐδὲ οὐδέν (G. 283, 9). — ὄνους ἄλέτας, mill-stones. From the ass, as a beast of burden, the term ὄνος came to have various derived meanings, as *windlass* in Her. vii. 36 (ὄνοισι ξυλλίνουσι), and here *the upper mill-stone*: ἄλέτας is a noun used adj., lit. *grinders*. — παρὰ τὸν ποταμόν: why the acc.?

Page 18. — 6. Ἀυδία: Cyrus the Great, after subduing the Lydians, forbade them, at the suggestion of Croesus himself (Her. i. 155), the use of arms, and required them to teach their sons the arts of music and selling at retail. So they became a race of hucksters. — καὶ πρίασθαι . . . σίγλων: expressed in full this would be καὶ πρίασθαι (τὸν σίτον) οὐκ ἦν, εἰ μὴ . . . βαρβαρικῶ (πρίασθαι ἦν) τὴν καπθην, κ. τ. λ. — ἀλεύρων: gen. of material (G. 167, 4). — τεττάρων σίγλων: gen. of price (G. 178). — δύναται, is worth, transitive. The *siglus* was worth in our money about 22½ cts. — Ἄττικοδς: in agreement with ὀβολοῦς, though modifying also ἡμισβόλιον. — ἐχῶραι, held, lit. had room (χώραν) for. The *choenix* was about a quart, and this amount of meal or flour cost about 45 cents in the desert, or more than fifty times as much as it cost at Athens about this time. (See Boeckh's *Public Econ. of the Athen.*, Bk. I. § 15.) — κρέα . . . διεγίγνοντο, the soldiers subsisted therefore by eating (or simply on) flesh.

7. ἦν . . . οὓς, some of these marches, ἦν οὓς being a past form of the common ἔστιν οἱ (G. 152, n. 2). In such irregular phrases the verb keeps a fixed form, without regard to the unexpressed subject. — οὓς: cogn. acc. (G. 159) to ἤλαυνεν. — μακροῦς: pred. adj. (G. 138, Rem.). — ὅποτε βούλοιο: cf. ἐπεὶ δίκαιοι in § 2, and note. — καὶ δὴ: adding a special fact, and once in particular. — ταῖς ἀμάξαις δυσπορεύτου, hard (G. 131, 4 b) for the wagons (G. 184, 3) to get through. — στρατοῦ: part. gen. with a verb (G. 170, 1). — συν-εκ-βιβάζαν, to aid in getting out. So two lines below συνεπισπεύσαι, to aid (σύν) in hurrying on.

8. ὥσπερ ὄργη, *just as if* (sc. καλέων as protasis, G. 277, N. 3) *in anger* (manner, G. 188, 1). — θεάσασθαι: prop. *to look upon* (with interest or wonder), while ἴδειν is *to see* in general. — πορφύροις: from πορφύρα, *the purple fish, murex* (cf. G. 129, 14). — ἔντο, *sent themselves, rushed*. — ὥσπερ . . . νίκης, *just as one would run* (i. e. in a foot-race at the public games) *to get the victory*. περὶ νίκης implies the prot. (G. 226, 1), *if he should be running for* (περὶ, *about, concerning*, expressing the *aim*) *victory*. — καὶ . . . γηλόφου, *even* (modifying the entire phrase that follows) *down a very* (μάλα) *steep hill*. — ἔχοντες . . . ἀναξυρίδας, *having on both the costly tunics and colored trousers which they are in the habit of wearing*: τούτους marks the dress as one generally known. — ἔνοι: see note on ἦν οὗς in § 7, and G. 152, N. 2. — εἰς-πήδησαν εἰς: cf. ἐκ-βαλεῖν ἐκ, i. 2. 1, and note. — θάπτον ἢ . . . ᾤετο, *more quickly than* (omit ὡς, *as*, in Eng.) *one would have thought* (it possible, *if he had not seen it*). For ἂν ᾤετο (see οἶμαι) see G. 226, 2 b. — μετεώρουσ ἐξεκόμισαν, i. e. *lifted and carried out*.

9. τὸ σύμπαν, *upon the whole, in general* (G. 160, 2). — δῆλος . . . σπεύδων, *Cyrus himself* (ὡς) *showed that he was making haste* (G. 280, N. 1 and N. 4). — ὄδδον: acc. of extent of space (G. 161). — ἀναγκαῖον: from ἀνάγκη (G. 129, 12). — ὅσῳ . . . τοσούτῳ, *quanto . . . tanto, the . . . the* (G. 188, 2). — ὅσῳ . . . μαχεῖσθαι: the thought of Cyrus was, in the dir. form, ὅσῳ ἂν θάπτον ἴθω, τοσούτῳ . . . μαχοῦμαι (G. 247). — ἀπαρασκευότερῳ: pred. adj. — σχολαίτερον: comparative adv. (G. 75) formed as if from σχολῆ rather than σχολαίος. See the lexicon. — συναγείρεσθαι: in the dir. form, ὅσῳ ἂν σχολαίτερον ἴθω, τοσούτῳ πλέον συναγείρεται βασιλεῖ στρατεύμα, *the greater* (will be the) *army* (that) *is now collecting for the King*, where συναγείρεται expresses an action in progress, but implies the *future* size of the army which is now collecting, and would, therefore, be a natural apod. to ὅσῳ ἂν ἴθῳ (G. 232, 3; cf. 223). — καὶ συνιδεῖν . . . οὐσα, *but, further* (καὶ), *the attentive observer could see at a glance* (συν-ιδεῖν) *that the King's empire was strong in its extent of territory and number of inhabitants*, etc. συνιδεῖν is first introduced as subj. of ἦν, *it was possible to see*, and the natural constr. would have been τὴν ἀρχὴν ἰσχυρὰν οὖσαν. But after τὸν νοῦν the writer's point of view changes, and the rest of the sentence is constructed (by *anacoluthon*) as if for συνιδεῖν ἦν the nearly equivalent δὴλη ἦν had been used (G. 280, N. 1). — προσέχεαν τὸν νοῦν, *animum advertere* or *animadvertere*. — πλήθει, both *extent* and *number*, takes the two gen. by *zeugma* (ζεύγμα, *joining*). — διεσπάζεσθαι: perf. — διὰ ταχέων, *with speed, lit. through quick* (measures). — εἰ . . . ἐποιετο, i. e. in case of a vigorous attack.

Page 19. — 10. πέραν τοῦ ποταμοῦ, *across the river* (G. 182, 2), i. e. on its southern bank. — κατὰ, *over against, opposite*. — ἐρήμους σταθμούς: see § 1 and § 5, above. — ὄνομα διὰ Χαρμάνδη: see note on § 4, above. — δι-φθέρας: Eng. der.? — σκεπάσματα, *as coverings* (G. 137, N. 4). — διφθέρας, χόρτου: double obj. (G. 172, 2). — συνέσπων: see συ-σπᾶω (G. 16, 5, N. 3). — ὡς μὴ ἀπτεσθαι: result (G. 266, N. 1). — ἐκ, ἀπό: the one *out of*, the other *off of* (G. 191, I. 2 and 3). — τοῦτο . . . πλείστον, *for this* (thing) *was very abundant in the country*, τοῦτο neuter though referring to μάλινγε.

11. ἀμφιλέξαντων τι, *having had some dispute*. — ἀδικεῖν . . . Μένονος, *that Menon's soldier* (probably one of two who began the quarrel) *was in the wrong* (G. 260, 2). Note the perf. force of ἀδικεῖν, to be ἀδικός, *to have done wrong* (*Moods and Tenses*, § 10, 1, n. 4). — ἐνέβαλεν: probably on the spot, with his own staff, after the Spartan fashion. Cf. ii. 3. 11. — ἐχάλεπαινον . . . Κλεάρχη, *took it hard* (χαλεπός), *and were exceedingly angry at Clearchus* (G. 184, 2).

12. ἡμέρα: dat. of time (G. 189). — διάβασιν: a *crossing*, first the *act* (see G. 129, 3) and then, as here, the *place*. — τὴν ἀγοράν, *the marketing* (see § 10). — σὺν . . . αὐτόν, *with few* (G. 138, Rem.) *about him*, lit. *with those about him (being) few*. — προσ-ήλαυνε, δι-ελαύνοντα (G. 280): note the force of the prepositions in comp. — ἔησι τῇ ἀξίνῃ, *hurls his axe at him*, lit. *sends (at him, sc. αὐτοῦ, G. 171, 1) with his axe* (G. 188, 1). — αὐτοῦ (G. 171, 1). — λήθη: sc. ἔησι.

13. καταφεύγε: diff. in meaning from ἀπο-φεύγω, i. 4. 8? — αὐτοῦ, *there*, i. e. where they were. — τὰς ἀσπίδας . . . θέντας: the left knee was slightly advanced, the shield set firmly in rest upon it, and the spear held in readiness for defence. Clearchus saw that he might be repulsed and obliged to fall back upon his heavy-armed troops. — τοὺς ἰππέας: not mentioned in i. 2. 9. — οἱ ἦσαν αὐτῷ = οὓς εἶχεν. — οἱ πλείστοι: sc. ἦσαν. — ἐκπεπληχθῆναι, *were thoroughly frightened* (G. 202, 2, n. 2; 266, 1). — οἱ δέ, *but others*, as if τοὺς μὲν stood with τρέχειν. — ἴστασαν, *stood (still)*. See G. 124, 1. — τῷ πράγματι: cause (G. 188, 1).

14. ἔτυχε . . . προσιών, *happened to be coming on later* (G. 279, 4). — αὐτῷ (G. 186). — ἐπομένη: in the same construction as προσιών. ἔτυχε . . . ὀπλιτῶν is parenthetical, and οὖν resumes the narration. — εἰς τὸ μέσον, *between*. — ἄγων: sc. τὴν τάξιν.

Page 20. — ἔθετο τὰ ὄπλα, *halted under arms*. τίθεσθαι τὰ ὄπλα literally means *to ground arms*, i. e. to stand with the spear and shield resting on the ground. But it sometimes means *to take up any military position* or simply *to appear under arms* (properly in military line), where the original meaning disappears. In § 17, below, κατὰ χώραν ἔθεντο τὰ ὄπλα means *they moved back to their former places*, i. e. to their quarters, where they had been before the quarrel. It is probable that τίθεσθαι τὰ ὄπλα never means *to stack or pile arms*. — αὐτοῦ . . . καταλευσθῆναι, *when he* (i. e. Clearchus) *had barely escaped*, lit. *had wanted little* (G. 172, 1) *of, being stoned to death*. — λέγοι: optative in a causal sentence (G. 250, n.). — αὐτοῦ refers to Clearchus; but the preceding use of αὐτοῦ is strange, and Kriiger proposes to omit it. Others have αὐτοῦ here. — ἐκ τοῦ μέσου, *out from between (them)*.

15. ἐν τούτῳ, *during this time* (sc. τῷ χρόνῳ), *meanwhile*. — καὶ Κύρος, *Cyrus also*. — τῶν πιστῶν: part. gen. (G. 168). The trusty counsellors of attendants of a Persian prince were called οἱ πιστοί. In the *Persians* of Aeschylus, the twelve elders who form the chorus say of themselves (vs. 1) τάδε . . . Πιστὰ καλεῖται (for καλούμεθα Πιστοί).

16. Πρόξενε: Proxenus now seemed more prominent than Menon. — κατακεκίφθησθαι, *shall be instantly cut to pieces* (G. 200, n. 9). — κακῶς . . .



ἐχόντων = ἐάν τὰ ἡμέτερα κακῶς ἔχη (G. 226, 1). — τῶν παρὰ βασιλεῖς ὄντων, i. e. ἢ οἱ παρὰ βασιλεῖς ὄντες.

17. ἐν αὐτῷ ἐγένετο, *came to himself, recovered his senses*, Lat. ad se rediit. — παυσάμενοι: sc. τῆς μάχης. — κατὰ χέρας ἔθεντο τὰ ὄπλα: see note on § 14, above.

## CHAPTER VI.

SYNOPSIS: As the army advances, traces of the King's cavalry are observed. Orontas, a Persian nobleman, turns traitor to Cyrus and offers to go forward with a thousand horse and cut off the cavalry that is laying the country waste by fire, and to this Cyrus consents (1, 2). Orontas then writes to the King, saying that he shall desert to him with his command; but his messenger betrays him and carries the letter to Cyrus, who arrests the traitor and summons seven Persian noblemen and Clearchus to his tent to try him (3, 4). Clearchus afterwards relates how the trial was conducted (5). Cyrus, he says, stated how Orontas had on two previous occasions proved false to him, but had been again received into favor, and then asked the prisoner if he had since received any injury from him. Orontas acknowledged that Cyrus had never been unjust to him, and that he had no reason to expect further mercy (6-8). Cyrus then referred the case to those present, and Clearchus advised that the culprit should be put to death, in which opinion the others concurred. Orontas is led away to the tent of Artapates, and is never seen again (9-11).

1. Ἐντεύθεν: from opposite Charmande. See map. — προϊόντων (sc. αὐτῶν), *as they advanced*, but two lines below, προϊόντες, *keeping ahead* (of the army). — ἐφαίνετο, *there appeared continuously* (G. 135, 2, and N. 1). — ὡς . . . ἑκπῶν, *of about 2000 horse* (G. 169, 1). — οὗτοι: to be referred to the ἑκπῆς implied in ἑκπῶν. — εἴ τι ἄλλο, i. e. *whatever else* (cf. i. 5. 1). — γίνα: dat. of respect (G. 188, 1, N. 1). But for βασιλεῖς, see G. 184, 2. — τὰ πολέμια λεγόμενος, *reckoned, in matters pertaining to war* (G. 160, 1). — Περσῶν: part. gen. (G. 168). — καὶ πρόσθεν, *previously also*. — πολεμίας, καταλλαγῆς δέ (G. 277, 6).

2. εἰ αὐτῷ δοίη, κ. τ. λ.: Orontas said, εἰ ἡμοὶ δοίης, ἢ κατακάνοιμι (see κατα-κάνω) ἂν ἢ θλοίμι, κ. τ. λ. (G. 245). — ὅτι: in unusual pos.; we should expect rather ὅτι εἰ αὐτῷ, κ. τ. λ. — ἂν: to be taken with each of the following opta. (G. 212, 4). — τοῦ κάην ἐπιόντας, *from attacking* (ἐπιόντας modifying the subj. of κάην) and burning (G. 263, 1). — ποιήσαιεν . . . δύνασθαι, *would cause that they should never be able, etc.* ὥστε would generally be omitted in this construction. — ταῦτα: subj. of ἰδόκει.

3. ἤξει, δύνηται: change of mood in part (G. 247, N. 1). — ὡς ἂν δύνηται πλείστους (G. 232, 3) might have been simply ὡς πλείστους. See note on i. 1. 6. — ὑποδέχεσθαι: for the force of ὑπό in coup., cf. ὑπο-λαβών, i. 1. 7. — ἐν-ἦν ἐν: cf. i. 2. 1, and i. 5. 8.

Page 21. — τῆς πρόσθεν: cf. i. 3. 19, and i. 4. 8. — ὁ δέ, *but he* (G. 143, 1, N. 2).

4. ἐπτά, *seven of them*, added to restrict τοὺς ἀρίστους. — θέσθαι τὰ ὄπλα, *to stand under arms*. Cf. ἔθεντο τὰ ὄπλα in i. 5. 14, and note. —

τρισχίλους: the great number of men detailed (one quarter of the entire Greek force) would seem to show apprehension on the part of Cyrus. Orontas was a man of influence, and doubtless had many friends among the barbarians. It should be noticed, however, that some of the seven Persians summoned to judge Orontas were his relatives (cf. οἱ συγγενεῖς in § 10).

5. καὶ αὐτῷ καὶ τοῖς ἄλλοις, not only to him (i. e. Cyrus) but also to the rest (i. e. of the Persians); that is, it was generally known that Clearchus was the most prominent man among the Greeks. — τῶν Ἑλλήνων: part. gen. with μέλιστα (G. 168), the thought being strengthened by πρό in προτιμηθῆναι, was honored before (the rest). — τὴν κρίσιν ὡς ἐγένετο: for ὡς ἡ κρίσις ἐγένετο, how the trial was conducted. Cf. note on τῶν βαρβάρων in i. 1. 5. — κρίσις (see G. 129, 3). — οὐ γὰρ ἀπόρρητον ἦν, i. e. ὡς ἡ κρίσις ἐγένετο. — τοῦ λόγου, the conference (G. 171, 1).

6. σὺν ἑμῖν βουλευόμενος, taking counsel with you. — ὅ τι . . . ἀνθρώπων, whatever is just, etc., rel. clause, summed up emphat. in τοῦτο. — πρὸς, in the sight of (G. 191, VI. 6, 1, α). — πράξω: subj., not fut. (G. 216, 2). — τουτοῦ: with an emphatic gesture (G. 83, N. 2). — ἐμός: with the art. (G. 147). — εἶναι: purpose (G. 265). — ἐμοί: with ἐπήκουον (G. 185). — ὡς ἔφη αὐτός, as he himself said (G. 145, 1). In such cases αὐτός is always adj. (= ipse), never substantive; although in English we can often render it (as here) by an emphatic *he*. Cyrus discredits the statement. Cyrus, probably, in his capacity of military commander (κάρατος) of Western Asia Minor had put Orontas in charge of Sardis. When, therefore, Artaxerxes became King and Orontas renounced the authority of Cyrus, it was an easy matter for him to take forcible and absolute possession of the city. — καὶ ἐγὼ ἐποίησα, and I brought it about, dependent on ἐπεὶ, above. The principal clause begins at μετὰ ταῦτα in § 7. — αὐτόν: not the obj. of προσπολεμῶν, which takes the dat. Cyrus began to say, ἐγὼ αὐτόν (him, emphat.) προσπολεμῶν (manner) ἐποίησα τοῦ πρὸς ἐμὲ πολέμου παύσασθαι (αὐτόν being subj. of παύσασθαι), but changed the constr. to an *anacoluthon* by inserting ὥστε δόξαι τούτῳ (on which see note on § 2). — δεξιὴν . . . ἔδωκα: among the Persians a pledge of especial solemnity.

7. μετὰ ταῦτα, since that, i. e. the pledge given and received. Notice the abrupt change of address from the council to Orontas. — ἔστιν . . . ἠδίκησα, is (G. 28, N. 1, end) there any wrong which I have done you? — οὐδ' (G. 29, N. 1): sc. ἔστι (or εἴη); or we may consider οὐδ' as a direct quotation, "No" (G. 241, 2, N.), like οὐδ' . . . δοξάμην, below, in § 8. — ἠρώτα, went on asking, but the aor. ἠρώτησεν in § 8 with reference to the single question, asked. — Οὐκοῦν: expecting an affirm. answer (G. 282, 2). The diff. between this word and οὐκοῦν? See the lexicon. — οὐδὲν ἀδικούμενος (G. 277, 5): see note on τί ἀδικηθεῖς in § 8. For ἀδικούμενος see the note on ἀδικεῖν, i. 5. 11. — κακῶς ἐπολεῖς (G. 165, N. 1). — ὅ τι ἔδυνω, in what (G. 160, 1) you were able. — ἔφη, said "Yes." — ἔγνω, came to know, had ascertained, saw. — μεταμελεῖν σοι: in the dir. form, μεταμέλει μοι (G. 184, 2, N. 1). — ὁμο-λογίῳ: der.?

8. ἀδικηθεῖς (G. 277, 2), though pass., has τί as cogn. accus. (G. 159 ;

197, 1, N. 2). So, below, οὐδὲν ἀδικηθεῖς, and οὐδὲν ἀδικούμενος in § 7. — ἐπιβουλευῶν (G. 280, N. 1): cf. δῆλος ἦν ἀνιόμενος in i. 2. 11.

Page 22. — οὐδὲν ἀδικηθεῖς: either a direct quotation, or an indirect quotation with ἐπιβουλευῶν . . . γέγονε understood. — περὶ ἐμέ: cf. περὶ ἡμᾶς, περὶ ἐκείνους in i. 4. 8. — γεγενῆσθαι (G. 246). — Ἥ γάρ, (I confess) for in truth, etc. — ἂν γένοιτο (G. 226, 2 b). — ἀδελφῆ (G. 186). — εἶτα (G. 241, 2, N.).

9. πρὸς ταῦτα, in view of this, thereupon. — πρῶτος, the first: what would πρῶτον mean? — ἀπόφηναι: voice? Distinguish from ἀποφῆναι and ἀποφήναι. — ὅ τι σοι δοκεῖ: indir. quest. depending on the idea of *declare* in ἀπόφηναι γνάμην. — τοῦτον: expressed three times, contemptuously. — ἐκποδῶν ποιέσθαι, to put out of the way. — ὡς δέη, ἦ: final (G. 216). — ἡμῖν, i. e. to you and me, said arrogantly. Why dat.? — τὸ κατὰ τοῦτον εἶναι, as far as this fellow is concerned (G. 268, N.). — τοὺς . . . τούτους, these (with a gesture) who are your friends of their own free will, lit. these your volunteer friends (ἑθελοντάς, noun, not ἑθελοντας). — εὐ ποιῶν: cf. κακῶς ἐπολεῖς in § 7.

10. ἔφη, i. e. Clearchus, when the trial was over. — ἔλαβον . . . Ὀρόνταν, took Orontas by the girdle (G. 171, 1, N.). — ἐπὶ θανάτῳ, as a sign that he was capitally condemned, but, below, ἐπὶ θάνατον, with a verb of motion, to execution. — καί, even. — οἷς προσετάχθη, to whom it was appointed, sc. ἐξάγειν. — προσεκύνουν, προσεκύνησαν: why a change of tense? προσεκύνω in application to Orientals to prostrate one's self. — καίπερ εἰδότες, although they knew (G. 277, N. 1 b). — ἄγουντο: why opt.?

11. σκηπτούχων: der.? Der. of σκήπτρον? — οὔτε οὐδέις: emphatic neg. (G. 283, 9). So οὐδὲ οὐδέις, following. — ὅπως (how) ἀπέθανεν: perhaps he was buried alive; see Her. vii. 114, where the historian states that this was a Persian custom. — εἰδότες, from his own knowledge. — ἄλλοι ἄλλως, some in one way, others in another.

## CHAPTER VII.

SYNOPSIS: Cyrus proceeds through Babylonia, and at the end of the third day's march reviews his troops (1). He receives information respecting the King's army, and assembles his Greek officers for consultation (2). He exhorts them to display their zeal in his service (3), describes the manner of a Persian onset, and promises to reward them magnificently in case of victory (4). Gaulties says there are doubts as to the sincerity of Cyrus and his ability to fulfil his promises (5), whereupon the latter reviews the extent of country he hopes to conquer and promises a crown to each Greek (6, 7). The Greeks are much encouraged by these assurances (8). Cyrus expresses a decided opinion that his brother will not refuse to engage with him (9). The Greeks and barbarians are numbered (10), and some account is given of the King's forces (11-13). Cyrus advances a day's march further, and at midday comes to a deep trench dug by the King, beyond which he succeeds in making his way (14-16). The King does not come to an engagement, and traces of his retreat are observed (17). Cyrus rewards the soothsayer Silānus (18), and, concluding that the King has given up the intention of fighting, proceeds with less caution (19, 20).

1. Ἐντρέθεν: probably from near Pylae (i. 5. 5). See i. 6. 1, and note. — μέσας νύκτας, *midnight*, pl. with reference to the various watches (φυλακαί) into which the night was divided. — ἔδοκα, *he thought*. See lexicon, δοκέω. — εἰς . . . ἕω, *at daybreak* (G. 42, 2, n. 1); εἰς with reference to the time when the dawn shall have been reached (G. 191, III. 1, δ). — μαχομένον: future (G. 277, 3). — κίρως: form and case! See G. 56, 2; 171, 3. — τοῦ εὐνώμον, i. e. of the Greeks, who were next the river. Cyrus drew up (διέταξε, disposuit) his barbarian force (τοὺς ἑαυτοῦ) on the left of the entire Greek force.

2. ἡμέρα: case (G. 186). — αὐτό-μολοι: αὐτός and μολ-, *go*; cf. ἕμολον, 2 aorist of βλάσκω. See also G. 131, 1.

Page 23. — πῶς ἂν . . . ποιοίτο, *how* (G. 282, 1) *he should make the fight*, i. e. if there should be one (G. 226, 2 b). — παρήγα . . . τοιαῦδε, *exhorted and encouraged them as follows* (G. 148, n. 1).

3. ἀνθρώπων: with ἀπορῶν (G. 172, 1), *not because in want of barbarians*. He adds ἀνθρώπων contemptuously to βαρβάρων, but calls the Greeks ἄνδρες. See note on § 4. — ἀμείνους καὶ κρείττους, *braver and mightier* (der. from κράτος). — διὰ τοῦτο: takes up νομίζω, *because I thought*, . . . *on this account*. — προσ-λαβόν: force of the prep.! — ὅπως ἔσεσθε: sc. σκοπεῖτε (G. 217, n. 4, ex.). — ἧς . . . ἧς, *which* (G. 153) *you possess* (see κτάομαι) *and on account of which* (G. 173, 1), etc. — ἴστε: see οἶδα. — ἐλοίμην ἂν: prot. not expressed (G. 226, 2 δ). — ἀνθ' ἂν . . . πάντων, *in preference to all that* (G. 154, n.) *I have*. The Persian government was an absolute despotism, and regarded all in dependence upon the King as his slaves. In i. 9. 29, Cyrus is called the δοῦλος of Artaxerxes. — πολλαπλασίον: a multiplicative in πλάσιος, derived from πολὺς. Cf. δι-πλάσιος, *twice* (δύς) *as many*, etc.

4. ὅπως . . . εἰδήτε (see οἶδα): not object clause, as above (ὅπως ἔσεσθε), but final (G. 216, 1). — εἰς οἷον . . . ἀγῶνα, *into what sort of a struggle you are going*; indir. quest. (G. 282, 1). Cf. below, οἷως γινώσθεσθε ἀνθρώπους. — τὸ πλῆθος: sc. ἐστί. — ἐπίασιν (G. 200, n. 3 β). — ταῦτα, i. e. their numbers and outcry. — τᾶλλα . . . ἀνθρώπους, *as to all else, I feel* (lit. *seem to myself to be*) *even ashamed* (when I think) *what sort of men* (ἀνθρώπους with emphasized contempt at the end of the sentence) *you will find those in our country are* (G. 280). — ἡμῖν is the ethical dat. (G. 184, 3, n. 6). — ὅμων δὲ . . . γυνομένων, *but since you are* (G. 277, 2) *men* (emphatic), *and if you shall prove yourselves* (= ἰδὼν γένησθε, G. 277, 4) *of good courage*. With ἀνδρῶν and ἀνθρώπους here cf. what Herod. (vii. 210) says of the Medes at Thermopylae, ὅτι πολλοὶ μὲν ἀνθρώποι εἰεν, ὀλίγοι δὲ ἄνδρες. — ὅμων τὸν βουλομένων, *whoever of you* (G. 168) *shall wish* (G. 276, 2). — τοῖς οἴκοι, *his friends at home* (masc.); but, just following, τῶν οἴκοι (neut.), *things at home*. τοῖς οἴκοι is a dative of the agent with the verbal ζηλωτός; this is the regular construction with the verbal in -τός (G. 188, 3 and 4).

5. πιστὸς δὲ Κύρῳ, *in the confidence of Cyrus*. It was probably at the direction of Cyrus that Gaulites spoke. — καὶ μὴν: lit. *and in truth*; free Eng., *but yet*. — διὰ . . . προσόντος, *on account of your being* (G. 262, 1)

at such (a critical point) of the danger that is approaching. *κινδύνου* limits *τοιούτου* (G. 168), but *προσινόντος* is still causal (G. 277, 2), the thought being, *you promise, etc., because the danger is approaching.* — *ἂν εἰ γένηται* τ: a purposeful vague ref. to his present undertaking. — *μεμνήσθαι* (fut. perf.), serving as simple future to *μνησθῆναι* (G. 200, N. 6). — *ἔτι οὐδ' ἐσθ' εἰ . . . δύνασθαι ἂν* (G. 211), *not even if, etc., would you be able* (G. 246; 224). — *μεμνηῶ*: formed without connecting-vowel (cf. G. 118, 1. N.), *μεμνη-μην, μεμνήμην, μεμνη-τε, μεμνηῶ, etc.* The common forms *μεμνήμην, μεμνηῶ, etc.*

6. *ἔστι* (G. 28, N. 1, end) *πρὸς μεσημβρίαν, is (extends) towards the south.* *ἡμῖν* is a dat. of advantage (G. 184, 3). Derivation of *μεσημβρία*? — *μέχρι οὗ, to the point at which (down to where)*, neut. relative with prep. (G. 191, 1. 5) : in full *μέχρι τούτου τοῦ τόπου ἐν ᾧ*. — *τὰ . . . πάντα, but all between these (limits)*: cf. *τὸ μέσον τῶν τευχῶν* in i. 4. 4.

7. *τούτων*: with *ἐγκατατίς* (G. 180, 1). — *μη οὐκ ἔχω δ τι δῶ* (indirect question, G. 244), *that I shall not (G. 215, N. 1) know (lit. shall not have) what to give*; the direct form for *δ τι δῶ* would be *τί δῶ*; *what shall I give?* (G. 256). So *οὐκ ἔχω δ τι εἶπω* (or *τί εἶπω*), *non habeo quod (or quid) dicam.* Here *οὐκ ἔχω* is nearly equivalent to *ἀπορῶ, to be at a loss*, and the indirect question in *δ τι δῶ, etc.* is plain. But the analogy of the familiar expression *οὐκ ἔχω δ τι δῶ, I have nothing to give* (in which the interrogative and relative constructions are sometimes hard to distinguish), gave rise occasionally to the corresponding expression *ἔχω δ τι δῶ, I have something to give*, in which the relative character greatly preponderates; and here we have (below) *ἔχω ἰκανοὺς οἷς δῶ, I have enough to give to*, where the construction is purely relative. See *Moods and Tenses*, § 65, 1, N. 3 (a). — *ἂν εἰ γένηται* (sc. *τὰ πράγματα*). — *στέφανον*: not, of course, as a badge of sovereignty, but as a mark of distinguished military service, like the medals and crosses of to-day. A crown was often bestowed in this way as a reward of merit among the Greeks.

Page 24. — 8. *ἦσαν*, i. e. the generals and captains. Cf. § 2. — *σφί-σιν*: indirect reflexive (G. 144, 2). — *ἐπιμπλάς τὴν γνώμην, satisfying the mind.*

9. *παρεκλεόντο . . . τάττεσθαι*: had Cyrus followed this advice, the whole course of Persian history might have been changed. — *μάχεσθαι*, i. e. in person. — *ἐαυτῶν*: with *δοκίθεν* (G. 182, 2). — *γάρ*: with ref. to an unexpressed statement: (all this advice is unnecessary) or (there is no real danger) *for do you think, Cyrus, etc.* We should say, *What! do you think, etc.* — *Νῆ Δία* (G. 163), *Yes, by Zeus (he will fight)*, sc. *μαχεῖται*. — *ἐμὸς ἀδελφός, a brother of mine*: *ὁ ἐμὸς ἀδελφός* would be *my brother*. — *ταῦτα*: with a gesture.

10. *ἐν τῇ ἔξοκλιᾷ, under arms, in procinctu.* — *ἐγένετο, was found to be.* — *ἀσπίς . . . τετρακοστία, 10,400 shield*, just as we say "a thousand horse." — The sum total here given cannot be made to tally with the numbers previously given separately; and it is unsatisfactory to speculate on the causes of the discrepancy.

11. ἑκατὸν καὶ εἴκοσι μυριάδες: probably overstated. Ctesias, the King's private physician (mentioned in i. 8. 26), gave the number as 400,000. — ἄλλοι, besides. Cf. i. 5. 5. — αἶ, moreover.

12. τοῦ: with στρατεύματος. — ἄρχοντες . . . ἡγεμόνες: notice καὶ before both the last two titles, while the proper names below have no conjunction. These are both common forms in Greek, while in English we generally use *and* only before the last noun in such a series. — μάχης: after ὑστέρησι (der. from ὑστερος) implying comparison (G. 175, 2). — ἡμέραις (G. 188, 2).

13. οἱ . . . βασιλῆες, those who had deserted from the ranks of (lit. out of) the enemy from (the side of) the great King, etc. τῶν πολεμίων, at the end of the section, depends on οἱ (G. 168). The number of prepositional phrases in this short section is worthy of note. — ταῦτά: distinguish carefully from ταῦτα above.

14. συντεταγμένῳ τῷ στρατεύματι: the noun is a dat. of accompaniment (G. 188, 5), and the part. expresses the attendant circumstance (G. 277, 6). This force of the part. will be easily seen, if the idea of accompaniment is dropped and the gen. abs. is substituted, συντεταγμένου τοῦ στρατεύματος.

Page 25. — μέσον (G. 142, 4, N. 4). — τάφρος: the word in itself signifies an artificial ditch (cf. θάπτω, τάφος), but this idea is emphasized by ὀρυκτῆ. — ὄργυαί: in apposition to τάφρος, where we should expect rather ὄργυων (G. 167, 5). Cf. ποδῶν at the end of § 15. The ὄργυαί, the length of the outstretched arms (ὀρέγω, to stretch out), measured about a fathom (6 feet) and was equal to four πήχες.

15. παρετάτο (G. 109, 6 and 4). — ἐπὶ, upon, over, to the length of. — τοῦ τεύχους: see note on ii. 4. 12. The ditch was dug northward, obliquely (not at right angles, like the wall) to the Euphrates, which here runs about S. E. — διώρυχες: sc. εἰσὶ. Derivation of δι-ᾠρυξ? — ῥέουσαι, which flow (G. 276, 1). — ῥέουσαι, πλεῖ (G. 98, N. 1). — σιτ-αγωγά: derivation? See also G. 131, 1. — διαλείπουσι, are distant (from one another), lit. leave an interval. — ποταμοῦ, τάφρου (G. 182, 2). — Why the ditch had not been completed to the river is not stated. The most reasonable of the many conjectures that have been made with reference to this is, that Cyrus had surprised the King by his rapid marching, and that the latter had in consequence abandoned the work in alarm when almost completed.

16. προσελαύνοντα (G. 280). — παρήλαθε καὶ ἐγένοντο: the point of view shifts; Cyrus being prominent as subject of παρήλαθε, and the whole army as subject of ἐγένοντο.

17. μὲν: see τῇ δὲ τρίτῃ in § 20. — ἦσαν: plural, perhaps, because two kinds of tracks are mentioned.

18. Ἀμβρακιώτην: force of suffix? See G. 129, 10. — μάντιν: der.? — δαρεικοῦς: the στατήρ Δαρεικός, commonly called Δαρεικός, was a Persian gold coin, containing about 125.5 grains of gold. It would, therefore, now be worth about \$5.40 in our gold (\$1.00 having 23.22 grains). Here Cyrus pays a bet of 10 talents (60,000 drachmas) with 3000 Darics, which shows that the Daric was worth 20 drachmas, or \$3.60 in silver. The difference in these two results comes from the change in the proportional values of

gold and silver. In antiquity the proportion was about 10 : 1; now it is about 16 : 1. As the Daric was a gold coin, of course the former value (about \$5.40) is the correct one. The Daric is commonly supposed to have derived its name from Darius, the father of Xerxes. In the same way we have *Napoleon*, *Louis d'or*, etc., as names of coins. — ἀπ' ἐκείνης, i. e. *before that (day)*. — ἔτι τῇ . . . εἶπεν: causal (G. 250). — ἡμερῶν (G. 179, 1). Cf. ἡμέρα, above (G. 189), and σταθμόν, § 14 (G. 161). — Οὐκ . . . μαχεῖται, *he will not fight then at all* (lit. *hereafter*); see οὐκ ἔτι in lexicon. — οὐ: οὐ rather than μή μαχεῖται (G. 219, 3, N.), because he is consciously repeating the statement of Silānus (G. 223, N. 1). — ἀληθεύσης, *shall prove to be speaking the truth*; the future apodosis is in δώσειν or δοῦναι understood with ὑπισχνούμαι. — παρήλθον: see note on i. 1. 3.

19. ἐκάλυε: attempted action. — ἔδοξε: personal. — ἀπεγνωκέναι τοῦ μάχεσθαι, *to have abandoned the idea of fighting* (G. 262, 2; 174). — τῇ ὑστεραίᾳ: sc. ἡμέρα. — ὥστε ἐπορεύετο (G. 237). — ἡμελημένως: adverb formed from the perfect passive participle of ἀμελέω.

20. καθήμενος, ἔχων: manner (G. 277, 2). — ἀτόφῃ: a dative of disadvantage, but στρατιώταις, just below, one of advantage (G. 184, 3).

## CHAPTER VIII.

**SYNOPSIS:** Near the station where he intends to halt for breakfast, Cyrus is met by Pategyas riding at full speed, who calls out that the King and his army are approaching (1). Great confusion ensues (2), and Cyrus gives orders for all to arm and fall into line (3). They begin to form as quickly as possible (4, 5), and Cyrus stations himself at their centre (6, 7). The enemy approach slowly and in silence, prepared for battle (8-11). Cyrus calls to Clearchus to attack the centre where the King is, but he is unwilling to do so (12, 13). The King's army continues to advance, the Greek force being not yet completely in line. Cyrus surveys both armies, and tells Xenophon, who rides up to him, to announce that the sacrifices are favorable (14, 15). The watchword is passed along the ranks of the Greeks, and then they advance chanting the paean (16, 17). They begin to move more and more rapidly, raising a shout to the God of War, at which the barbarians on the right of the King's army give way and take flight (18-20). Cyrus is pleased at the sight, but does not join in the pursuit. He directs his attention towards the King, who is beyond his extreme left, and then, in fear that he may be encircled, moves directly upon him, putting to rout the troops in front (21-24). He attacks the King in person and wounds him, but is himself struck with a javelin and killed. Artapātes dies upon his body (25-29).

1. ἦν (G. 134, N. 1 c). — ἀγορὰν πλήθουσεν, *the time of full market*, i. e. from nine or ten o'clock in the morning until noon. Four parts of the day were designated, πρῶ (ii. 2. 1), ἀγορὰ πλήθουσα, μέσον ἡμέρας (§ 8), and δεῖλη (§ 8).

Page 26. — σταθμός: here *halting-place*. Cf. note on σταθμός, i. 2. 5. — ἔμελλε, i. e. Cyrus. For ἔμελλε καταλύειν, expressing past intention, see G. 118, 6; *Moods and Tenses*, § 25, 2, N. 2. — καταλύειν, *to halt* (i. e.

for breakfast), lit. *to unyoke, to loose the horses*. Cf. *καταλύσωμεν ἵππους*, *Odys.* iv. 28; and *κατάλυε παρ' ἑμοί, he lodges at my house*. — *προ-φαίνεται* . . . *κράτος, comes into view in front, riding at the top of his speed* (lit. *up to his might*). — *ἰδρῶντι τῷ ἵππῳ* (G. 188, 5), *with his horse in a sweat*: the part. expresses attendant circumstance (G. 277, 6). Cf. *συντεταγμένῳ τῷ στρατεύματι* in i. 7. 14, and note. — *ὡς εἰς μάχην, apparently for battle*.

2. *αὐτίκα*: construe with *ἐπιπεσεῖσθαι*; put first for emphasis. — *καὶ πάντες δέ, and all too*, i. e. Persians as well as Greeks (cf. i. 1. 2, and note). — *σφίσι* (G. 144, 2). — *ἐπιπεσεῖσθαι*, i. e. the King (G. 260, 2).

3. Note in the first two lines the repeated use of the article as a possessive pronoun (G. 141, N. 2). — *τὰ κωλύα*: each Persian horseman carried two javelins into battle. Cf. i. 5. 15.

4. *τὰ δεξιὰ τοῦ κράτους, the right* (sc. *μέρη, parts*) *of the wing*. *κίρας* here must mean the right wing, *τὸ Ἑλληνικόν*, of the entire force of Cyrus, as opposed to the left wing where most of the barbarians stood (§ 5). This distinction is plain in *ἐν τῷ δεξιῷ* and *ἐν τῷ ἐσώνυμῳ* (§ 5). But below, *τὸ ἐσώνυμον κίρας τοῦ Ἑλληνικοῦ* means *the left wing* of this same Greek division (or *κίρας*). — *πρός, in front of, near*. — *ἐχόμενος, next to*, lit. *holding on to*, sc. *Κλεάρχου* (G. 199, N. 3; 171, 1). Cf. *ἐχόμενοι τούτων* in § 9.

5. *τοῦ βαρβαρικοῦ*: part. gen. with *ἵπποις* (G. 168). — *εἰς*: cf. i. 2. 3, and note. — *ἕστησαν, took their position*. The Paphlagonian cavalry and Greek peltasts were stationed here to support the hoplites under Clearchus and follow up the advantage in case these slower troops should put the enemy to rout.

6. *Κύρος . . . ἐπλισμένοι* (sc. *ἕστησαν*), i. e. *stood armed*. — *δσον, (so much) as = about*. Cf. note on *εἰς* in i. 2. 3. — *θώραξι μὲν αὐτοί . . . Κύρου, (the men) themselves on their part (μὲν) with breastplates, cuisses (thigh-pieces), and helmets — all except Cyrus*. The exception refers only to *κράνεσι*, as appears from the following *Κύρος δέ, κ. τ. λ. οἱ δ' ἵπποι* (in § 7) corresponds to *θώραξι μὲν αὐτοί*. *Κύρου*: case (G. 191, I. 5). — *ψιλήν . . . κεφαλῆν, with his head unprotected* (G. 188, Rem.). Ctesias (in Plutarch, *Artax.* 11) says that Cyrus wore a tiara in place of a helmet.

7. Notice the derivation of *προ-μετ-ωνιδία* and *προ-στερνιδία*. — *μαχαίρας*: difference between the *μάχαιρα* and *ξίφος*!

8. Cf. the beginning of this section with that of § 1. — *ἤνικα . . . ἐγιγνετο, but when it began to be* (lit. *was becoming*) *afternoon*. Cf. note on § 1. The battle was fought between this time and dark. — *ἐφάνη, there was seen*. — *κου-ορτός*: der.? — *χρόνῳ . . . πολῷ, but some time* (G. 188, 2) *later (the dust appeared) just like a sort of blackness in the plain for a great distance (ἐπὶ πολῷ)*. — *χαλκός τις ἤστραπτε, here and there (τις) their bronze armor began to flash*.

9. *λευκο-θώρακες*: probably of linen; cf. *λινοθήρηξ, Il.* ii. 539.

Page 27. — *ἐχόμενοι τούτων*: cf. note on *ἐχόμενος* in § 4. — *κατὰ ἔθνη, nation by nation* (G. 191, IV. 2, 2 c). — *ἕκαστον τὸ ἔθνος*: in appos. to *οὔτοι*, but attracting *ἑπορεύετο* into an agreement with it: *but these were all proceeding (normally ἑπορεύοντο) nation by nation, each nation in the form of a solid square*.



10. ἄρματα: sc. ἦν. — καλοῦμενα: cf. note on καλοῦμένη in i. 2. 13. — ἐκ τῶν ἀξόνων: inserted into the projecting extremity of the axle and stationary. — εἰς πλάγιον, *sideways*. — βλέποντα, *pointing*. — ὡς διακόπτειν: result (G. 266, N. 1). — ὅτῳ (i. e. φῆνι, G. 86). — ἐντυγχάνουεν (G. 248, 2). — ἡ δὲ γνώμη ἦν ὡς . . . ἐλόντα (see ἐλάτω), κ. τ. λ., *and they were designed to drive*, etc.; the partic. are nomin., as if γνώμην εἶχεν had preceded, and ὡς is used (G. 277, N. 2) as if the chariots themselves had the design. The *covinnii*, or scythe-chariots of the ancient Britons, are well known.

11. ὁ μέντοι, *what however*, taken up in τοῦτο, two lines below. — καλέσας . . . Ἕλλησι: we might have had (cf. i. 7. 18) καλέσας τοὺς Ἕλληνας παρεκαλέετο αὐτοῖς, but in Greek the obj. is regularly expressed but once. — ἐψεύσθη τοῦτο, *in this* (G. 160, 1) *he was mistaken*. — κραυγῇ: manner: σο σιγῇ, ἥσυχῃ. — σιγῇ ὡς ἀνυστόν, *with as little noise as possible*; in full ὡς ἀνυστόν ἦν προσίειναι σιγῇ: see note on ἡ δυνατόν μάλιστα in i. 3. 15. — ἐν ἰσῳ, *with even step*, sc. βήματι: cf. ὁμαλῶς in § 14.

12. αὐτός, i. e. attended *only* by Pigres and the few others mentioned. — ἔγειν: obj. inf. not in indirect disc., following ἔβρα as it would ἐκόλυε (G. 260, 1). — τὸ τῶν πολεμίων (G. 142, 2). — ὅτι εἶη: causal (G. 250, N.). — κἂν (καὶ ἂν) νικῶμεν (G. 228). The apod. πεποιήται, though a perf. in form, refers vividly to the fut. (G. 200, N. 7), *our whole work is (will be) done*. — ἡμῖν (G. 197, 2<sup>1</sup>).

13. ὄρῶν τὸ μέσον στίφος, *though he saw the compact body at the centre* (στίφος from στείβω, *to tread*), i. e. the 6000 cavalry mentioned in i. 7. 11. ἀκούων is also concessive (G. 277, 5). — Κόρου: gen. of source (G. 171, 2, N. 1). The clause ἔξω ὄντα (G. 280) . . . βασιλέα constitutes the obj. acc. — τοῦ ἐκωνόμου: with ἔξω (G. 182, 2). — τοσοῦτον . . . ἔξω ἦν: parenth. — πληθεῖ, *in numbers* (G. 188, 1, N. 1). — ἀλλ' ὅμως, *but still*, resuming after the parenthesis, with emphatic repetition of ὁ Κλέαρχος. — μὴ κυκλωθεῖη, *that he might be encircled* (der. from κύκλος; cf. Eng. *cycle*). Why opt.? — ὅτι αὐτῷ . . . ἔχοι: he said ἐμοὶ μέλα (G. 184, 2, N. 1, the clause that follows being the object gen.) ὅπως καλῶς ἔχη (G. 217, N. 1). — If Clearchus had been less cautious and obeyed orders, the result of the battle might have been very different. Plutarch (*Artax.* 8) says of Clearchus: ὁ δ' αὐτῷ μέλειν εἰπὼν ὅπως ἔξει κάλλιστα, τὸ πᾶν διέφθειρεν.

14. τὸ βαρβαρικὸν στράτευμα: the King's army. — ὁμαλῶς: cf. ἐν ἰσῳ in § 11, and note. — συνετάττετο . . . προσιόντων, *was forming its line from those still coming up*. — οὐ πάνυ πρός, *by no means near, at some distance from*. — πρὸς αὐτῷ τῷ στρατεύματι means *near the army itself*, αὐτῷ strengthening the idea of nearness. — ἑκατέρωσι (with ἀποβλέπων): cf. ἑκατέρωθεν in § 13, and see G. 61. — κατεθεῖατο, *took a survey*: ὄρῶ, *to see* in general; βλέπω, *to turn the eyes, look*; θεάομαι, *to gaze at*.

15. Ξενοφῶν: the first mention of Xenophon in the *Anabasis*. — ὡς συναντήσαι: purpose (G. 266, N. 1). — εἴ τι παραγγέλλοι, *whether* (G. 282, 4) *he had any commands* (G. 248). — ἐπιστήσας (sc. τὸν ἵππον), *pulling up*.

Page 28. — ἰερά, *omens from inspecting the inwards of the victims*; σφέρα, *omens from the acts and movements of the victims*.

16. λέγων, *while saying* (G. 277, 1). — τίς . . . εἶη, *what the noise was* (G. 243); but two lines below, ὅ τι εἶη, κ. τ. λ. (G. 149, 2<sup>a</sup>). — ὁ Κλέαρχος: Clearchus had ridden up in the mean time; some MSS. have Ξενοφών. — σύνθημα, *a thing agreed upon* (συν-τίθημι), *watchword*. — παρέχεται: *what might have been the mood?* Cf. παραγγέλλει and εἶη, below. — δεύτερον: the watchword passed first down the line from man to man, and then back again to make sure that it was understood. — καὶ ἔα, *and he*, i. e. Cyrus (G. 151, N. 3<sup>a</sup>). — τίς παραγγέλλει, i. e. *who was giving it out* without his approval.

17. Ἄλλὰ . . . ἴστω, *well, I accept it* (the password), *and let it be this*. ἄλλὰ marks the opposition between his present concession and preceding surprise. — καὶ οὐκέτι . . . ἀλλήλων, i. e. *the two lines were now less than three or four stades* (G. 161) *apart*. — διαχέτην τὰ φάλαγγι (G. 33, 1; 78, N. 2). — ἐπαύνησον, *began to sing the paeon*, as an omen of victory. — προήρχοντο, *began first* (πρό), i. e. *before the enemy*. — ἀντίοι (G. 138, N. 8; 185).

18. ὡς δὲ . . . φάλαγγος, *but when, as they* (sc. αὐτῶν) *proceeded, a part* (sc. μέρος with τι) *of the phalanx* (G. 168) *surged forward* (beyond the rest), *lit. billowed out* (κύμα, *a wave*), etc. — δρόμῳ θεῖν, *to go on the run, double quick* (dat. of manner). — οἴοντες . . . ἐλελλίζουσι, *just as they raise the war-cry to Enyalios (Ares): ἐλελλίζω, to shout ἐλελεύ*. — καὶ πάντες δέ: cf. § 2 and note. — φόβον . . . ἵπποις (G. 277, 6), *thereby frightening* (lit. *causing fright among*) *the horses* (G. 184, 3).

19. πρὶν δὲ . . . ξικνεῖσθαι: *lit. before an arrow reached them*, i. e. *before the Greeks got within bowshot of them* (G. 274). — κατὰ κράτος: cf. ἀνὰ κράτος in § 1. — θεῖν δρόμῳ: here involving the idea of confusion and disorder (cf. § 18).

20. τὰ δ' ἄρματα, i. e. *of the enemy*. — τὰ μὲν, τὰ δέ: in partitive apposition to ἄρματα (G. 187, N. 2). — ἠνιόχων (G. 180, 1): derived from ἠνία, *a rein*, and ἔχω. — ἐπεὶ προῖδον, *stood apart* (*separated*), *when ever they saw them in front of them* (G. 233). — ἔστι δ' ὅστις: we should expect rather ἦν δέ τις δε. Cf. the expressions in G. 152, N. 2, and ἦν οὖς in i. 5. 7, with note. — κατελήφθη ἐκπλαγείς, *was caught* (i. e. by not getting out of the way of a chariot) *in his consternation*. — ἵπποδρόμῳ: derivation? — καὶ . . . ἴφασαν, *and yet, in fact* (καὶ μὲντοι), *they said that not even he suffered any harm* (οὐδέν, G. 159, N. 2). — οὐδὲ . . . δέ: the negative expression corresponding to καὶ . . . δέ. Cf. i. 1. 2, and note. — οὐδ' οὐδεὶς οὐδέν: *emphatic negation* (G. 283, 9). So just preceding οὐδὲν οὐδέ. — τίς, probably, *a single man*.

21. ὁρῶν, *when he saw*. — νικῶντας, δικάοντας: *pred. participles* in indirect discourse (G. 280). — τὸ καθ' αὐτούς: sc. πλήθος or στρατεύμα. — ἠδόμενος, *although he was pleased*. — οὐδ' ὥς (G. 29, N. 1), *not even then* (*under these circumstances*). — ἐξήχθη, *was led on, tempted* (ἐξάγω). — συνσπαραμένην: cf. note on ἐκκαλυμμένης in i. 2. 16: *σπαράδομαι, to be coiled up*, from σπείρα (cf. Eng. *spiral*). — ποιήσα, *would do*, might have been ποιήσοι (G. 243). — ᾔδει αὐτὸν ὅτι ἔχοι, *knew him that he had*, i. e. *κνέω that*

he had. Cf. i. 1. 5, and note. The thought could be expressed also in this way, ἦσα αὐτὸν ἔχοντα, but not αὐτὸν ἔχαν (G. 280, and N. 3).

Page 29. — 22. τὸ αὐτῶν (G. 142, 2; 167, 1). — ἡγούνται, *commanded*, i. e. they always hold this position in commanding their armies. — οὔτε, *thus*, takes up the idea of μέσον ἔχοντες τὸ αὐτῶν, and is itself further defined by ἦν ἢ . . . ἑκατέρωθεν, *thus, viz. if part of their force is on either side of them*: οὔτε has besides a conditional force on αἰσθάνεσθαι ἄν. — ἐν ἀσφαλεστάτῃ: sc. τόπῳ. — εἶναι (G. 260, 2) is apod. to the general cond. ἦν ἢ (G. 225). — ἡ ἰσχύς αὐτῶν (G. 142, 4, N. 3). — εἰ χρήσιον . . . ἄν αἰσθάνεσθαι (G. 246; 247, N. 3): cf. also G. 226, 3; 211. — ἡμίση χρόνῳ: more commonly ἐν ἡμίση χρόνῳ (G. 189, N. 2).

23. δὴ τότε . . . ὁμοῦ, i. e. *the King accordingly (δὴ) on this occasion held (G. 277, 5) the centre, but still, etc.* — ἐκ τοῦ ἀντίου (sc. μέρους), *from the opposite side*. — αὐτοῦ: with ἔμπροσθεν (G. 182, 2). — ἐπέκαμπεν . . . κύκλωσιν, *wheeled round (lit. against), as if to encircle them*. By this movement the King's left, from being at right angles to the river, came to face it. — κύκλωσιν (G. 129, 3).

24. μὴ κατακόψῃ (G. 216, 2; 201, Rem.). — ἐλαίνα ἀντίος, *advances against him* (G. 138, N. 7). — τοὺς ἐξακισχιλίους: identical with τοὺς πρὸ βασιλείας τεταγμένους, but expressed to emphasize the contrast between the two forces, 600 on one side, 6,000 on the other. — αὐτὸς τῇ ἑαυτοῦ χειρὶ, *himself with his own hand*.

25. τροπή, *the turning of an enemy, rout* (G. 129, 1). — εἰς τὸ διώκειν, *in pursuit* (G. 262, 1). — πλὴν: here a conj. Cf. its use as a prep. in i. 2. 1. — σχεδὸν . . . καλούμενοι, *chiefly his so-called (cf. note on i. 2. 13) table-companions*.

26. τὸ ἄμφ' ἐκείνον στίφος: *the King's ὁμοτράπεζοι, probably, in turn, who, now that the 6,000 had fled, formed a crowd (στίφος) about him for his protection*. — ἡμέσχετο: double augm. (G. 105, 1, N. 3). — καὶ ἰᾶσθαι . . . φησι, *and he says that he himself healed (he said ἰώμην, G. 203, N. 1) the wound*. The present infinitive can be used for the imperfect only when something in the sentence or in the context makes it plain that this is the case: here (as often) the well-known time of the event makes the meaning plain. (See examples in *Moods and Tenses*, § 15, 3.) We should expect here a relative sentence. The conjecture has been made, δεσ καὶ ἰᾶσθαι, κ. τ. λ., *who says also, etc.*

27. αὐτόν, i. e. Cyrus. — ὑπὸ τὸν ὀφθαλμόν, *under the eye (implying motion towards the eye)*. — μαχόμενοι . . . ἑκατέρου: *the construction begun by these subjects is not finished, except so far as it is partially resumed in Κύρος δέ; but it breaks suddenly off in the indirect quest. ὅποσοι . . . ἀπέθνησκον*. — ἀπέθνησκον refers to several being killed at different times, whereas ἀπέθανε is used of Cyrus alone. — Κτησίας λέγει: *we should say, this I leave for Ctesias to tell*. — ἔκειντο, *lay dead, jacebant*.

28. ὁ πιστότατος θεράπων, *the attendant most in his confidence*. — πεπτωκότα: quoted after εἶδε (G. 280). — περιπεσεῖν αὐτῷ: *lit. to have fallen about him* (G. 187), i. e. so as to embrace him. Cf. Q. Curtius, viii. 11. 16: *super amici corpus procubuit*.

29. καὶ . . . Κύρου: construe in the Greek order. — ἐπισφάζει αὐτὸν (Artapates) Κύρου (G. 187), to slay him over Cyrus, i. e. as a sacrifice. See ἐπισφάζω in lexicon. — ἑαυτὸν ἐπισφάξασθαι: strongly reflexive, *slew himself by his own hand*, ἑαυτὸν being added to the verb already in the mid. Note the force of σπασάμενον (G. 199, 3). — εὐνοίαν, πιστότητα: substantives formed with suffixes expressing quality (G. 129, 7).

## CHAPTER IX.

*Biographical Sketch of Cyrus.*

SYNOPSIS: Cyrus is agreed to have been the most worthy to reign of all Persians since Cyrus the Great (1). When a boy he excelled all others (2). The sons of Persian nobles are educated at the King's palace, and early learn to govern and obey (3, 4). Here Cyrus was remarkable for his modesty and obedience, as well as his love of horses and for learning warlike exercises (5). When older, he was fond of the chase (6). While satrap, he was careful to keep his promises (7); and cities, individuals, and even enemies had the greatest confidence in him (8). In his warfare with Tissaphernes all the cities, except Miletus, put themselves under his protection; and the inhabitants of Miletus feared him, because he showed by deeds and words that he would not desert the exiles whom they had banished (9, 10). He was always anxious to outdo those who did him either a kindness or an injury (11). A great number confided to his charge their property, cities, and persons (12). He was unsparing in his punishment of the criminal and unjust (13); but paid honor to warlike talents and bravery (14, 15), and rewarded those who loved justice (16). Foreign generals in his employ found it profitable to serve him well (17), for diligence was never unrewarded (18). Skilful and just managers of his lands were never deprived of their earnings (19). He was successful in attaching friends to himself, and ready to assist them in their own purposes (20, 21). He received and gave many presents, surpassed his friends in kind attentions, and was universally beloved (22-28): in proof of this no one deserted from him to the King (29). His virtues and his quickness in discerning the trustworthy are proved by the fact that, when he died, all his most intimate friends, except Ariseus, fell fighting in his behalf (30, 31).

Page 30. — 1. μὲν: without correlative. — οὕτως: what would ὡς mean? — ἀνὴρ ὢν, a man (G. 137) *who' was*, etc. — Περσῶν γενομένων (G. 168): the Persians meant are those of the royal line born (γενομένων) after the time of (μετά, G. 191, VI. 3, 3 ὁ) Cyrus the Great. — βασιλικώτατος: note the suffix *ωτα-* (see G. 129, 13). — παρὰ: with the gen. of the agent in place of ὑπὸ (G. 197, I, N. 1). — τῶν δοκούντων γενέσθαι, *those who are reputed to have become* (γενέσθαι, G. 260, 2). — ἐν πείρᾳ Κύρου, i. e. *intimately acquainted with Cyrus*.

2. πρῶτον μὲν: correl. to ἐπεὶ δέ in § 6, which marks the second period in his life, and to ἐπεὶ δέ in § 7, which marks the third. — ἔτι παῖς ὢν, *while* (G. 277, 1) *still a boy*. — ἐπαιδευέτο: derivation and suffix? See G. 130, 4.

3. ἐπὶ . . . θέραις: as we say, *at court*. — *σεφροσύνην*, *self-control*, der. from *σά-φρων* (*σῶς*, *σῶος*, and *φρήν*) with the suff. *σύνα-* (see G. 129, 7). — *καταμάθει ἄν* (G. 226, 2 b). — *αἰσχρὸν . . . ἔστι* (G. 28, N. 1, end): for the construction cf. *ἦν ἰδεῖν . . . ἀνθρώπους* in § 13, below, and *οὐκ ἦν λαβεῖν* in i. 5. 2. — *οὐδὲν οὐτε . . . οὐτε* (G. 283, 9).

4. *θεῶνται καὶ ἀκούουσι*, *they see some* (sc. *τινάς*) *honored and hear of them* (G. 280). — *εὐθὺς παῖδες ὄντες* (G. 277, N. 1), *in their very boyhood*. — *μανθάνουσιν ἄρχειν*, *learn how to rule* (G. 280, N. 3).

5. *αἰδημονέστατος*: put first for emphasis, displacing *μέν*: otherwise the order would be *πρῶτον μὲν αἰδημονέστατος*. — *ἰδόκα εἶναι*, *had the reputation of being*. — *τοῖς τε . . . πείθεσθαι*, *and of being more obedient to his elders than (were) even those inferior to himself in rank*. — *φιλιππέστατος* (G. 136, N. 3 a) with *ἰδόκα εἶναι*, but *χρησθαι* with *ἰδόκα* alone. — *ἔκρινον*: *they* (i. e. men in general) *judged him*, etc. — *ἔργων*: with the two super. at the end of the sect. (G. 180, 2). — *ἀκοντίσεως*: force of the suff. *σις*? — Give the derivation at length of *αἰδήμων*, *ἡλικιώτης*, *ὑποδείης*, *φίλιππος*, *τοξική*, *ἀκοντισίς*, *φιλομαθής*, and *μελετηρός*.

6. *ἡλικία* (G. 184, 2). — *μῆντοι*, *moreover*. So below at the end. — *ἐπιφορομένην*, *that rushed upon him* (G. 276, 1): *ἄρκτος* is *epicene* (G. 33, 2, N. 2). — *οὐκ ἔτρεσεν*, *was not afraid of, did not shrink from*. Cf. *τρέω*, *τρέμω*, *tremore*, *tremble*. — *συμπεσών*: the idea is that of *grappling*, not of *falling* to the ground, with the bear. — *τὰ μὲν*: cogn. acc. (G. 159, N. 2), *suffered somewhat, received some wounds*. Often a different word takes the place of the article in one part of the correlation *ὁ μὲν . . . ὁ δέ* (G. 143, 1), as here *τέλος δέ* (G. 160, 2). — *πολλοῖς*: dat. of the agent with the verbal adj. *μακαριστόν* (from *μακαρίζω*, *μάκαρ*).

7. *κατεπέμψθη*: why *κατά*? — *σατράπης*, *as satrap*. See, with ref. to the facts here mentioned, i. 1. 2, and the prefatory note. — *στρατηγὸς δέ καὶ*: cf. with ref. to pos. *καὶ στρατηγὸν δέ* in i. 1. 2. — *οἷς*: dat. of indir. obj. after *καθήκα* (G. 184, 2). — *πρῶτον μὲν*: weakly correlated by *δέ* in § 11. — *ἐπέδειξεν αὐτὸν ὅτι, κ. τ. λ.*, *he showed himself, that he made*, etc., emphatic attraction. Cf. note on *τῶν βαρβάρων*, i. 1. 5. — *ὅτι . . . ποιοῖτο*, *that he made it of the greatest importance, regarded it most important*; the direct form of the sent. being *περὶ πλείστου ποιοῦμαι, ἔάν τῳ σπεισῶμαι* (G. 225) *καὶ . . . συνθῆμαι καὶ . . . ὑπόσχωμαί τι, μηδὲν ψεύδεσθαι* (G. 247). — *τῳ*: what other form was possible? See G. 84. — *σπένδομαι* of *making a treaty* (by libations); *συντίθεμαι* of *entering into an agreement*; *ὑποσχέομαι* of *promising* in the common sense.

8. *καὶ γὰρ*, *and (proof is at hand) for*. — *σπεισάμενου*, temporal. — *μηδὲν ἄν παθεῖν*, in direct form *οὐδὲν ἄν πάθοιμι* (G. 211; 226, 2 b): for the change of neg. see G. 242, 4.

Page 31. — 9. *τοιγαροῦν*, *therefore*. — *ἰκοῦσαι* (G. 138, N. 7). — *Μιλήσιων*: we should expect *Μιλῆτου*. — *οὗτοι δέ . . . αὐτόν*: a proof, drawn from an enemy, that Cyrus was to be trusted. — *πρόσθαι*, *to abandon* (see *πρόλιπμι*).

10. *καὶ γὰρ . . . ἄετι*, *for he both (καὶ . . . καὶ in correlation) showed repeatedly by what he did, and declared repeatedly, or, more freely, showed*

repeatedly both by word and deed. — *προῦτο* (G. 127, III., N. 1). — *ἀπαξ* is once for all; but *ποτέ*, once on a time (§ 6), *some time, ever*. — *οὐδ' ἐὶ . . . γίνοντο*, not even if they should become still fewer, i. e. should be cut down in numbers by their misfortunes. — *ἔτι . . . πράξαν*: in direct form *οὐκ ἂν ποτε προῦτον, ἐπεὶ . . . ἐγενόμενον, οὐδ' ἐὶ . . . γίνοντο . . . πράξαν* (G. 247, N. 2 and N. 3).

11. *φανερὸς δ' ἦν καὶ παρόμενος*, but it was obvious also that he strove (G. 280, N. 1). — *ἐὶ ποιήσασιν*: prot. to *παρόμενος*. The fact made evident (i. e. the direct discourse) is *ἂν τις . . . ποιήσῃ, παρώμαι* (G. 225). For the two accusatives after *ποιήσασιν*, see G. 165. For the parallel construction at the end of the section, see G. 165, N. 1, and cf. § 10. — *ἔξέφερον*, reported. — *ὡς εἶχουτο*: quoted (G. 243) after *εἶχῃν ἔξέφερον*, which involves the idea of *saying*. They said, *εἶχεται* (i. e. *he sometimes prays*) *ἴην ἔστ' ἂν νικᾷ* (G. 239, 2; 232, 3); the future apud. to *ἔστ' ἂν νικᾷ* is *ἴην*. For the change by quot. of the subj. *νικᾷ* to the opt., see G. 247. — *νικῶν ἀλλεόμενος*, should outdo in returning like for like.

12. *καὶ γὰρ οὖν*: as in § 8. — *δὴ*: with the superlative, just as *μέγιστος* *δὴ* means the very greatest. The phrase *ἐν γὰρ ἀνδρὶ* also (*ἀνδρὶ*, of course, is grammatically in app. to *αὐτῷ*) logically modifies the superl.; the number, i. e., was the very greatest in view, at least (*γὰρ*), of the fact that it was a single man (*ἐν ἀνδρὶ*) that was in question. — *τῶν ἐφ' ἡμῶν*, of the men of our time, part. gen. with *αὐτῷ*, but affected also by the superlative *πλειστοί*, as if it had been said *he was trusted most of all the men of our day*. For this meaning of *ἐπὶ*, see G. 191, VI. 2, 1 b. — *προέσθαι*, to intrust. Cf. § 9.

13. *οὐ μὲν (= μὴν) δὴ οὐδέ, nor yet now in truth*. — *ἀφειδίστετα πάντων*, most unsparingly of all. — *ἦν ἰδεῖν*, it was possible to see, you might see. — *ποδῶν, χειρῶν, ὀφθαλμῶν*: why gen.? — *μηδὲν ἀδικουσι*, if in no respect (G. 159, N. 2) a wrong-doer (G. 277, 4). — *ὅ τι προχωροίη*, whatever it was to his advantage (G. 233) to have (sc. *ἔχων*). For *ἦθελεν* (which might have been *ἔθελον*), see G. 233, N. 1.

14. *μῆντοι, however*. — *ἀμολόγητο*, he had been (and so was) acknowledged, pers. const. (cf. § 20). — *ἦν αὐτῷ πόλεμος*: principal sentence where we should expect a dependent one, such as *ὄντος ποτὲ αὐτῷ πολέμου*; for *πρώτον μὲν*, notwithstanding its position, goes with *ἀρχοντας ἐποίησεν* and is correlated by *ἔπειτα*. — *καὶ αὐτός*, even in person. — *ἔθελοντας*: cf. *ἔκοσσαι* in § 9, and note, and *ἔθελοντας* in i. 6. 9, and note. — *ἴς καταστρέφετο χάρας* (G. 154, N.).

15. *ὥστε . . . εἶναι, so that* (in his dominions) *the good appeared* (G. 266, 1) *most prosperous, and the bad were deemed fit to be their slaves*: *φαίνεσθαι* would regularly either stand within the clause with *μὲν* or else belong to both subjects. — *οἴοιτο*: for the mood cf. *προχωροίη* in § 13. — *αἰσθησεσθαι*: quoted (G. 260, 2).

16. *γὰρ μὴν, certainly at least*, adding a case in the general testimony to the high character of Cyrus that could not be controverted; more simply, *moreover*. — *εἰς δικαιосύνην* (see G. 129, 7 and 12): with *ἐπιδεικνυσθαι*,

to distinguish himself for uprightness. — εὐ γένοιτο, ἐποιεῖτο (G. 225). — βουλόμενος: quoted. Cf. φανερός ἦν πειρώμενος in § 11. — περὶ παντὸς ἐποιεῖτο: cf. περὶ πλείστον ποιεῖτο in § 7. — τούτους: pl. because of the distributive force of τις to which it refers. — ἐκ τοῦ ἀδίκου, *by injustice* (G. 139, 2).

Page 32. — 17. δίκαιος, *with fidelity*. — διεχειρίζετο, *were managed*, lit. *were had in hand*. — καὶ . . . ἐχρήσατο, *and he secured the services of* (G. 200, N. 5 b) *an army worthy of the name, justo exercitu*. — ἔπλευσαν: coming as mercenaries across the sea. — ἐπεὶ ἔγνωσαν, *because they judged it*, etc. (G. 250). — παθαρχεῖν (G. 181, 2 a). — τὸ κατὰ μῆνα κέρδος is in the same construction as παιθαρχεῖν, the subject of εἶναι, which might have been τὸ κερθ. (G. 259 and N.). For κατὰ μῆνα, *monthly*, see G. 191, IV. 2, 2 c.

18. εἰ τις γὰρ τι: one proclitic, three enclitics. The proclitic takes the accent of τις; for the accent of the enclitics, see G. 28, N. 2. — τις γὰρ, *any one* (emphatically), no matter how insignificant. — τι: with ὑπηρετήσαεν, *did him* (G. 184, 2) *any* (G. 159, N. 2) *good service*. With ὑπηρετήσαεν cf. γίνονται in § 16, and the ref., and also ὄρη in § 19. — οὐδένι . . . προθυμίαν, *he never let his* (lit. *any one's*, G. 184, 3) *zeal* (see G. 129, 7) *go unrewarded*. — κρείττωτοι δὲ: cf. πλείστοι δὲ in § 12, and note. — ὑπηρεταί, *supporters*. — Κύρῳ . . . γενέσθαι, *Cyrus was said to have had*, lit. *were said to have been (become) to Cyrus* (poss. dat., G. 184, 4).

19. τινὰ δὲνα, *that any one was* (G. 280). So the two participles that follow. — οἰκονόμῳν, *manager*, Eng. *eco-nomist*. Note the derivation. — ἐκ τοῦ δίκαιου, *according to justice*, or we may freely transl. *δεινὸν . . . δίκαιου, a skilful and just manager*. — ἤς ἄρχοι is part of the conditional relative sentence (= εἰ τίνος ἄρχοι) and follows the construction of ὄρη. See *Moods and Tenses*, § 64, N. 2. — χάρας (G. 154). — οὐδένα ἄν . . . ἀφ-ελετο, *he would never deprive* (G. 206) *him* (lit. *any one*) *of (his territory, sc. χάραν, and see G. 164)*. The ἄν belongs equally to προσεδίδου (G. 212, 4). This form with ἄν, since it expresses a customary action, is a natural apodosis to εὐ ὄρη. See again G. 225, and *Moods and Tenses*, § 51, Rem. — ἐπέπατο (see πάσμαι, *to acquire*): cf. the use of the perf. and plup. of κτάσμαι. — αὐ, *moreover*. — Κύρῳ (G. 164). — οὐ φθονῶν ἐφαίνετο ἀλλὰ παρόμενος, *it was clear that he did not envy, but strove, etc.* (G. 280).

20. φλόου: emphasized by position and the following particles; obj. of θεραπεύειν. — ὄσουσ ποιήσασαιτο (G. 233): the apodosis is θεραπεύειν (not γενέσθαι). This use of the optative, as also the corresponding one in conditional clauses not relative (G. 225), occurs repeatedly in this chapter and should be watched for. — ὄντας: cf. ὄντα in § 19. — ἱκανοὺς συνεργοὺς δ τι τυγχάνοι, *competent co-workers in whatever he chanced, etc.* — δ τι τυγχάνοι (= εἰ τι τυγχάνοι): see note on ἤς ἄρχοι in § 19. — βουλόμενος: cf. παρών in i. 1. 2, and note. — πρὸς, *by* (G. 191, VI. 6, 1 b, end). — κρείττωτος δὲ: cf. § 12 and § 18. — γενέσθαι: in the dir. form ἐγένετο (G. 260, 2).

21. αὐτὸ τοῦτο οὐπερ ἔνεκα, κ. τ. λ., *he tried to secure for his friends that very object for which he thought that he needed friends himself*, — viz. *that he might have co-workers*, — *he tried (I say) also on his own part to be a most*

*vigornis co-worker with his friends, etc.* αὐτὸ τοῦτο would naturally have been the object of some verb like πράττειν after ἐπι, αὐτο, but for this simple αὐτὸ τοῦτο πράττειν the amplified expression συνεργῶς . . . εἶναι . . . ἐπιθυμούντα was substituted, to express the same idea more fully. Cf. ἀ . . . καίρουσιν in iii. 5. 5.—τούτου: emphatic (G. 152).—δου (i. e. οὐτινος, G. 86) is not gen. by assimilation, but gen. independently (G. 171, 2).—ἐπιθυμούντα: quoted after αἰσθάνοιτο (G. 280).

22. οἶμαι: by syncope for οἴομαι. The word is here parenthetic, like our *I think*.—εἰς γε ὦν ἀνὴρ: cf. ἐνὶ γε ἀνδρὶ in § 12, and note.—διὰ πολλὰ, for many reasons.—δι-εδίδου, dis-tributed.—καὶ δου: sc. πρὸς and the indef. antecedent of δου.—δεόμενον: how is the part. to be construed?

23. κόσμον: in app. to δσα (G. 137, N. 4).—ἢ . . . ἢ, either . . . or.—ὡς εἰς πόλεμον: the ὡς marks the purpose for which the objects were sent (εἰς πόλεμον) as subjectively conceived by the sender. Cf. ὡς εἰς μάχην in i. 8. 1, and ὡς εἰς κυκλωσιν in i. 8. 23.—καλλ-ωπισμόν: der.?—καί, moreover, with the following sentence as a whole.—λέγειν: an imperfect infinitive with ἔφασαν (G. 203, N. 1): they said ελεγε, he used to say. Cf. ἐλέχθησαν γενέσθαι in § 18.—δύναιτο (G. 245); νομίζοι (G. 243). Cyrus said οὐκ ἂν δυναίμην . . . φίλους δὲ . . . νομίζω.

24. καὶ τὸ μὲν . . . ποιοῦντα, and his surpassing (G. 259, N.) his friends in conferring great (with emphasis) benefits, etc. τὰ μεγάλα is cognate acc. with εἶ ποιοῦντα, benefitting (G. 159, N. 2).—ἐπιμελεία: dative of respect (G. 188, 1, N. 1).—φίλων (G. 175, 2).

Page 33.—τῷ προθυμείσθαι: parallel in construction to τῇ ἐπιμελείᾳ (G. 262, 2).—ταῦτα takes up τὸ περιεῖναι, κ. τ. λ.

25. οἴνου (G. 167, 4).—ἡμι-δεῖς (δέω, to want).—οὕτω δὴ πολλοῦ χρόνου, not for a long time (G. 179, 1), lit. not as yet now within a long time.—δι . . . ἐπιτύχοι represents ἐπέτυχον, κ. τ. λ., in the words of Cyrus (G. 243); but the next sentence gives the actual words of the messenger, who in delivering the gift would say: Κύρος οὕτω δὴ πολλοῦ . . . ἐπέτυχεν τοῦτον οὖν σοὶ ἐπέμψε, κ. τ. λ. Cf. the last half of § 26, τοῦτοις ἦσθη Κύρος· βούλεται, κ. τ. λ.—ἐκπιεῖν, to drink it up (lit. out): cf. Germ. aus-trinken.—σὺν οἷς (G. 153, N. 1).

26. ἡμιβρώτους: der.?—ἡμίσεια, halves (G. 139, 1).—ἐπι-λέγειν, to say in addition (to presenting the gifts), to add.—τούτων γεύσασθαι, to take a taste of (note the force of the aorist) these (G. 171, 2).

27. ἔδυνάτο: there is some MS. authority for δύναιτο. See G. 233, N. 1, and Moods and Tenses, § 62, N. 1.—δια-πέμπων: force of διά?—ὡς μὴ ἀγῶσιν: subj. of purpose after a secondary tense (G. 216, 2). The student will note that a clause of negative purpose can be introd. either by the simple μή, or by μή preceded by ἵνα, ὡς, ὅπως, the meaning in both cases being simply that not, lest. Cf. the examples under G. 216, 1.

28. πλείστοι, very many.—μᾶλλον διφρασθαι: see i. 8. 1, and note.—ἐσπουδαίω-λογεῖτο, he engaged in earnest conversation (with them), a denom. verb (G. 130, 2) der. from σπουδαῖος and λέγω, and σπουδαῖος from σπουδή, σπεύδω (G. 129, 12).—ὡς δηλοῖ ὅς τιμᾶ (τιμᾶ indic.), that he might show



(G. 216, 1) *whom he honored* (G. 248, κ., end). The purpose in his own mind was, *ὡς θελῶ* (subj.) *οὕς τιμῶ* (indic.). — *ἐξ ἂν ἀκούω*, *from what I hear*: cf. ἀκούω in i. 3. 20, and note. — Ἕλληνας, βαρβάρων: with οὐδένα.

29. *τούτου, τότε*: diff. of use! — *βούλου ὄντος*, *though he was a slave*. Cf. i. 7. 3. — *πλήν*: conj. Cf. i. 8. 25. — *καὶ οὕτως . . . εἶπε*: the order is, *καὶ οὕτως δὴ ταχὺ εὐρε αὐτὸν ὃν φερο*, κ. τ. λ. Cf. i. 6. 3. For οἱ, see G. 144, 2. — *φιλαίτερον*: for the more common *φιλοτερον* (G. 73, 1, 10). — *ἐπ' αὐτοῦ*: the King. — *ἀγαπόμενοι*: *ἀγαπῶ* is properly to show by outward signs that one regards > *φιλῶ* (§ 28, end), on the other hand, is used of the love of friends. — *τυγχάναν ἂν* is quoted after *νομίζοντες* (G. 246): the protasis lies in *ὄντες = εἰ εἴσαν* (G. 226, 1).

30. *τὸ αὐτῷ γενόμενον*, *what happened to him*, sc. *ἔστι: τεκμήριον* is pred. — *τούς . . . βεβαίους*: the article is expressed but once, because the writer is speaking of a single class of persons possessing all the qualities mentioned, *those who were faithful, well-disposed, and constant*.

31. *συν-τράπεζοι*: cf. *ἑμοστράπεζοι* in i. 8. 25. — *ἐπεί*, *over, in behalf of* (G. 191, IV. 3, 1 δ). — *πεταγμένος*: what use of the part? Explain the use also of *πεπτακότα* in the next line.

## CHAPTER X.

**SYNOPSIS:** The head and right hand of Cyrus are cut off; the King falls upon his camp, and the troops of Ariaeus flee (1). The camp is pillaged, except where a few of the Greeks, who have been left on guard, make a successful stand (2, 3). Both armies proceed as if victorious, the Greeks pursuing, the Persians plundering (4); but when they discover one another's movements, the King collects his forces, and Clearchus consults with Proxenus (5). The King is seen approaching; but instead of making an attack upon the rear of the Greek army, as is expected, he leads off his troops to the left (6), joined by Tissaphernes, who has charged through the Greek lines (7, 8). The Greeks fall back upon the river (9). The King draws up his troops opposite, but is again put to flight (10, 11). His cavalry rally upon a hill, but on the approach of the Greeks abandon this also (12, 13). Clearchus sends a scout upon the hill to report their movements (14), who brings back word that they are flying at the top of their speed (15). The Greeks abandon the pursuit, and wonder at the absence of Cyrus (16). They resolve to return to their camp (17); but finding this plundered, they encamp supperless for the night (18, 19).

Page 34. — 1. The narrative is resumed from Chap. viii. — *ἀποτίμναται . . . δεξιά*: a Persian custom. In iii. 1. 17 it is stated that the head and hand of Cyrus were exposed to view fixed on a stake. — *ἀποτίμναται, δικάων, εἰσπίπτει*: note and explain the number and agreement of these words. — *Κύραον*: an adj. in place of the more common poss. gen. *Κύρου*. — *στρατόπεδον*: merely the place where they had halted in the hurry of the unexpected engagement (i. 8. 1 sq.). — *οἱ μετὰ Ἀριαίου*, *Ariaeus and those with him*, like the phrase *οἱ ἀμφὶ Τισσαφέρνην*, iii. 5. 1: *μετὰ Ἀριαίου* implies *participation* (G. 191, VI. 3, 1), but *σὺν αὐτῷ* above implies *accom-*

*paniment* (G. 191, II. 2). — *ἔνθεν ἄρμηγτο*: on the morning of the battle. It will be remembered that the battle was fought on the afternoon of the third day (i. 7. 20) after the midnight review mentioned in i. 7. 1, and that this review was held on the night after the third day's march from Pylae. Cf. note on *ἐντεῦθεν*, i. 7. 1. — *τέτταρες . . . ὁδοῦ*, and the distance was said to be four parasangs, lit. there were said to be four parasangs of the road.

2. *πολλά*: pred., to a great amount. — *τὴν Φωκαίδα . . . εἶναι*, the Phocaeian woman, the concubine (G. 137) of Cyrus, who was said (*τὴν . . . λεγομένην* = *ἡ . . . ἔλεγτο*: G. 276, 2; 137) to be, etc. Athenaeus says that she was first named Milto, and afterwards Aspasia. Phocaea was a city of Ionia. See the map. — *λαμβάνει*: with *βασιλεύς*, above.

3. *ἡ νεώτερα*, the younger (of the two). — *γυμνή*, lightly clad, without her mantle. — *τῶν Ἑλλήνων*: sc. *τινάς* (a rare omission). — *ἐν τοῖς σκευοφόροις* (neut.), i. e. among the baggage. — *ὄπλα ἔχοντες*, under arms, standing guard (G. 279, 4). — *καὶ ἀντιπαθόντες* (sc. *οἱ*). — *οἱ δὲ καὶ αὐτῶν*, and some also of their own number: *οἱ δὲ* is correl. to *πολλοὺς μὲν*. Cf. note on *τὰ μὲν* in i. 9. 6. — *ἐντὸς αὐτῶν*, within their lines. — *ἔγένοντο*: plural from the influence of *ἀνθρώποι*.

4. *ἀλλήλων*: why gen.? — *οἱ Ἕλληνες*: the main body. — *οἱ μὲν*: referring chiasmatically (see note on *ἀναβαίνει . . . ἀνίβη* in i. 1. 2) to *οἱ Ἕλληνες*. — *ὡς πάντας νικῶντες*, thinking that they were victorious over all (G. 277, N. 2), but below, *ὡς . . . νικῶντες*, thinking that now they were all victorious.

5. This entire section consists of four clauses arranged chiasmatically, 1) referring chiefly to the Greeks, 2) chiefly to the King, 3) to the King, and 4) again to the Greeks. — *εἴη*: why opt.? — *Τισσαφέρνης*: stationed at the King's extreme left (i. 8. 9), he had charged through the right of the Greeks and joined the King in the camp of Cyrus in the rear (§ 7). — *νικῶν, οἰχόνται*: one verb changed to the opt. by quot., the other not; for which see *Moods and Tenses*, § 70, 2, Rem. 1, end. Cf. also G. 247, N. 1. — *πλησιαίτατος*: comparative how formed? (G. 71, N. 2). — *πέμποιεν, ἴσιεν*: in the direct questions, *πέμπωμεν, ἴσωμεν*; (G. 256; 244). For *εἰ . . . ἦ*, introducing the double indirect question, see G. 282, 5.

6. *δῆλος ἦν προσίων*: cf. *δῆλος ἦν ἀνώμενος* in i. 2. 11, and note. — *ὡς ἰδὼκα ὀπισθεν*, i. e. apparently from their rear. — *στραφέντες*, facing about. It will be remembered that the two forces were somewhat more than three miles apart (§ 4). — *παρεσκευάζοντο . . . δεξόμενοι*, prepared themselves with a view to his advancing in this way (i. e. *ὀπισθεν*) and to their receiving (him so): *ὡς* (G. 277, N. 2) belongs not only to *δεξόμενοι* (part. of purpose), but also to *προσιόντος* (part. of cause). *προσιόντος* (sc. *αὐτοῦ*) is the genitive abs.; *δεξόμενοι* modifies *οἱ Ἕλληνες*. See, further, *Moods and Tenses*, § 111. — *ἧ δὲ παρήλθεν, κ. τ. λ.*: cf. i. 8. 23. The aor. is a pluperfect in force. Cf. i. 1. 2. — *ἀπήγαγεν*, marched back.

Page 35. — 7. *διήλασε . . . πελταστὰς*, charged along (*παρά*) the river into (*κατά*) the Greek peltasts and through them. — *διελαύνων δέ*, and as he drove through them. For the force stationed at the extreme right of Cyrus when the battle began, see i. 8. 5. — *ἔπαιον*: probably with their swords.

— αὐτοῖς: the cavalry of Tissaphernes. — Ἀμφιπολίτης, of *Amphipolis*, an important Greek city on the Strymon in Thrace. — ἐλέγετο . . . γενέσθαι, was said to have proved himself (G. 260, 2) sagacious (to have shown his wisdom) by pursuing this course of tactics.

8. οὐν, at any rate. Cf. i. 2. 12. — ὥς . . . ἀπηλλάγη, after he had come off (note the force of the tense) with the worst of it, lit. having less. — τὸ τῶν Ἑλλήνων (G. 142, 2). — ἔμουν πάλιν ἐπορεύοντα, proceeded back together.

9. τὸ εὐάνυμον: the historian has the position of the Greeks when the battle began in mind, their right then resting on the river. They had now faced about (στραφέντες, § 6). — μὴ προσάγοιεν, κατακόψειαν: why opt. ? — ἀναπτύσσων τὸ κέρας: lit. to fold back the wing. The object was to bring their line parallel to the river. At present they are at right angles to it. For the const. of ἔδοκει ἀναπτύσσειν, cf. i. 3. 11, and note, and with ἀναπτύσσων, to fold back, cf. περιπτύσσων, to fold about, enfold, above.

10. ἐβουλεύοντο: before the Greeks had even begun to change their position, while they were as yet simply planning it, the King was already executing relatively the same manœuvre, with the intention of presenting his front to the river. This shows that the apprehension of the Greeks, mentioned in § 9, ἔβασαν . . . κατακόψειαν, was well grounded. It is not implied by ἐβουλεύοντο that the Greeks did not subsequently effect their change of position. — καὶ δὴ . . . συνῆε, the King in truth also, changing his line of battle to the same form (i. e. τοῖς Ἑλλησιν), stationed it opposite, just as at first he had met them for battle. — ὄντας, παρατεταγμένους: what use of the participles? — αἰθῆς: see the description of the first charge of the Greeks in i. 8. 17 sq. — τὸ πρόσθεν: adverbial accusative (G. 160, 2). Cf. τὸ πρότερον, above.

11. ἐκ πλείονος, when at a greater distance from them. — ἐπ-εδίωκον: note the force of the preposition. — κώμης τινός: possibly *Cunaxa* (Κούναξα), the village near which, as Plutarch says, the battle was fought.

12. ἀνεστράφησαν, rallied. — περὶ (without article), predicate, sc. ὄντες. The const. changes at τῶν δὲ ἰππέων, where we should expect ἰππεῖς δὲ, ὃν δὲ λόφος, κ. τ. λ. — τῶν . . . ἐνεκλήθη: the passive of the construction explained in G. 172, 2. — τὸ ποιοῦμενον: τὸ γιγνόμενον is more common in this sense. — μὴ γινώσκων: sc. τοὺς Ἕλληνας. — ἀετὸν . . . ἀνατεταμένον, (probably) a kind of (τινά) golden eagle, with wings extended, perched on a bar of wood (and raised) upon a lance. πέλη, which commonly means a shield or target, is also used for δόρυ or λόγχη; and ἐπὶ ξύλου may refer to a horizontal piece of wood on which the eagle was perched. So ἐπὶ ξύλου καθεύδεις, roost like a fowl, Aristoph. *Nub.* 1431. The ξύλον with the eagle was then raised on the point of a lance (ἐπὶ πέλη). In the *Cyrop.* vii. 1. 4, the Persian standard is called ἀετὸς χρυσοῦς ἐπὶ δόρατος μακροῦ ἀνατεταμένους. Curtius, iii. 3. 16, calls it auream aquilam pinnas extendenti similem.

13. ἐνταῦθα: for ἐνταυθοί, just as we use here or there in the sense of hither or thither. — ἄλλοι ἄλλοθεν, some from one part (of the hill), others

from another, or, as we should say, *some in one direction, others in another*. — τῶν ἰππέων: with ἐφιλοῦτο, *was cleared of the horsemen*. Cf. τῶν ἰππέων ἐνεπλήσθη in § 12. — τέλος: cf. i. 9. 6.

14. ἐπ' αὐτόν, *at the foot of it*. — κατ-ιδόντας: note the preposition.

Page 36. — τί ἔστιν: in what other mood might the verb have been? What case of the same sort is there in the next section?

15. σχεδόν . . . ἦν, i. e. *and about this time*.

16. θέμενοι τὰ ὄπλα: see note on i. 5. 14. — φαίνοιντο, παρείη: optative in a causal sentence (G. 250, N.). — τεθηγκότα: cf. πεπρωκότα in i. 8. 28. — διώκοντα οἰχεσθαι, *had gone (G. 246) in pursuit (G. 279, 4, N.)*. — καταληψόμενόν τι προεληλακίαι, *had pushed on (give the direct form) to take possession of (G. 277, 3) something*.

17. εἰ ἀγοιντο ἢ ἀπίον: cf. εἰ πέμποιν ἢ λαιν in § 5, and note. — δόρπησόν, *supper-time* (although they went *supperless*, § 19): derived from δόρπον, which in Homer is the common name for the *afternoon or evening meal*, Lat. coena, the chief meal of the day. In the primitive Homeric times there were two regular meals, ἀριστον, an early meal, *breakfast*, and δόρπον, a late meal, *supper*. Either could be called δείπνον, which in Attic Greek meant the *chief meal* of the day, and as this came late in the afternoon, δείπνον took the place of the older name δόρπον. Cf. δ-δειπνοί in § 19. The Attic ἀριστον was a midday meal, *lunch, or dinner*.

18. διηρπασμένα (G. 279, 1). — εἴ τι . . . ἦν, *whatever there was to eat or drink (ποτόν, verbal adjective from πίνω)*. — μεστός: predicate adjective, sc. οὐσας, (*that had been*) *full* (G. 204, N. 1). τὰς ἀμάξας and the τοῦτο that is to be understood as the antecedent of the clause εἴ τι . . . ἦν are, along with τὰ πλείστα, objects of καταλαμβάνουσι. — εἰ λάβοι (G. 248, N.). — ἀμαξαι: predicate to ἦσαν, αὐται being the subject. — καὶ ταύτας . . . διηρπασαν: this is partly a repetition of what has already been expressed in διηρπασμένα. — τότε: see § 2.

19. ἀδειπνοὶ ἦσαν· ἦσαν ἀνάριστοι: what is such an arrangement of the parts of a sentence called? Note also the case that follows, καταλύσαι τὸ στράτευμα, βασιλεὺς ἐφάνη. Cf., concerning the fact stated in πρὶν γὰρ . . . ἐφάνη, i. 8. 1, and note. — μὲν: correlative to δέ in ii. 1. 2.

## BOOK SECOND.

NEGOTIATIONS WITH THE KING. — CONCLUSION OF A TREATY. — BEGINNING OF THE MARCH HOMEWARD. — TREACHEROUS SEIZURE OF THE FIVE GENERALS. — THEIR CHARACTERS.

### CHAPTER I.

SYNOPSIS: The preceding Book is reviewed in outline (1). At daybreak the generals meet and express surprise that Cyrus neither appears himself nor sends

them orders. They resolve to march forward and meet him (2); but just at sunrise messengers bring word that he is dead, and that Ariaeus proposes to set out on the next day for Ionia (3). The Greeks are afflicted at the death of Cyrus, but, accepting the facts, send word to Ariaeus that they will make him king (4). Chirisôphus and Menon go back with the messengers (5). Clearchus awaits their return, and the troops slaughter the beasts of burden for food (6). Heralds arrive from the King (7), who announce that he commands the Greeks to give up their arms and sue at his gates for favor (8). Clearchus, replying briefly, leaves the rest to answer while he returns to conclude a sacrifice (9). Various replies are made, some threatening, others conciliatory (10-14). Clearchus returns and shrewdly asks the advice of Phalinus, one of the heralds and himself a Greek, hoping that he will advise them not to surrender (15-18). But he replies that they have no chance for life except from the King's mercy (19). Clearchus contemptuously replies that they will keep their arms (20). Phalinus then informs them that the King will consider that a truce exists between himself and them, as long as they remain where they are; but otherwise, war (21). Clearchus bids him report that this is a satisfactory arrangement (22), but refuses to give any intimation of his intentions (23).

1. The first section of Book II., and the similar introductions prefixed to most of the following books, are generally supposed to be the work of an editor who divided the *Anabasis* into books. — *ὡς . . . ἐστρατεύετο*: the first of five indirect questions, subjects of *δεδήλωται*. — *οὖν*: to introduce the recapitulation. — *Κέρω*: dative of advantage (G. 184, 3), not of the agent. — *ἐκοιμήθησαν*: *κοιμάω*, to put to sleep, is akin to *κέμαι*. — *τὰ πάντα*, at all points (G. 160, 2). Why is the subject of *νικῶν* omitted? (G. 134, 3). — *νικῶν*: their thought was, *νικῶμεν*, we have conquered (are victorious), a pres. with an approach to the signif. of the perf. (*Moods and Tenses*, § 10, N. 4). — *ἔμπροσθεν* (G. 141, N. 3). — *λόγῳ*, narrative, i. e. in Book I.

2. *ἅμα δὲ τῇ ἡμέρᾳ*: cf. i. 7. 2, and reference. For *δέ*, see note on *μέν* in i. 10. 19: the editor above-mentioned (note on § 1) probably used the *μέν* at the beginning of § 1 without noticing the preceding sentence.

Page 37. — *ὄτι πέμποι, φαίνουτο*: cf. the opt. in i. 10. 16, and note. — *σημανούντα*: what does the part. express? — *εἰς τὸ πρόσθεν*: cf. i. 10. 5. — *ὡς συμμύξαι*: optative in a dependent clause by quotation (G. 248, 3). What other mood might we have had, and why? What would then be added to *ὡς*?

3. *ἐν ὁρμῇ ὄντων*, when they (sc. *αὐτῶν* and cf. i. 2. 17) were on the point of starting. — *ἡλίῳ*: the names of the heavenly bodies, like proper names, may omit the article. Cf. *ἥλιος* in i. 10. 15. — *Προκλήης*: of the third dec. (G. 52, 2, N. 3). — *Τευθρανίας*: a town and district in Mysia. — *γεγονώς*, descended from. — *Δαμαράτου*, *Damarātus*, a Spartan king, deposed in 491 B. C., who settled in southwestern Mysia. See a dict. of biography. — *Γλοῦς*: mentioned in i. 4. 16. He had now gone over to Artaxerxes. For *Tamos* see i. 2. 21, and note. — *τίθηκεν* might have been *τεθνήκοι* (G. 243): cf. the optatives that follow, *εἴη, λέγοι, φαίη*. — *σταθμῷ*: cf. i. 10. 1. —

δθεν = ἐξ οὐ. — ἡμέραν (G. 161). — περιμένειαν ἂν . . . μέλλουσι: in the dir. form (G. 247), περιμέναιμι ἂν αὐτοὺς, εἰ μέλλουσιν ἦκαν (G. 227, 1). — τῇ ἄλλῃ, on the next day. — ἀπίναί (G. 200, N. 3δ) φαίη: cf. with λέγοι δτι, κ. τ. λ., above, and see G. 260, N. 1. — ἐπὶ Ἰωνίας, in the direction of Ionia (G. 191, VI. 2, 1 a).

4. ἀκούσαντες οἱ στρατηγοὶ καὶ οἱ ἄλλοι Ἕλληνας πυνθανόμενοι: chiasmatic. — Ἄλλά: often begins a speech opposed to one that precedes. Cf. i. 7. 6. — ὄφελε . . . ζῆν, would that Cyrus were living (G. 251, 2, N. 1). How else might the thought have been expressed? — νικῶμεν: cf. the note on § 1, and cf. also § 8, § 9, and § 11. — εἰ μὴ ἦλθετε, ἐπορευόμεθα ἂν: the prot. referring to the past, the apod. to the present (G. 222). — καθίειν, see καθίζω (G. 110, II. N. 1 c). — τῶν νικῶντων: predicate genitive of possession (G. 169, 1). — τὸ ἀρχεῖν: subject infinitive with the art. (G. 259, N.).

5. ταῦτα: why did the Greeks use the plural, and why do we translate by the singular? — τοὺς ἀγγέλους: Procles and Glus, § 3. — καὶ γὰρ: cf. i. 1. 6, and note.

6. οἱ μὲν: asyndeton. See note on i. 2. 4, and cf. i. 2. 25. — ὄπως, as, = ὡς — ξύλοις, for fuel (G. 137, N. 4). — μικρὸν . . . οὐ, going forward a short distance (G. 161) from the main body, to where, etc. — οἰστοῖς, arrows, derived from the root that appears in οἰσω, the future of φέρω. Lit. then οἰστός is that which is borne or shot. — ἠνάγκαζον: had compelled: cf. ἐποίησε in i. 1. 2, with note, and ἐπολιόρκα, συνεπολιόρκα in i. 4. 2. — τοὺς αὐτομολούντας: cf. i. 10. 6. — φέρεσθαι ἔρημοι, left to be carried away, i. e. for fuel (G. 265). See Moods and Tenses, § 97, N. 1, end. — κρέα: object of both participle and verb.

Page 38. — 7. καὶ ἤδη . . . ἀγοράν: cf. i. 8. 1, and note. — οἱ μὲν ἄλλοι: in apposition to κήρυκες. We should expect εἰς δ' αὐτῶν Φαλίνας Ἕλληνας to follow. — βάρβαροι: predicate to ὄντες to be supplied. — ἐντίμως ἔχων, to be in honor. Cf. note on εὐνοϊκῶς ἔχουσι, i. 1. 5. — ἐπιστήμων: derivation? — τῶν ἀμφὶ τάξεως = τῶν τακτικῶν. For the case, see G. 182, 1. — ὄπλο-μαχίαν, the art of fighting in heavy armor (G. 131, 1).

8. δτι . . . ἀγαθόν: what changes of mood are possible in this sentence? (G. 247): λέγουσιν has the force of an historical tense (G. 201, Rem.). — νικῶν: what use of the part.? Cf. also note on νικῶν in § 1. — παραδόντας: for the relation of this part. to the following ἰόντας εἰρίσκουσαι, cf. note on ὑπολαβάν in i. 1. 7. — εὐλοκεσθαι . . . ἀγαθόν, to seek to get whatever (lit. if any) favor they could (G. 223).

9. βαρέως, with anger. — ὄμως: Clearchus, though himself angry, nevertheless, etc. — εἴη: why opt.? — ἔφη, continued he. — δ τι: cogn. acc. to ἀποκρίνασθαι to be supplied with ἔχετε. — ἦξω, will return. Cf., as to meaning, ἀθρόντες in § 1. — ὄπως . . . ἐξηρημένα, that he might see the entrenchments (after they had been) taken out. — θυόμενος: why middle?

10. πρόσθεν ἢ παραδοίεν: πρόσθεν ἢ (where πρίν might have been used) with the opt. (G. 240, with N.; 232, 4). There is no change of mood in quoting what Cleānor said (G. 245; 247, N. 3). — θαυμάζω, should like to know. — πότερα . . . ἦ: double indirect question (G. 282, 5). — ὡς κρατῶν:

force of *ὡς*? — *ἢ ὡς . . . δῶρα, or as gifts* (G. 137, N. 4) *on the alleged (ὡς) ground of friendship*, as if he had said *ὡς φίλος ἄν.* — *τί . . . ἐλθόντα, why should he ask for them and (why should he) not (οὐ, not μή) come and take them?* — *πίσας, by persuasion*, opp. to *ὡς κρατών.* — *τί ἔσται . . . χαρῶσονται*: cf. i. 7. 8, *τί . . . κρατήσωσιν.*

11. *πρὸς ταῦτα, in reply to this.* — *αὐτῶ*: with *ἀντιποιεῖται* (G. 186, N. 1). — *ἔστιν*: why accented? — *ἀρχῆς*: causal genitive (G. 173, 1, N. 2). — *ἐαυτοῦ*: pred. gen. of poss. (G. 169, 1). — *μέση τῇ χώρᾳ*: cf. *μέσου τοῦ παραδείσου* in i. 2. 7, and note. — *οὐδέ*: the *οὐ* goes with *δύνασθε ἄν*, the *δέ* (*even*) with *εἰ . . . ὑμῖν.* — *παρέχοι*: sc. *ἀποκτείναι*.

12. *εἰ μή, except*, after a neg. Cf. i. 4. 18; i. 5. 6. — *ἔχοντες = εἰ ἔχομεν* (G. 226, 1). — *ἄν*: with *χρῆσθαι* (G. 246). So the *ἄν* that follows belongs to *στερηθῆναι*, and *παραδόντες = εἰ παραδοίμεν.*

Page 39. — *μή*: the neg. with the imperative is always *μή* (G. 283, 2). — *παραδῶσαν*: sc. *ἡμᾶς* as subject, which would have been expressed if *ἡμῖν* had not preceded.

13. *Ἄλλᾳ . . . ἀχάριστα*: ironical. On *Ἄλλᾳ*, see § 4. When Phalīnus calls him a "philosopher," he means to stigmatize his remarks about *ἀρετή* and *ἀγαθὰ* as unpractical. The literal meaning of *φιλόσοφος*? — *ἄν, that you are* (G. 280). — *περιγενέσθαι ἄν, could* (under any circumstances) *prove superior* (G. 246; 226, 2 b). — *δυνάμεις*: case (G. 175, 2).

14. *ἔφασαν*: Xenophon writes as if he had not himself been present. — *λέγειν*: cf. *λέγειν* in i. 9. 23, and note. — *ὑπομαλακίζόμενος, losing courage somewhat* (*ὑπό*). The underlying word is *μαλακός, soft*. For *ὑπό*, see G. 191, VI. 7, end. — *τί* (G. 188, 1, N. 2): cf. i. 3. 18, and note. — *συγκαταστρέφαιεν ἄν*: serving loosely as an apodosis to the first protasis also, *εἴτε θέλοι*, but belonging more fitly to the second.

15. *εἰ, whether* (G. 282, 4). — *ἀποκεκριμένοι εἰεν*: periphrastic perfect (G. 118, 1). Why opt.? — *Οὔτοι*: in partitive appos. to the phrase *ἄλλος ἄλλος* (G. 137, N. 2). — *ἄλλος ἄλλα, some one thing, others another, lit. another other things*. Cf. *ἄλλοι ἄλλως* in i. 6. 11, and *ἄλλοι ἄλλοθεν* in i. 10. 13, and the notes. — *λέγεις, mean, intend*.

16. The sparring that follows to the end of the chapter shows much Greek humor. — *ἄσμενος* (G. 138, N. 7). — *οἶμαι . . . πάντες, and all the rest also, I think*. *οἶμαι* is parenthetic and does not affect the construction. — *ἡμεῖς*: sc. *Ἕλληγνὲς ἔσμεν.* — *πράγμασι*: cf. i. 1. 11.

17. *ὅ τι*: the antecedent of this word is a cogn. acc. to *συμβούλευσον, give us whatever advice, etc.* — *ἔπατα*: to be how construed? — *λεγόμενον* (by conjecture for *ἀναλεγόμενον*), *ὅτι Φαλίνος, κ. τ. λ.: when reported as follows, viz. "Phalīnus once," etc.* (G. 241, 2, Note). — *συμβουλευομένοις συνεβούλευσεν*: why a difference in voice? The same distinction above. — *τάδε, the following advice* (G. 148, N. 1), would be followed by the actual advice, if the report should ever be made in Greece. What sort of an accusative is *τάδε*? — *ὅτι ἀνάγκη* (sc. *ἔστω*), *that it is inevitable*.

18. *ὑπ-ήγετο, craftily* (*ὑπό*) *suggested this.* — *εὐέλπιδες*: declined like *ἐλπίς* (G. 66, N. 3). — *ὑποστρέφας, turning adroitly, avoiding the trap.* — *παρὰ τὴν δόξαν αὐτοῦ, contrary to what he had expected* (G. 191, VI. 4, 3 d).

19. εἰ . . . ἔστι, *if you have one chance in ten thousand* (G. 77, 2, N. 3<sup>2</sup>). — σωθῆναι: limits ἐπις, to be supplied with μία τις (G. 261, 1). In the second line below, the noun σωτηρίας is used in the same sense. — ἀκοντος: used almost like a participle. Cf. i. 3. 17, and note.

Page 40. — 20. πρὸς ταῦτα: cf. § 11. — Ἀλλά: cf. § 4, and note. — ταῦτα: cf. with τάδε in the next line (G. 148, N. 1). Cf. also § 21, beginning. — ἡμεῖς: emphatic, opposing what *the Greeks* thought to what *the King* had demanded (§ 8). — εἶναι: sc. ἡμᾶς as subj. — πλείονος (G. 178, N.). — ἔχοντες: a second protasis (G. 226, 1) to ἂν εἶναι, which is quoted (G. 246): see note on ἔχοντες and παραδόντες in § 12.

21. αὐτοῦ: adv. — οἷτι . . . εἴησαν, *that there was* (not *would be*) a truce, etc., the direct form being μένονσι (partic., sc. ὑμῖν, = ἦν μένητε) σπονδαί εἰσιν, *there is a truce for you* (i. e. *for you to depend on*), *if you remain* (G. 223). See § 22, Ἦν μένομεν. Cf. below, σπονδαί εἰσιν after μενεῖτε. — εἴπατε: imperative of the first aor. εἶπα, not of the second aor. εἶπον. See the lexicon, and the Appendix to G., s. v. εἶπον. — πότερα . . . ἤ: cf. § 10. — ὡς . . . ἀγγελῶ, *shall I announce from you that there is war?* lit. *assuming that there is war, shall I announce it from you?* (G. 280, N. 4, ex.).

22. ταῦτά: not ταῦτα. — ἄπερ: sc. δοκεῖ. — ἀπεκρίνατο: note the asyndeton. — σπονδαί: sc. εἰσίν (see note on § 21).

23. ὅ τι ποιήσοι (indirect quest.): the fut. opt. is never used except as the representative of the fut. indicative in indirect discourse (G. 203, N. 3).

## CHAPTER II.

SYNOPSIS: Phalinus departs; and Chirisophus and a messenger return from Ariaeus, who refuses to be made king, and again tells the Greeks that he shall set out early next morning (1). Clearchus declines to say whether they will join him or not (2). At sunset he tells the generals and captains that the sacrifices were extremely favorable for joining Ariaeus (3), and gives directions how they shall proceed (4). From this time on, Clearchus assumes virtual command (5). Computation of distances (6). Miltocÿthes deserts to the King (7). The Greeks join Ariaeus about midnight, and give and receive pledges of good faith (8, 9). Ariaeus shows that it will not do for them to return as they came (10, 11), and adds that at first they must make their marches as long as possible (12). At daybreak they begin their march northward (13). In the afternoon they think they see the enemy's cavalry (14); but scouts bring back word that what they see are only beasts of burden, and it is concluded that the King is encamping near by (15). Clearchus nevertheless advances straight on, and encamps in certain villages (16). In the darkness and confusion the Greeks make much noise and frighten the enemy (17), of whom, on the next day, no traces are to be seen (18). During the night the Greeks also suffer a panic (19). Clearchus by a stratagem succeeds in quieting them, and at daybreak they again fall into line (20, 21).

1. αὐτοῦ παρὰ Ἀριαίω: cf. αὐτοῦ ἐπὶ τοῦ ποταμοῦ in iv. 3. 28. Glus also remained: cf. ii. 1. 3, 5. -- ἔλεγον, φάλη: the first takes a clause with



**ετι**, the second the inf. (G. 260, N. 1). — **βελτίους**, of higher rank. — **οὐς οὐκ ἂν ἀνασχίσθαι**: for οὐ **οὐκ ἂν ἀνάσχοιντο**, a rel. clause with the inf. by assimilation (G. 260, 2, N. 2). — **αὐτοῦ βασιλεύοντος**: pred. part. after a verb of *enduring* (G. 279, 1). For the case see G. 171, 2. Cf. further *Moods and Tenses*, § 112, 2, N. 2. — **ἀλλ' εἰ, κ. τ. λ.**: a change to the direct discourse. — **ἤδη**, immediately. — **εἰ δὲ μή**, otherwise, i. e. *if you do not come*, = **ἂν δὲ μή ἤκητε**. See § 2. In such alternatives, **εἰ δὲ μή** is regularly used in the second clause, even when a subjunctive or an affirmative verb would be required if the ellipsis were supplied. See *Moods and Tenses*, § 52, 1, N. 2. — **αὐτός** (G. 138, N. 8), *himself*, adj. pron. emphasizing the omitted subj. of **ἀπιέναι**, which is fut. in force (G. 200, N. 3 *b*).

2. **οὕτω**: with ref. to what follows as well as to what precedes. — **χρῆ ποιεῖν**: sc. **ἡμᾶς**, referring to both Greeks and barbarians. — **ὥσπερ λέγετε**: understand before this **χρῆ ἡμᾶς ἤκειν τῆς νυκτός**. — **εἰ δὲ μή**: see note on **εἰ δὲ μή** in § 1. — **πράττετε** is more animated than **χρῆ ὑμᾶς πράττειν** would have been. — **ὅποῖόν τι**: **τι** adds to the indefiniteness of **ὅποῖον**, *whatsoever*. — **οὐδέ**, i. e. *not even* to the friendly barbarians, just as before he had sent Phalinus off without satisfying him (ii. 1. 23, end).

3. **ἔναι**: purpose (G. 265). Construe with **οὐκ ἐγένετο**, *did not result (favorably) for going*. This phrase is interpreted by **καλὰ ἦν** at the end of the section. — **ἄρα**, *as it seems*. — **ἐν μέσῳ**, *between*. Cf. i. 7. 6, and note. — **ναυσί-πορος** (G. 131, 1, N.).

Page 41. — **οὐ μὲν δὴ**, *nor yet indeed*. — **γέ**: force? — **οἶόν τε**: sc. **ἔστιν**, *is it possible* (G. 151, N. 4<sup>2</sup>). — **ἔστιν**: accent!

4. **δειπνεῖν**: explanatory of **ᾧδε ποιεῖν**. The infinitive const. changes to the imperative in **συσκευάζεσθε, κ. τ. λ.** Cf. **πράττετε** in § 2, and note. — **σημῆνῃ**: cf. **ἐσάλπιγξε** in i. 2. 17, and note. — **ὡς ἀναπαύεσθαι** (with **σημῆνῃ**), *shall give the signal for going to rest* (G. 266, N. 1). — **τὸ δεύτερον**: cogn. acc. to **σημῆνῃ** to be supplied. — **ἀνατίθεσθε**: mid. (G. 199, 3). — **ἐπὶ τῷ τρίτῳ**, *at the third signal*. — **τῷ ἡγουμένῳ**, *the van* (neut.) = **τοῖς ἡγουμένοις**. — **πρός**, *towards*: note that the genitive follows (G. 191, VI. 6, 1 a). — **τὰ δπλα = τοὺς ὀπλίτας**. Cf. **ἀσπίς** in i. 7. 10.

5. **τὸ λοιπόν**: adv. (G. 160, 2). — **δεῖ**: sc. **φρονεῖν**.

6. This entire section is thought by many to be an interpolation. — **ἀριθμὸς τῆς ὁδοῦ**, *amount of the way, distance*. — **τῆς Ἰωνίας**, *in Ionia* (G. 167, 6). — **μάχης**, *scene of the battle, battle-field*. So below. — **ἔλεγοντο εἶναι**, *there were said to be, it was said that there were*.

7. **ἐπεὶ σκότος ἐγένετο**, *when it became dark* (G. 134, N. 1 c). Cf. **ἡμέρα ἐγένετο** in § 13, and **ὄψις ἦν** in § 16. — **εἰς, ὡς**: cf. note on **εἰς** in i. 2. 3.

8. **τοῖς ἄλλοις**: dative (G. 184, 3) after **ἡγεῖτο** in place of the genitive (G. 171, 3). — **κατὰ τὰ πασηγγελέμενα**, *in accordance with his previous instructions*. For these see § 4. — **παρὰ Ἀρριαίων**: why acc.? — **μέσας νύκτας**: cf. note on i. 7. 1. — **ἐν . . . δπλα**, *halting under arms in line of battle*. Cf. i. 5. 14, and note. **θέμενοι** modifies the following nominatives, the officers being said to halt when they order their men to do so. — **οἱ κρᾶτιστοι**, *the highest in rank*. Cf. **βελτίους** in § 1. — **μήτε . . . τέ**, *not only not*

... *but also*: the correlatives are merely  $\tau\epsilon \dots \tau\epsilon$  —  $\pi\rho\omicron\delta\acute{\omicron}\sigma\alpha\nu$ ,  $\iota\sigma\tau\theta\alpha\iota$ ,  $\eta\gamma\eta\sigma\tau\theta\alpha\iota$ : quoted (G. 202, 3 a). —  $\pi\rho\omicron\sigma\text{-}\acute{\alpha}\mu\omicron\sigma\alpha\nu$ , *swore besides* (G. 191, VI. 6, end).

9.  $\epsilon\iota\varsigma \acute{\alpha}\sigma\pi\acute{\iota}\delta\alpha$ , i. e. the blood was caught in the hollow of a shield. —  $\text{-}\omicron\lambda \text{'}\text{Ε}\lambda\lambda\eta\nu\epsilon\varsigma$ ,  $\text{ο}\iota \text{β}\acute{\alpha}\rho\beta\alpha\rho\omicron\iota$ : subjects of  $\acute{\alpha}\mu\omicron\sigma\alpha\nu$ .

10.  $\epsilon\pi\epsilon\iota \delta\acute{\epsilon} \tau\acute{\alpha} \pi\iota\sigma\tau\acute{\alpha} \acute{\epsilon}\gamma\acute{\iota}\nu\epsilon\rho\omicron$ , *but when the pledges had been given* (aor. with force of plur.); with the pledge here given (an oath and offering) cf. ii. 3. 28, where the pledge is an oath and the giving and taking of the right hand, and iv. 8. 7, where it is an oath and the exchange of spears.

Page 42. —  $\pi\acute{\omicron}\tau\epsilon\rho\omicron\nu \dots \eta$ : how used? —  $\eta\nu\pi\epsilon\rho$ : sc.  $\acute{\omicron}\delta\acute{\omicron}\nu$ , and for the construction of this accusative with  $\eta\lambda\theta\omicron\mu\epsilon\nu$ , cf. note on  $\acute{\omicron}\delta\acute{\omicron}\nu$  in i. 2. 20.

11.  $\acute{\alpha}\pi\iota\acute{\omicron}\nu\tau\epsilon\varsigma$ : prot. =  $\epsilon\iota \acute{\alpha}\pi\iota\acute{\omicron}\mu\epsilon\nu$  (G. 226, 1). —  $\pi\alpha\nu\tau\epsilon\lambda\acute{\omega}\varsigma$ , *utterly*, der. from  $\pi\alpha\nu\text{-}\tau\epsilon\lambda\acute{\eta}\varsigma$  ( $\tau\acute{\epsilon}\lambda\omicron\varsigma$ ). —  $\text{υ}\pi\acute{\omicron} \lambda\iota\mu\acute{\omicron}\nu$ : cf. i. 5. 5, and note. —  $\text{υ}\pi\acute{\alpha}\rho\chi\alpha \eta\mu\acute{\iota}\nu$ , *we have to depend on*: for the meaning of  $\text{υ}\pi\acute{\alpha}\rho\chi\omega$ , cf. note on i. 1. 4. —  $\text{ο}\acute{\omicron}\delta\acute{\omicron}\nu \tau\acute{\omega}\nu \acute{\epsilon}\pi\iota\tau\eta\delta\epsilon\iota\omega\nu$ , *nothing in the way of provisions*. —  $\acute{\epsilon}\pi\tau\alpha\kappa\alpha\iota\delta\iota\kappa\alpha \gamma\acute{\alpha}\rho$ :  $\gamma\acute{\alpha}\rho$  is doubly related, introducing not only a ground for  $\pi\alpha\nu\tau\epsilon\lambda\acute{\omega}\varsigma \dots \acute{\alpha}\pi\omicron\lambda\omicron\iota\mu\epsilon\theta\alpha$ , but also one of the causes of  $\text{υ}\pi\acute{\alpha}\rho\chi\alpha \dots \acute{\epsilon}\pi\iota\tau\eta\delta\epsilon\iota\omega\nu$ . —  $\sigma\tau\alpha\theta\mu\acute{\omega}\nu$ : the  $\sigma\tau\alpha\theta\mu\acute{\omicron}\varsigma$  is here looked upon as a period of time. Cf. for the case  $\eta\mu\epsilon\rho\acute{\omega}\nu$  in i. 7. 18. —  $\acute{\epsilon}\gamma\gamma\upsilon\tau\acute{\alpha}\tau\omega$ : adj. (G. 141, N. 3; 142, 2). —  $\epsilon\nu\theta\alpha$ , *there*. —  $\nu\upsilon\nu \delta' \acute{\epsilon}\pi\iota\nu\omicron\sigma\acute{\omicron}\mu\epsilon\nu$ , i. e. I and those with me.  $\nu\upsilon\nu \delta\acute{\epsilon}$  corresponds to  $\eta\nu \mu\acute{\epsilon}\nu \eta\lambda\theta\omicron\mu\epsilon\nu$ , and  $\tau\acute{\omega}\nu \delta'$  . . .  $\acute{\alpha}\pi\omicron\rho\acute{\eta}\sigma\omicron\mu\epsilon\nu$  to  $\mu\alpha\kappa\rho\tau\acute{\omicron}\tau\epsilon\r\nu \mu\acute{\epsilon}\nu$ . —  $\mu\alpha\kappa\rho\tau\acute{\omicron}\tau\epsilon\r\nu$ : sc.  $\acute{\omicron}\delta\acute{\omicron}\nu$ ; cf. note on  $\eta\nu\pi\epsilon\rho$  in § 10. —  $\acute{\epsilon}\pi\iota\tau\eta\delta\epsilon\iota\omega\nu$ : why genitive?

12.  $\pi\omicron\rho\epsilon\nu\tau\acute{\omicron}\nu$ : sc.  $\acute{\epsilon}\sigma\tau\acute{\iota}$  (G. 281, 2). —  $\sigma\tau\alpha\theta\mu\acute{\omicron}\varsigma$ : cognate acc. to  $\pi\omicron\rho\epsilon\nu\tau\acute{\omicron}\nu$ , *we must make our first marches*, lit. *march our first marches*. —  $\acute{\omega}\varsigma \dots \mu\alpha\kappa\rho\tau\acute{\omicron}\tau\omicron\upsilon\tau\epsilon\varsigma$ , *as long as possible*. Cf. note on i. 1. 6, and  $\acute{\omega}\varsigma \pi\lambda\epsilon\acute{\iota}\sigma\tau\omicron\nu$  just below.  $\mu\alpha\kappa\rho\tau\acute{\omicron}\tau\omicron\upsilon\tau\epsilon\varsigma$  is predicate (cf. G. 142, 3). —  $\acute{\alpha}\pi\omicron\sigma\pi\alpha\sigma\theta\acute{\omega}\mu\epsilon\nu$ : explain the accent and mood. —  $\sigma\tau\rho\alpha\tau\epsilon\acute{\upsilon}\mu\alpha\tau\omicron\varsigma$ : why genitive? —  $\acute{\alpha}\pi\alpha\acute{\varsigma}$ : cf. note on i. 9. 10. —  $\delta\acute{\upsilon}\omicron$ : here indeclinable (G. 77, 1, N. 1). —  $\eta\mu\epsilon\rho\acute{\omega}\nu$ : gen. of measure (G. 167, 3). —  $\acute{\alpha}\pi\acute{\omicron}\sigma\chi\omega\mu\epsilon\nu$ : why subj.? —  $\text{ο}\acute{\upsilon}\kappa\acute{\epsilon}\tau\iota \mu\acute{\eta} \delta\acute{\upsilon}\nu\eta\tau\alpha\iota$ : emphatic fut. affirmation (G. 257). —  $\sigma\tau\rho\alpha\tau\epsilon\acute{\upsilon}\mu\alpha\tau\iota$ : dat. of accompaniment (G. 188, 5), equiv. to  $\acute{\epsilon}\alpha\nu \acute{\epsilon}\chi\eta\iota \acute{\omicron}\lambda\acute{\iota}\gamma\omicron\nu \sigma\tau\rho\acute{\alpha}\tau\epsilon\upsilon\mu\alpha$ , corresp. to  $\pi\omicron\lambda\acute{\omicron}\nu \delta' \acute{\epsilon}\chi\omega\nu$  (below) =  $\acute{\iota}\omega\nu \acute{\epsilon}\chi\eta\iota$ . —  $\sigma\pi\alpha\nu\acute{\iota}\epsilon\iota$ : fut. of  $\sigma\pi\alpha\nu\acute{\iota}\zeta\omega$  (G. 110, II. N. 1 c). —  $\acute{\epsilon}\gamma\omega\gamma\epsilon$  is expressed for emphasis, and further emphasized by  $\gamma\acute{\epsilon}$  and by its position.

13.  $\text{*}\text{Η}\nu \delta\upsilon\nu\alpha\mu\acute{\epsilon}\nu\eta$ , *amounted to, meant*:  $\text{ο}\acute{\upsilon}\delta\acute{\epsilon}\nu \acute{\alpha}\lambda\lambda\omicron \delta\upsilon\nu\alpha\mu\acute{\epsilon}\nu\eta$  stands like a pred. adjective after  $\eta\nu$ , the expression differing little from  $\acute{\iota}\delta\upsilon\nu\alpha\tau\omicron$ . —  $\sigma\tau\rho\alpha\tau\eta\gamma\acute{\iota}\alpha$ , *plan of operations*. —  $\acute{\alpha}\pi\omicron\delta\rho\acute{\alpha}\nu\alpha\iota \eta \acute{\alpha}\pi\omicron\phi\upsilon\gamma\epsilon\acute{\iota}\nu$ : cf. i. 4. 8, and note. —  $\tau\acute{\omicron}\nu \eta\lambda\acute{\iota}\omega\nu$ ,  $\acute{\eta}\lambda\lambda\omega$ : cf. note on  $\acute{\eta}\lambda\lambda\omega$  in ii. 1. 3. —  $\tau\acute{\omicron}\upsilon\tau\omicron$ : cf.  $\acute{\epsilon}\mu\epsilon\acute{\upsilon}\sigma\theta\eta \tau\acute{\omicron}\upsilon\tau\omicron$  in i. 8. 11, and note.

14.  $\acute{\epsilon}\tau\iota \delta\acute{\epsilon}$ , *but furthermore*. —  $\delta\epsilon\lambda\eta\nu$ : cf. note on i. 8. 1. —  $\tau\acute{\omega}\nu \text{'}\text{Ε}\lambda\lambda\acute{\eta}\gamma\omega\nu$ : depends on the omitted (indefinite) antecedent of  $\text{ο}\acute{\iota}$  (G. 152). —  $\text{ο}\acute{\iota} \mu\acute{\eta} \acute{\epsilon}\tau\upsilon\chi\omicron\nu$ : a conditional relative clause (G. 232, 1; 231, end).

15.  $\epsilon\iota\sigma\acute{\iota}\nu$ ,  $\nu\acute{\epsilon}\mu\omicron\iota\tau\omicron$ : partial change of mood in quotation. Cf. note on i. 10. 5. —  $\acute{\iota}\sigma\tau\rho\alpha\tau\omicron\pi\epsilon\delta\epsilon\upsilon\epsilon\tau\omicron$ : impf. (not plur.), *was encamping*. —  $\kappa\alpha\iota \gamma\acute{\alpha}\rho \kappa\alpha\acute{\iota}$ : an unusual connection of particles, *and (they were sure of this) for aforesaid also, etc.*

16.  $\acute{\alpha}\pi\alpha\rho\eta\kappa\acute{\omicron}\tau\alpha\varsigma$ , *were weary*, as pf. of  $\acute{\alpha}\pi\text{-}\alpha\gamma\omicron\rho\epsilon\acute{\iota}\omega$ , *to renounce, give up*,

*grou weary*: the perf. ἀπ-έρηκα, *to have grown* (and so to be) *weary*. Cf. i. 5. 3. — οὐ . . . ἀπέλιπε, *he did not, however, even* (δέ in οὐδέ) *turn aside*, much less retreat.

Page 43. — εὐθύρον, *straight on*, an uncommon word. — εἰς: with ref. to the previous marching *into* the villages. — καὶ . . . ξύλα, *even the very timbers in (from) the houses* (G. 191, N. 6). Cf. τοὺς ἐκ τῶν πόλεων in i. 2. 3, and note.

17. ἄμωσ: notwithstanding the villages had been pillaged. — τρόπον τινα, *after a fashion*. — σκοταῖοι, *in darkness* (G. 138, N. 7). — ἐτόγγανον: sc. αὐλιζόμενοι. — ὥστε ἀκοεῖν, ὥστε ἐφυγον: in the second case the result is stated as an independent fact, rather than merely as a result (G. 266, 1; 237).

18. καὶ βασιλεύς, *even the King*, and not only οἱ ἐκ τῶν σκηνωμάτων φεύγοντες. — οἷς (G. 153, with N. 1).

19. τοῖς Ἕλλησι: after the compound verb (G. 187). — οἶον: masculine accusative, subject of γίνεσθαι, *qualem par est fieri*.

20. τῶν τότε: sc. κηρύκων. Homer says (*Iliad* v. 786) that Stentor (cf. Eng. *stentorian*), the "brazen-voiced," was able to shout as loud as fifty other men together. — τοῦτον: taking up Τολμίδην. — τὰ ἔπλα: in a Greek camp the arms (heavy shields and spears) were generally stacked in one place. — δεῖ λήψεται: cf. i. 6. 2, and note. — δεῖ ἂν μνησθῆ, λήψεται: conditional relative sentence referring vividly to the future (G. 232, 3). — τέλαντον ἀργυρίου: cf. i. 7. 18.

21. εἰς τάξιν τὰ ἔπλα τίθεσθαι, *to get under arms in* (lit. *into*) *line of battle*. Cf. i. 5. 14, and note. — ἤπερ εἶχον, *just as they were* (or stood). — ἡ μάχη, i. e. *the battle of Cunaxa*.

### CHAPTER III.

SYNOPSIS: At sunrise the King sends heralds to propose a truce (1). Clearchus arranges the army so as to present the most formidable appearance, and, coming forward (2, 3), asks what they want (4). He directs them to tell the King that they must fight first, as the Greeks have had no breakfast (5). The heralds depart, but soon return with word that, if the truce (which is to be general) should be concluded, the Greeks will be furnished provisions (6, 7). Clearchus thinks best to conclude the truce, and commands the heralds to lead the way (8, 9). They come upon ditches and canals, over which they are obliged to construct bridges (10). Clearchus punishes those who loiter, and himself takes part in the work (11), so that the older men also give their assistance (12). Clearchus suspects that the King has flooded the plain with a purpose (13). They arrive at certain villages where they procure provisions (14-16). They remain here three days, and Tissaphernes comes to confer with them (17), and says that he has asked the King to allow him to lead them back to Greece (18, 19), but that the King wishes to know why they took the field against him (20). Clearchus explains how they were drawn into the expedition (21, 22), but says that now, however, they wish simply to return (23). Tissaphernes reports this to the King (24), and on the third day returns saying that the King consents to his leading them home in safety (25). He swears on his part to do this faithfully

and to furnish provisions; and the Greeks swear to do no harm to the country on their way (26-28). Tissaphernes then goes back to the King, promising to return after completing his preparations (29).

1. Ὁ . . . ἔγραψα: in ii. 2. 18. — τῶδε, from what follows (G. 188, 1; 148, N. 1). — πέμπων: sc. κήρυκας (cf. ii. 1. 7).

2. τοὺς προφάλακας, the pickets. — ἐζήτουν: diff. in use between this word and αἰτέω on the one hand and ἐρωτάω on the other? — τυχόν, ἐπισκοπῶν: classify these partic. — εἶπε, told. Cf. ἔλεγε θαρραῖν in i. 3. 8, and note. — ἀχρι ἂν σχολάσῃ: on the principle of indirect discourse we might have ἀχρι σχολάσαε (G. 248, 3).

3. κατέστησε, had drawn up. — ὥστε . . . πυκνῆν, so that it should be (G. 266, 2) well arranged to be seen (G. 261, 2) everywhere as a compact line (i. e. to have this appearance in all parts).

Page 44. — μηδένα: why not οὐδένα? — εἶναι: in the same construction with the preceding ἔχων. — τέ, τέ: the first τέ is correlative to the καί before τοῖς ἄλλοις; the second, to the καί before εὐαδεστάτους. — ταῦτά, i. e. προελθεῖν, κ. τ. λ.

4. πρὸς, in front of (G. 191, VI. 6). — ἦκουεν, had come, the direct form is ἦκομεν (G. 200, N. 3) ἄνδρες οἵτινες ἐσόμεθα (G. 247, N. 1). See *Moods and Tenses*, § 74, 1, N. 1.

5. μάχης: genitive of want (G. 172, 1). — ὁ τολμήσων, the man that will dare (G. 276, 2), subj. of the preceding ἔστιν. — μὴ πορίσας = ἂν μὴ πορίσῃ (G. 226, 1). — Notice ἀριστον at both beginning and end of the last sentence.

6. §: the antecedent is the preceding sentence, ἦκον ταχέ. — δοκοῖεν, ἦκουεν: the direct discourse would show the person of each verb: εἰκόστα δοκεῖτε . . . καὶ ἦκομεν . . . οἱ ἄξουσιν ἐνθεν ἔξετε. — οἱ . . . ἐπιτήδεια, who would conduct them (the purpose for which the guides were brought), if there should be a truce, to a place (sc. ἐκείσε) from which they would get (the object in view) provisions. For this use of the fut. ind. with relative words (here οἱ and ἐνθεν) to express purpose or object, see G. 236, with N. 3. For the partial change of mood in the quoted sentence οἱ . . . ἐπιτήδεια, see note on οἱ . . . βασιλεῖ in § 4.

7. εἰ . . . ἀπιούσιν, whether he was making a truce merely (αὐτοῖς) for the men (as they were) coming and going, i. e. for the King's envoys. The direct question was σπένδομαι . . . ἢ . . . ἴσονται. — τοῖς ἄλλοις (G. 184, 3 or 4). — διαγγελθῆ: why subjunctive? Force of διὰ?

8. μεταστησάμενος, had them retire, and, etc. (G. 191, VI. 3, end). — ἔδοκα ποιῆσθαι: cf. ἔδοκα πορεύεσθαι in i. 2. 1, and note. — καθ' ἡσυχίαν, i. e. without being harassed by the enemy. Force of the suffix in ἡσυχία? — ἐπί, after, in order to get, involving the idea of purpose, but below, in § 9 at the end, πρὸς in the sense simply of to.

9. διατριψῶ (sc. χρόνον). — ἀποδόξῃ: why subj.? For the force of ἀπό, cf. ἀποψηφίσονται in i. 4. 15, and note. — καιρός, proper time, whereas χρόνος is time in general.

10. *οἱ μὲν*: correlated by *Κλέαρχος μόντοι* — *τάφροις*: cf. for the case, *οἷς*, i. 8. 1. — *αὐλάσιν*, canals. — *ὡς μὴ δύνασθαι*, so that they were not able, *ὡς* with the inf. to express result (G. 266, κ. 1). Cf. i. 5. 10, and note. — *ἔποιούοντο*: sc. *γεφύρας*. — *ἦσαν ἐκπεπυκότες*: periphrastic pluperfect (G. 118, 4), which makes the idea of *being* on the ground more prominent than that of *falling*.

Page 45. — 11. *Κλέαρχον . . . ἐπιστάται*: lit. to learn Clearchus well, how he commanded. Cf. note on *τῶν βαρβάρων*, i. 1. 5, and also i. 6. 5. — *τὸ δόρυ*, his spear, but in the next line *βακτηρίαν*, a staff or stick, without the art., because the staff was no part of his regular equipment as a soldier. Give the stem from which *βακτηρία* is derived. — *εἰ δοκοίη*: why opt. ? — *τῶν ἐπιτηδίων*: sc. *παίαν* (G. 261, 1). — *ἔπαισεν ἄν*: an iterative aorist (G. 206). For the use of the stick in Spartan military discipline, see i. 5. 11, and note. — *αὐτὸς προσελάμβανεν*, took hold himself. — *μὴ οὐ* (G. 283, 7): the *μὴ* negatives the following inf. regularly; the *οὐ* (here very irregular) strengthens the neg. idea underlying *αλοχύνην εἶναι*, were ashamed, were un-willing (*Moods and Tenses*, § 95, 2, κ. 1, Rem.).

12. *πρὸς*: cf. i. 9. 20. It is doubtful whether we should read *αὐτοῦ* or *αὐτό*. MSS. *αὐτόν*. — *οἱ . . . γεγονότες* here must mean *those that were thirty years old and less*, which would regularly be *οἱ εἰς τριάκοντα ἔτη* (as in vii. 3. 46). For the case of *ἔτη*, see G. 161. — *σπουδαίοντα*, in earnest. — *προσελάμβανον*: cf. § 11.

13. *ὑποπτέων*: cf. i. 1. 1, and note. — *μὴ*: in the direct form *οὐ* (G. 242, 4). — *ἄρδεν*: with *οἷα* (sc. *τοιαύτη*), on the principle of G. 261, 1: *it was not the proper season for watering*, etc. Cf. *Moods and Tenses*, § 93, 1, κ. 1. — *ἦδη*, forthwith, at the very start. — *εἰς*, with reference to, for. — *τούτου ἕνεκα*: taking up *ἵνα προφαίνοντο*. Cf. G. 215, Rem. — *ἀφεκέναι*: see *ἀφήμι*.

14. *ὄθεν*: cf. ii. 1. 3, and note, and below, § 16. As an adverb *ὄθεν* goes with *λαμβάνειν*; as a relative it introduces the sentence. — *ἀπέδειξαν λαμβάνειν*, gave them notice to take. — *οἶνος φοινίκων*, palm wine. Cf. i. 5. 10. — *ὄξος . . . αὐτῶν*, a sour (cf. *ὄξυς*) drink made from the same by boiling (*ἔψω*, to boil).

15. *αὐταὶ αἱ βάλανοι*, the dates themselves (opposed to the wine, etc.), in partitive appos. (G. 137, κ. 2). — *τοῖς οἰκέταις*: with *ἀπέκειντο* (G. 184, 3). *οἰκέτης*, from *οἶκος* (G. 129, 2 b), properly a house-servant. — *ἀπέκειντο*, were set apart; equiv. to pass. of *ἀπετίθεσθαι*, below. — *καλλοῦς*: gen. of cause (G. 173, 1). — *ἠλέκτρον*: abridged for *ἠλέκτρον ὄψεως*. Cf. the similar case explained in G. 186, κ. 2. — *τὰς δέ τινας*, but some (*τινάς*) others. — *τραγήματα*, for sweetmeats, to be eaten at dessert (G. 137, κ. 4). — *καὶ ἦν . . . ἡδὺ μὲν*, and these (the *τραγήματα*, G. 135, 2) were a palatable thing (G. 138, κ. 2 c) also at a symposium (*πότον*, not *ποτόν*). — *κεφαλ-αλγίς*: derivation? See G. 131, 1.

16. *τὸν ἐγ-κέφαλον*, the crown (lit. brain), a large terminal cabbage-like growth at the top of the stem of the palm-tree. — *ἰδιότητα*, peculiar-ity (see G. 129, 7). — *ἡδονῆς*, flavor. Cf. *ἡδύ*, above. — *ἐξαμειβίη*: why opt. ? — *ἄλλος*, entirely (G. 138, κ. 7): we sometimes sav. it all dried up.

17. ὁ . . . ἀδελφός: note the position of the genitives (G. 142, 1). — γυναικός: by name *Statira*. — αὐτοῖς: case (G. 186). Cf. 'Ελλάδι in the next section.

18. γέτων: predicate nom. to οἰκῶ (G. 186; cf. 187, N. 4). — οἰκῶ: see *Hellen.* iii. 2. 12, Καρία, ἔνθαπερ ὁ Τισσαφέρωνος οἶκος.

Page 46. — πᾶλλα κινήματα (i. e. καὶ ἄμ.), many difficulties, lit. many and inextricable (strains, G. 141, N. 4): ἀμήχανα = ἐν οἷς οὐδεμία μηχανή. — εὖρημα, a piece of good fortune; from εὐρίσκω (εὐρ-, G. 129, 4). — εἰ δυναίμην: we might have had εἰάν δύνωμαι (G. 248, 2; 226, 4, N. 1), as the context implies, *I thought it would be a εὖρημα*, — οἶμαι . . . ἔχεν, for *I think it would not be a thankless labor for me* (G. 246). For ἀχαρίστως ἂν ἔχεν, cf. note on i. 1. 5, end. — πρὸς ὑμῶν: as if a passive had preceded in place of ἀχαρίστως ἔχεν.

19. ἐπιστρατεύοντα: quoted after ἡγγαλα (G. 280). For the fact mentioned, see i. 2. 4. — καὶ μόνος, κ. τ. λ.: cf. i. 10. 7 and 8. — σὺν τοιοῦδε: with a gesture. — αὐτῷ: the King.

20. βουλευέσθαι: what other tenses might be used? (G. 203, N. 2). — εὐπρακτότερον: verbal adj. (G. 117, 3) in the comparative. The subj. of εὐπρακτότερον ἦ is διαπράξασθαι understood, the διαπράξασθαι expressed being the object of δύνωμαι.

21. μεταστάντες: second aor. Cf. μεταστησάμενος in § 8. — Κλέαρχος δ' ἔλεγε, i. e. *C'earchus was their spokesman*. — ὡς βασιλεῖ πολεμήσοντας, with the intention of warring with the King (G. 186, N. 1). When, as here, the subject of the leading verb is also the speaker (cf. G. 277, N. 2), ὡς simply emphasizes the cause or purpose denoted by the participle.

22. The speaker is referring in this section, probably, to the agreement entered into at Thapsacus, i. 4. 11 - 13. — θεούς, ἀνθρώπους: objects of ἡσχύνθημεν (G. 158, N. 2). The infinitive προδοῦναι is a second obj. of the same verb (G. 260, 1). — παρέχοντες (sc. αὐτῷ), when we had offered (G. 204, N. 1). — εὖ ποιεῖν: purpose (G. 265; 165, N. 1).

23. ἐπεὶ: here, since; above, in § 22, when. — βασιλεῖ . . . ἀρχῆς: cf. ii. 1. 11. — τὴν χώραν κακῶς ποιεῖν: cf. i. 4. 8, and note. Cf. below, ἡμᾶς εὖ ποιών. — εἴ τις . . . λυποῖη, i. e. *if no one should molest us*: τις is like French *on* and German *man*, with no exact English equivalent. — ἀδικοῦντα: sc. τινά, and cf. βουλευομένους in i. 1. 7. — ἡμᾶς . . . ὑπάρχη, shall take the first step also (καὶ) in doing us good (G. 279, 1), καὶ εὖ ποιών emphatically opposed to ἀδικοῦντα. — εὖ ποιοῦντες (G. 277, 2).

Page 47. — 24. ἦκω: mood? — αἱ . . . μενόντων, let the truce continue. — ἀγορὰν παρέξομεν, will provide a market, i. e. an opportunity for the Greeks to buy provisions.

25. εἰς: cf. εἰς ἔω, i. 7. 1, and note. — διαπραγαγμένος (cf. διαπράξασθαι in § 20): with δοθῆναι as its object. — δοθῆναι αὐτῷ: cf. the corresponding active δοῦναι ἑμοί in § 18. — καίπερ: with the following concessive part. (G. 277, N. 1 b). — ἄξιον βασιλεῖ, befitting the King (G. 185; 184, 2). Cf. G. 178, N.

26. τέλος: cf. i. 10. 13. — παρέξεν: sc. ἡμᾶς. The inf. is quoted after

the idea of *promising* in πιστά (G. 202, 3 a). So ἀπέξην. — ἔπου δ' ἂν μή : why not so !

27. πορεύεσθαι, ἔξην : both quoted after ὁμοσαι. Cf. the two future infinitives in § 26. — ὡς διὰ φίλας (sc. χώρας), as (you would go) *through a friendly country*.

28. ταῦτα ἔδοξε : cf. note on i. 3. 20. — ἔδοσαν . . . ἔδοσαν : cf. note on πιστά in ii. 2. 10.

29. ὡς βασιλεύει : cf. i. 2. 4. — διαπράξωμαι, shall have accomplished, with future perfect force (*Moods and Tenses*, § 20, N. 1). — ἂ δέομαι : sc. διαπράξασθαι. — ὡς ἀπέξην καὶ ἀπιών (G. 200, N. 3 b) : cf. note on ὡς πολεμήσοντες in § 21.

#### CHAPTER IV.

**SYNOPSIS :** The Greeks and Ariaeus remain encamped near each other for more than twenty days, during which time the barbarians receive visits from their friends (1). The Greeks grow uneasy and ask their generals why they remain, and express their suspicions of the King's intentions (2-4). Clearchus answers that it will not do to go away, as that would break the truce and they would be left without provisions, guide, or friends (5); that, moreover, the Euphrates bars their way, and that they have no cavalry (6). He declares his faith in the King's oath (7). Tissaphernes and Orontas arrive with their armies (8). The Greeks proceed with Tissaphernes as guide (9), but are suspicious of the Persians, and march apart from them. Mistrust increases on both sides, and they sometimes come to blows (10, 11). They arrive at the wall of Media (12), and from thence a march of two days brings them to the Tigris. The Greeks encamp near Sitæce, and the barbarians cross the river (13, 14). After supper a man brings a warning from Ariaeus to the Greeks to beware of a night-attack, and to guard the bridge over the Tigris (15-17). Clearchus is greatly alarmed (18); but the story is observed to be inconsistent (19, 20), and after questioning the messenger it is concluded that he has been sent with an ulterior object (21, 22). Nevertheless, a guard is sent to the bridge (23). At daybreak the Greeks cross the bridge (24), and proceed in four days to the river Physcus. Near Opis they are met by an illegitimate brother of the King, who views them as they pass, and is amazed at their number (25, 26). They proceed through Media, plundering the villages of Parysatis (27), and along the right bank of the Tigris, procuring provisions from Caenae, a city across the river (28).

1. εἰκοσιν : sc. ἡμέρας. — οἱ ἄλλοι ἀναγκαῖοι, his other relatives : ἀναγκαιος (from ἀνάγκη, see G. 129, 12) is the Lat. *necessarius*. — δεξιὰς, assurances, pledged by the person who brought them with the right hand. — μή . . . αὐτοῖς, that the King would bear them no ill-will (μνησι-κακήσειν : μμνηήσκω, stem μνα-, and κακός). The inf. is quoted after δεξιὰς ; cf. παρέξην in ii. 3. 26. — ἐπιστρατείας : gen. of cause (G. 173, 1). — τῶν παροισχόμενων, of what was past (G. 200, N. 3).

2. οἱ περὶ Ἀριαίου, Ariaeus and those with him (G. 141, N. 3). Cf. οἱ ἀμφὶ Τισσαφέρην, iii. 5. 1. — ἐνδηλοὶ . . . νοῦν, evidently paid less regard to the Greeks. For προσέχοντες, cf. ἀνώμενος in i. 2. 11, and note.

Page 48.—3. ἢ may introduce the second part of an alternative question (G. 282, 5), even when the former part is only implied (here *πότερον ἄλλως ἔχει*). Cf. the use of *an* in Lat. — *περὶ παντὸς ποιήσονται*: cf. *περὶ πλείστου ποιούτο* in i. 9. 7, and note. — ἦ: subj. of purpose (G. 216). The opt. referring to the future has the force of a primary tense (*Moods and Tenses*, § 34, 2). — *στρατεύειν*: dependent on *φόβος* (G. 261, 1, with n. 1). We might have had *οἱ ἄλλοι ἔ. φοβῶνται . . . στρατεύειν*. — *ὑπάγεται*: cf. ii. 1. 18. — *διασπάρθαι*: see *διασπείρω* and G. 262, 1. — *ἄλισθῆ*: cf. *διαπράξομαι*, ii. 3. 29. — *οὐκ . . . ἡμῖν*, *it is not possible that he will not attack us*, lit. *there is not how* (introducing the indir. quest.) *he will not*, etc. (G. 283, 8).

4. ἦ . . . ἀποταχίῃα, *is either trenching or walling off some point*. Cf. the use of *τι* in i. 10. 16. — *τοσούτοις*, *so few*: accent (G. 27, 4). — *ἐπὶ . . . αὐτοῦ*, *at his very doors*.

5. *ἐπὶ πολέμῳ = πολεμήσοντες*. — *ἐπατα*, *moreover*, introducing *πρώτον μὲν, αἴθρις δέ*, etc. — *ἔθεν*, (*a place*) *from which*. — *ἐπισιτιοῦμεθα*: purpose (G. 236). — *ἅμα* and *εὐθύς* (G. 277, n. 1) both qualify *ἀφεστήξει*, which is a future perfect (G. 110, IV. c, n. 2; 200, n. 9). Cf. below, *λαλεῖσθαι*. — *ὄντες*: sc. *φίλοι*.

6. *ποταμός*: emphatic, as if he had said, *but as to rivers, I don't know whether* (εἰ), etc. — *διαβατός*: the verbal in *-τός* used personally (G. 281, 1). — *οὐ μὲν δή*: cf. i. 9. 13, and note. — *ἄν*, i. e. *ἔάν*. — *οὐ . . . εἰσιν*: implying also, *nor will there be*. — *τῶν δὲ . . . ἄξιοι*, *whereas the enemy's horse are very numerous* (lit. *the most*, compared with those of other nations) *and very efficient*. — *νικῶντες = εἰ νικῶμεν*; but *ἠττωμένων*, to which *σωθῆναι* is apod., = *ἔάν ἠττώμεθα*, or perhaps *εἰ ἠττώμεθα* (see *Moods and Tenses*, § 54, 2 b). — *οἷόν τε*: sc. *ἔστιν*.

7. *σύμμαχα, helps*. — *δ τι*, *on what account* (G. 160, 2; 149, 2<sup>a</sup>). — *αὐτόν*: repeating *βασιλέα*. — *θεός*: cf. *θεούς* in ii. 3. 22, and G. 158, n. 2.

Page 49.—8. *ὡς ἀπιών* (G. 277, n. 2): here the writer and the subj. of the leading verb are not the same person (cf. note on *ὡς πολεμήσοντες* in ii. 3. 21, and ii. 3. 29), so that *ἀπιών* expresses the intention *professed by Tissaphernes*. There is nothing in the use of *ὡς* to indicate the historian's opinion as to the honesty of this profession. See note on *ὡς βοηθήσων* in § 25. — *εἰς οἶκον = οἰκαδε*: see note on *οἰκῶ* in ii. 3. 18. Besides Caria he now had the satrapy of Cyrus. — *ἦγε*, i. e. *Orontas*. Cf. iii. 4. 13. — *ἐπὶ γάμῳ*, *in marriage*, *as his wife*.

10. *αὐτοὶ . . . ἐχώρουν*, *proceeded [themselves] by themselves*. — *ἑστρατοπεδεύοντο*: the Greeks and barbarians. — *ὥσπερ πολεμίους* (sc. *φυλαττόμενοι*), *just as (if they were guarding against) enemies* (G. 277, n. 3).

11. *τοῦ αὐτοῦ*: sc. *τόπου*, and cf. i. 8. 14. — *πληγὰς ἐνέτεινον*: cf. i. 5. 11.

12. *τείχος*: mentioned in i. 7. 15. If we suppose that the southern part of this wall, which reached from the Tigris to the Euphrates, was in ruins, it is easy to account, first, for Xenophon's not describing it in i. 7. 15, but here; and, secondly, for the King's digging the ditch for the purpose, on



that assumption, of completing the line of defence furnished by the northern part of the wall. In the retreat Tissaphernes led the Greeks westward on the southern side of the ditch, in order that they should not see the rich plain of Babylonia, and so brought them outside of the wall again, which they now pass *within* (παρήλθον) on their way to the Tigris. — ἦν φοδομημένον = φοδομήτο (G. 118, 4). — καμένας, *lying*; we say *laid*. — ποδῶν: why gen.! — μήκος δ' ἐλέγετο, *but in length, it was said*, etc. —

13. τὴν δ' . . . ἐπτά, *and the other (by its having been) bridged over* (means, G. 277, 2) *with seven boats*. See note on § 24. — ἦσαν ἀπό: cf. εἶσιν ἐκ in i. 2. 7. — ὡσπερ: sc. κατατέμνεται.

14. δένδρων: with παράδεισος (G. 167, 4). If it went with δασέος it would be δένδροις (cf. iv. 7. 6). — οἱ δὲ βάρβαροι: sc. ἐσκήνησαν.

Page 50. — 15. ἔτυχον . . . ὄντες, *happened to be walking*. — πρὸ τῶν ὄπλων: cf. note on ii. 2. 20. — οὐκ ἐζήτη, *did not ask for, ask to see*. — καὶ ταῦτα ἄν: cf. i. 4. 12, and note.

16. οἱ: introducing direct discourse. Cf. i. 6. 8, end, and note. — Ἐπεμψε: agreement (G. 135, N. 1). — πιστοί: cf. note on i. 5. 15. — μὴ ἐπιθῶνται (G. 216).

17. ὡς διανοεῖται, *since T. intends*, etc.; but in the next line ὡς, *in order that*. — τῆς διόρυχος: the second of the two mentioned in § 13; over *this* there was only a pontoon bridge, which could be destroyed easily.

19. νεανίσκος τις: conjectured to have been Xenophon himself. — οὐκ ἀκόλουθα, *inconsistent*. — τό τε ἐπιθήσεσθαι καὶ λύσαι, i. e. *the two stories of an intention to attack, and at the same time to destroy the bridge: we should expect τὸ also before λύσαι*. For the unusual fut. inf. see G. 202, § b; also *Moods and Tenses*, § 27, N. 2 b. — νικᾶν: sc. αὐτούς as subject. — τί δεῖ . . . γέφυραν: *why need they destroy the bridge? implying what good will it do them*, etc.? It is thus a proper apod. to the future prot. εἰν . . . νικῶσι (G. 223). — ἄν (i. e. εἰν) ὄσιν, ἔχομεν ἄν: a subj. in the prot. (G. 223), with an opt. with ἄν in the apod. (G. 224), the latter belonging to an implied prot. in the opt., such as, *if we should wish to escape* (G. 227, 1; *Moods and Tenses*, § 54, 1 a<sup>2</sup>). The οὐ in οὐδέ, *not even*, modifies ἔχομεν ἄν, the meaning being, *even if there are (shall be) many bridges, we should not know*, etc. Cf. for this meaning of οὐκ ἔχω, i. 7. 7, and note; and see also οὐχ ἔξουσιν in § 20.

22. ὑποπέμψαιαν, *had sent with a false message (ὑπό)*: the dir. form was ὑπέπεμψαν (G. 243). — ἐνθεν μὲν, ἐνθεν δέ, *on this side, on that*. — πολλῆς . . . ἐνόνησαν, *since it was extensive and fertile, and since there were men in it to work it*.

Page 51. — εἰ τις βούλοιο: might have been εἰν τις βούληται (G. 248, N.).

23. ἐπὶ μέντοι . . . ὅμως, *yet they nevertheless*, etc., i. e. notwithstanding that they now knew the man's statements were false. Cf. ii. 2. 17. — ἀπήγγελλον, i. e. the next morning.

24. ἔφυγμένην: the Greek could say ζευγνύουσι γέφυραν (G. 159), *to build* (lit. *join*) *a bridge*, or ζευγνύουσι ποταμόν (or διόρυχα), *to bridge a river* (or

(channel); for the latter see § 13. — *ὡς . . . πεφυλαγμένως*, as guardedly as possible: supply ἦν with οἷόν τε (= δυνατόν). — τῶν παρὰ Τισσαφέρνηους Ἑλ.: cf. τῶν παρὰ βασιλέως, i. 1. 5, and note. — διαβαίνοντων (sc. αὐτῶν): we should expect the dat. after ἐπιθήσεσθαι, rather than the gen. absolute. In the same way διαβαίνοντων occurs in the next line, notwithstanding the following αὐτοῖς. — σκοπῶν: participle. — διαβαίνουσι: in the direct form διαβαίνουσι (G. 243), to see whether they were crossing. — ᾤχετο ἀπελαύνων, went riding off (G. 279, 4, N.); ᾤχετο, lit. was off (G. 200, N. 3).

25. πλέθρου: cf. πλέθρων, i. 2. 23. — ψέειτο: cf. οἰκουμένην, i. 4. 1. — ἡ ὄνομα Ἰσπῆς: cf. i. 5. 4, and note. — πρὸς ἦν: why accusative? — ὡς βοηθήσων (G. 277, N. 2): ὡς shows only that the partic. gives the purpose which is professed by the subject (ὁ ἀδελφός). See note on ὡς ἀπιών in § 8, and on ὡς πολεμήσοντες in ii. 3. 21. Cf. also i. 1. 11, and note.

26. εἰς δύο, two abreast (G. 191, III. 1 c). They marched by in column. — ἄλλοτε . . . ἐφιστάμενος, halting now and then. — τὸ ἡγούμενον (object): cf. ii. 2. 4, and note. — ἐπιστήσας: why opt.? — ἐπίστασιν: force of the suffix σις? — ἐκπεπλήχθαι: see note on i. 5. 13.

27. Κύρῳ ἐπεγγελῶν, insulting Cyrus (G. 184, 2) besides (ἐπι), i. e. besides gratifying the Greeks. Cf. ἐπι-λέγειν, i. 9. 26. — διαρπάσαι . . . ἐπέτρψε: cf. i. 2. 19, and note. — πλὴν ἀνδραπόδων, i. e. except that the men in them were not to be made slaves.

## CHAPTER V.

SYNOPSIS: They arrive at the river Zapatas, and Clearchus sends a messenger to Tissaphernes and requests an interview (1, 2). When they meet, Clearchus expresses his hope that they shall be able to dispel the mutual distrust of the Greeks and barbarians (3, 4); mentions cases where great evil has been done through misunderstanding (5, 6); refers to their oaths and the vengeance of the Gods should they break them (7); details the facts which render it necessary for the Greeks to retain the friendship of the Persians (8-12), and the advantages to the barbarians of an alliance with his Greek army (13, 14); and finally he asks to know who has excited the suspicions against them (15). Tissaphernes assures Clearchus that the Greeks have no cause for distrust (16), showing how completely they are in the power of the Persians (17-19), and how unnecessary it would be for the latter to resort to perjury if they wished to destroy their former enemies (20, 21). He expresses great personal friendship for the Greeks, and hints at an especial service they may do for him (22, 23). Clearchus believes him sincere, and when he promises to disclose the names of those who have sought to create distrust between them, if Clearchus with the rest of the generals will come to him, the Greek general consents (24-26). The next day he returns to camp and states what has been agreed upon, and, though opposed by some of the soldiers, finally persuades five of the generals and twenty captains to accompany him (27-30). The generals are invited to enter the tent of Tissaphernes, and not long after they are seized and those without murdered (31, 32). Nicarchus alone escapes, and flees terribly wounded to the Greeks (33), who run to arms (34). Ariaeus with 300 Persians approaches the camp, and calls for some general or captain (35, 36). Cleanor, Sophænetus, and Xen-

ophon come forward (37). Ariæus tells them that Clearchus, having violated the truce, is dead, but that Proxenus and Menon are in great honor, and that the King demands their arms (38). In answer Cleanor reproaches him for his treachery, and Xenophon skilfully asks that Proxenus and Menon may be sent to the Greeks to advise them (39-41). The barbarians leave without making answer (42).

Page 52. — 1. *ἰσχυρία*, feelings of distrust. — *φανερὰ*, pred. to *ἐφαίνετο*, is specially opposed to *ἰσχυρία*.

2. *Τισσαφέρης*: cf. *τούτῃ* in i. 1. 9. — *εἰ δύναίτο*, κ. τ. λ. (G. 248, 2), in case he could in any way stop, etc. The apod., suggested by *παύσαι*, would be *ἵνα παύσαι* or the like. See *Moods and Tenses*, § 53, n. 2, for further details of this important construction. — *πρὶν γενέσθαι* (G. 274). — *ἔρποντα* (G. 277, 3).

3. *Τισσαφέρης*: a *heteroclitē* voc. (G. 60, 1 b). — *ἀδικήσαν*: cf. *μνησικακήσαν* in ii. 4. 1, and note. — *φυλαττομενον ἡμᾶς*, are on your guard against us (G. 280). — *ὡς πολεμίους*, as (you would be against) an enemy.

4. *οὐ δύναμαι οὔτε*: we should expect *οὔτε δύναμαι* to correspond to *ἐγὼ τε οἶδα*. See note on *μήτι . . . τε* in ii. 2. 8. — *πειρώμενον* (G. 280). — *οὔτι . . . οὐδέν*, that we on our part do not even think of any such thing (G. 280, n. 3). — *εἰς λόγους σοι ἐλθεῖν*, to have an interview with you (G. 186, n. 1, end). — *εἰ δυναίμεθα* (G. 248, n.). Cf. § 2. — *ἀλλήλων* (G. 174).

5. *ἐκ*, in consequence of. — *οἱ . . . ἐποίησαν*: we should expect *φοβηθέντας . . . βουλομένους . . . ποιήσαντας* (G. 280), but such an accumulation of participles would be harsh. — *φθάσαι*: sc. *ποιήσαντές τι* (G. 279, 4). — *μέλλοντας*, intending, transitively. — *αἶ*, i. e. what is more.

6. *ἀγνωμοσύνας*, misunderstandings (G. 129, 7).

7. *πρώτον . . . μέγιστον*, for first and chiefest. Cf. i. 3. 10. The correl. of *μέν* is *δέ* in § 8. — *θεῶν* (G. 167, 3), oaths (sworn) by the Gods, as we say *ὀμνύναί θεούς*. — *εἶναι* (G. 263, 1). — *τούτων*, i. e. *τῶν θεῶν ὀρκῶν* (G. 171, 2). — *παρημεληκώς* (G. 280, n. 2): cf. *ἔψευσμένος*, i. 3. 10, and note. — *τὸν θεῶν πόλεμον*, the Gods' war (G. 167, 2). — *ἀπό*, with, by the aid of. — *φεύγων*, flying; but *ἀποφύγοι ἄν*, could make his escape. For *ἀποφύγοι* and *ἀποδραλή*, cf. i. 4. 8, and note.

Page 53. — *ὅπως . . . ἀποσταλή*, how he could retire to a strong place, i. e. to a place that would prove really *ἐχυρόν* against the Gods. For the three apod. with prot. implied, see G. 226, 2 b. — *πάντη πάντα*: cf. *πάντων πάντα* in i. 9. 2, and the *πανταχῇ πάντων* following. — *θεοῖς* (G. 185; 184, 2). With this section compare *Psalms* cxxxix. 7-12.

8. *περὶ μὲν δὴ*: *μὲν* is repeated from *πρώτον μὲν* in § 7. — *παρ' οὗς* (i. e. *τοὺς θεοὺς*) . . . *κατεθέμεθα*, in whose hands we have deposited the friendship which we have compacted. — *τῶν δ' ἀνθρωπίνων*, but of human things (G. 168). — *ἐν τῷ παρόντι*, in the present crisis.

9. *πάσα ὁδός*, every road; but following, *πάσα ἡ ὁδός*, all the way. — *αὐτῆς*: with *οὐδέν*. — *φοβεράτατον* (G. 138, n. 2 c).

10. *ἄλλο τι* (sc. *ποιούμεν*) *ἂν ἤ*: *ἄλλο τι ἢ* or the simple *ἄλλο τι* is

equivalent in asking a question to *οὐ* or *ἄρα οὐ*, Lat. *nonne* (G. 282, 3). — *εὐ-εργέτην*, *benefactor* (suff. τα-). — *ἐφ' ἑδρον*, *a fresh opponent, a successor in the contest*, prop. of an odd combatant in the public games, who remained without an adversary when the others had been paired by lot, and *sat by* (ἐπί and ἔδρα) ready to engage (of course at a great advantage) with any athlete who should beat his adversary. — ταῦτα repeats the indirect question.

11. τῶν τότε (G. 141, N. 3<sup>2</sup>). — ἐν βούλοιτο (G. 247; 233) might be ἐν ἀν βούληται. — ἔχοντα, σῶζοντα, οὖσαν (G. 280). — ἧ . . . ἐχρήτο, *which Cyrus found hostile*. — ταύτην: repeating τὴν . . . δύναμιν with emphasis.

12. τούτων . . . ὄντων, *but since this is so*. — ὅστις οὐ βούλεται: result (G. 237, N.). — ἀλλὰ μὴν begins the sent. as if the parenthesis ἐπὶ . . . εἶναι were to be followed by a sentence like καὶ ἡμεῖς ὑμᾶς πολλὰ ὀφελεῖν δυνησόμεθα. (Krüger.) This is really said in other words in § 13 and § 14.

13. οὓς νομίζω ἀν παρασχεῖν, *whom I think I could render* (παρασχοίμι ἀν): cf. i. 3. 6. So παῦσαι ἀν (G. 134, 3). — ἐν-οχλοῦντα, *disturbing*, lit. *crowding* (ὄχλος) ὑπο (G. 279, 1). — οἷς: with τεθυμωμένους, *incensed* (G. 184, 2). — κολάσαισθε: doubtful emendation for κολάσασθε, made on acc. of ἀν (G. 203, 2). — τῆς . . . οὖσης = ἡ τῇ . . . οὖση.

14. ὡς μέγιστος (sc. φίλος), *the very greatest*: cf. note on ἔτι ἀπαρασκευότατον, i. 1. 6.

Page 54. — ἔχων ὑπέρτατος = εἰ ἔχεις, κ. τ. λ.: additional protasis to both ἀν εἴης and ἀν ἀναστρέφοιο. — τῆς χάριτος: with ἔνεκα. — ἦν ἀν ἔχοιμεν: χάριν ἔχω is exactly the Lat. *gratiam habeo*: cf. note on i. 4. 15.

15. οὕτω θαυμαστόν, *so surprising*. — τοῖνομα τίς: a mingling of two constructions, ἦθιστ' ἀν ἀκούσαιμι τίς, κ. τ. λ., and τοῖνομά τιος ὅστις, κ. τ. λ. Rehdantz, however, explains the words: *I would gladly hear by name, who is so skilled*, etc. — ἀπημείβετο, *replied*, a form found only here. It reminds us of ἀπαμαβόμενος and ἀμαίβετο in Homer.

16. Ἄλλά: cf. ii. 1. 4, and note. — ἦδομαι ἀκούων: cf. ἦσθη ἰδών, i. 2. 18. — ἀκούων σου λόγου (G. 171, 2, N. 1). — γινώσκων, *since you know*. — μοι δοκεῖς must be transl. *impers*, *it seems to me*, in order to bring in κακόνους ἀν εἶναι, *that you would be evil-minded*, in Eng. — ὡς ἀν μάθης (G. 216, N. 2).

17. εἰ ἰβουλόμεθα, *supposing it was our wish*, i. e. when we made the treaty (G. 221); to this the apod. is ἀπορεῖν (= ἀποροῦμεν) quoted after δοκοῦμεν. Cf. ἀπορεῖν ἀν in § 18, and note. — ἐν ᾗ, *by means of which*. — ἀντιπάσχειν: with κίνδυνος (G. 261, 1); sc. εἰ ἀν.

18. ἐπιτίθεσθαι: with ἐπιτηδεῖν. — ἀπορεῖν ἀν (= ἀποροῦμεν ἀν): cf. note on § 16, and ἀπορεῖν in § 17, and note. — τοσαῦτα: with a gesture. — ὄντα, *though they are*. — ὑμῖν ὄντα πορευτέα, *must be crossed by you*, quoted after ὀρᾶτε (G. 280): direct form, ὑμῖν πορευτέα ἐστίν (G. 281, 1). Cf. with the active of this const., ὄρη πορευέσθαι, the note on ὀδόν in i. 2. 20. — ταμείεσθαι, *to parcel out*, like a steward (ταμίης), and so *to have by themselves, to deal with at once*, etc.; sc. τοσοῦτους, antec. of ὀπίσσω.

19. ἀλλά, *still*. — ἐν κατακαύσαστες (causal). — οὐδ' εἰ, *not even if*: the οὐ goes with ἀν δύνασθε; the δέ (*even*), with the conditional clause.

20. ἔχοντες: conditional (note in the next line μηδένα) = εἰ ἔχομεν. For εἰ ἔχομεν ἐξαιρέματα ἄν, see G. 227, 1. — ἔπατα: cf. εἶτα in i. 2. 25, and note. — πῶς ἄν . . . ἄν ἐξαιρέματα (G. 212, 2). — πρὸς (G. 191, VI. 6, 1 a).

21. παντάπασιν . . . ἐστὶ, but it is characteristic of (belongs to, G. 169, 1) those altogether without resources.

Page 55. — καὶ τούτων, and that too. — οἴτινες ἐθέλουσι: used as if ἀποροὶ εἶσιν, κ. τ. λ. preceded; we should expect simply ἐθέλειν, to be willing. Cf. ii. 6. 6.

22. ἐξόν, when it was possible, acc. absolute (G. 278, 2). — οὐκ . . . ἤλθομεν, did we not proceed to do it? — ἔρωσ, earnest desire: sc. ἐστὶ. — τούτου refers to οὐκ . . . ἤλθομεν. — τὸ . . . ἰσχυρόν: the whole infin. clause stands as an object acc. after the verbal idea in ἔρωσ: trans. my desire that I may secure the confidence of the Greeks (cf. note on i. 7. 4, end), and with that mercenary force (G. 154) with which (G. 188, 5) C. made his expedition . . . with this (τούτῃ) I may return to the coast, etc. μισθοδοσίας and εὐεργασίας (see G. 129, 3) are accusatives.

23. δεῖα: with χρήσιμοι (G. 160, 1). — ἐστί, are by anticipation, and so for ἔσεσθε. — τὰ μὲν . . . εἶπας, some you also have mentioned. — τιάραν: a steeple-shaped head-dress of distinguished Persians, worn upright (ὀρθήν) only by the King; when worn by others, the point was bent forward. — τὴν δ' . . . ἔχοι (sc. ὀρθήν): as it was the outward sign of royalty to wear the tiara upright on the head, so wearing it upright in the heart means aspiring to royal dignity, i. e. bearing the royal symbol in the heart, though not on the head. T. thus intimates his intention to revolt from the King by the aid of the Greeks, in order to blind Clearchus to his real plans.

24. εἶπεν (i. e. Clearchus): repeated in ἔφη. — οὐκοῦν, therefore, in questions implies an affirm. answer, and is generally to be rendered by not then. — τοιούτων ὑπαρχόντων, when such grounds exist. — παθεῖν (G. 261, 1).

25. οἱ . . . λοχαγοί: in app. to the subj. of βούλεσθε. — ἰλεῖν ἐν τῷ ἐμφανεῖ, i. e. so that it shall be apparent to both armies that we trust one another. Cf. ἐν τῷ φανεῶν in i. 3. 21.

26. σοί (accented) is emphatic. — αἶ, in turn. — ὅθεν, from what quarter.

27. ἐκ, after, in consequence of, Germ. in Folge. Cf. i. 3. 11. — δῆλός τ' ἦν οἰόμενος: cf. i. 2. 11. — πάντῃ φιλικῶς διακείσθαι, that he was on very friendly terms with. — ἐκέλευσε (subj. Τις.): sc. ἵναί. — οἱ ἄν ἐλεγχθῶσι: the verb might have been in what other mood? Could ἐκέλευσε have been so changed? See G. 247, with n. 2. — διαβάλλοντες (G. 280). — τῶν Ἑλλήνων: with οἱ. — οἱ . . . αὐτούς: cf. δὲν . . . αὐτόν in i. 9. 29: αὐτούς is added for emphasis.

28. αὐτῷ, i. e. Clearchus. — ὅπως . . . ἦ (G. 216, 2).

Page 56. — 29. ἔχειν τὴν γνώμην, to be devoted. — τοὺς παραλυπούοντας, troublesome rivals (note the prep.). — μὴ ἵναί, μηδὲ πιστεύειν (G. 260, 1): the underlying idea is that of a command, not that of a statement of fact.

30. ἰσχυρῶς κατέειπεν, insisted strenuously. — ἔστε διεπράξαντο (G. 239, 1). — ὡς εἰς ἀγοράν, i. e. without arms.

32. ἀπό, *at*. — οἱ ἔνδον, οἱ ἔξω (G. 141, N. 3<sup>2</sup>). — φημι πάντας: cf. i. 1. 5, and note.

33. ἰππασίαν: force of the suff. ? — ἡμφεγγόουν (G. 105, 1, N. 3). — εἰς τὴν γαστέρα: the accusative with reference to the motion of the weapon.

36. εἴ τις . . . λοχαγός, i. e. *whatever general or captain there was* (G. 248, 1), direct εἴ τις ἔστιν, suggests the subject of προσελθεῖν. — ἀπαγγέλωσι: why subjunctive ?

37. τῶν Ἑλλήνων: depending on the proper names. — στρατηγοὶ μὲν, σὺν αὐτοῖς δέ: the first two are contrasted, as generals, with Xenophon. — Ξενοφῶν: cf. iii. 1. 4 sq. — τὰ περὶ, *the fate of*.

Page 57. — 38. ἔστησαν εἰς ἐπήκοον, *got within hearing distance*. — ἐπιτορκῶν, λύων (G. 280). — ἔχει τὴν δίκην, *has received his deserts*. — αὐτοῦ (G. 142, 4, N. 3). — ἀπαυτεῖ (G. 164). — ἑαυτοῦ (G. 169, 1). — εἶναι: sc. τὰ ἔπλα. — δούλου: cf. i. 7. 3, and note.

39. ἔλεγε δὲ Κλεάνωρ: cf. ii. 3. 21. — Ὀρχομένιος, *of Orchomenus*, a city of Boeotia, famous in the ancient legends of the Minyae. — οἱ ἄλλοι: in app. to ἡμῖς understood, *you others*. Cf. § 25. — θεούς, ἀνθρώπους: cf. ii. 3. 22, and note. — οἵτινες ἀπολωλέκατε, ἔρχεσθε: causal (G. 238). — ἡμῖν: with ὁμόσαντες; cf. οἷς, below. — τοὺς αὐτοῖς (sc. ἡμῖν), *the same that we should*: the position of ἡμῖν expressed forbids its being taken with τοὺς αὐτοῖς. — φίλους καὶ ἐχθροὺς (G. 137, N. 4). — νομίστην (G. 110, II. N. 1 c) — τοὺς ἄλλους ἡμᾶς, *the rest of us*.

40. γάρ, (we are not that) *for*. — ἐπιβουλεύων: cf. i. 6. 8.

41. ἐπὶ τούτοις, *upon this*. — εἰ . . . ἔλυε (G. 221). — Πρόξενος, Μένων: in emphatic position before ἐπεὶ περ: we should render, *but as to P. and M., since indeed they are, etc.* — εὐεργέται: force of the suffix ?

## CHAPTER VI.

### *Biographical Sketches of the Five Generals.*

SYNOPSIS: Of the five generals, who after their seizure are taken to Babylon and beheaded, Clearchus was the most prominent; a man well qualified for war and fond of it (1). He fought during the Peloponnesian War against the Athenians, and at its close undertook an expedition to Thrace (2). When ordered to return by the Ephors, he disobeyed (3) and was condemned to death. Being now an exile, he went to Cyrus and received from him 10,000 darics (4), with which he collected an army and plundered the Thracians until summoned to Asia (5). Summary of the evidence that he was fond of war (6) and fitted for it (7). As evidence that he was fitted for command, notwithstanding his gloomy and harsh disposition, he was skilful in providing supplies for his army and an excellent disciplinarian (8-10). In time of danger his soldiers willingly obeyed him, but left him, when the peril was over, for a general of less harsh disposition (11, 12). No one was personally attached to him, but his troops were excellent soldiers (13, 14). He was about fifty years of age when he died (15). — Proxenus was ambitious from boyhood (16). He joined Cyrus, hoping to gain wealth, influence, and a great name (17), but was unwilling to acquire any of

these by unjust means (18). He was able to command well-disposed men, but could not inspire ordinary soldiers with fear or respect; he was thirty years old when he died (19, 20). — Menon was avaricious, stooping to perjury, falsehood, and deceit to gain his ends (21, 22). He respected and spared an enemy because he was dangerous, but ridiculed and plundered his friends (23, 24). He respected perjury and injustice, but looked upon the pious and truthful as fools (25). He took pride in deceit and ridicule of friends (26), and sought to be honored and courted by showing his power and willingness to do wrong (27). Even in extreme youth he was notoriously licentious (28). He was not put to death with the others, but died like a malefactor, after being tortured alive for a whole year (29). — Agias and Socrates were both courageous in war and faithful to their friends; and at the time of their death each was thirty-five years old (30).

1. *μέν*: cf. *μέν* in i. 10. 19, and note. — *οὕτω*, so, as above described. — *τὰς κεφαλὰς* (G. 197, 1, n. 2, last ex.): the corresp. active constr. would be *αὐτοῖς ἀποτέμνουσι τὰς κεφαλὰς*. — *εἰς*: in app. to (part of) *στρατηγολ*. — *μέν*: correl. to *δέ* in § 16. — *ὁμολογουμένως ἐκ πάντων*, as was agreed by (cf. *ἐκ* in i. 1. 6) *all*. — *αὐτοῦ* (G. 182, 1; 180, 1). — *δόξας γενέσθαι*, i. e. who appeared to have been (lit. to have become or to have shown himself). — Cf. with this section i. 9. 1.

2. *πόλεμος*: the Peloponnesian War (431–404 B. C.).

Page 58. — *τοὺς Ἑλληνας*: the Greek colonists in the Thracian Chersonesus. — *διαπραξάμενος παρὰ τῶν ἐφόρων*, having secured (his object) from the Ephors. — *ὡς πολεμήσων*: cf. i. 1. 11, and note.

3. *μετα-γρόντες πως*, changing their mind for some reason. — *ἐφοροί* (*over-seers*), Ephors. — *Ἰσθμοῦ*: of Corinth. — *ἤχητο πλέων*: cf. *ἤχητο ἀπελαύνων* in ii. 4. 24, and note.

4. *ἐθανάτωθι*, was condemned to death (G. 130, 3): cf. *θάνατος*, *θνήσκω*. — *τελών*, *magistrates*, the *ἐφοροί*. — *ἄλλῃ*: no such arguments (*λόγοις*) are given in the *Anabasis*. Cf. i. 1. 9, and i. 3. 3, 4. — *δαρκεοῦς*: cf. note on i. 7. 18.

5. *ῥαθυμίαν*, a life of ease (*ῥαθίος* and *θυμός*). — *ἀπὸ . . . χρημάτων*: cf. i. 1. 9. — *ἀπὸ τούτου*, from this time on. — *ἐφέρε καὶ ἤγε*, plundered, or pillaged: *φέρει* properly of objects that can be carried off, *ἄγω* of cattle; Lat. *ferre et agere*. — *πολεμῶν διεγένετο*, went on warring (G. 279, 1).

6. *φιλο-πολέμου* (G. 131, 1): cf. *πολεμικός* (W. 55, 1, 2, a) in § 7. — *δοτις αἰρεῖται*: cf. *οἷτινες ἐθέλουσι* in ii. 5. 21, and note. — *ἐξόν*: cf. ii. 5. 22. — *αἰσχύνῃ*, *βλάβῃ* (see G. 129, 1). — *αἰρεῖται*, chooses. — *ὥστε πολεμῆν*, i. e. provided that he may be (laboring) in war (G. 266, 2). — *εἰς παιδικά*, upon a favorite. — *δαπανᾶν*, to make outlays.

7. *ταῦτη*, herein, in these regards. — *ἡμέρας καὶ νυκτός*, by day or night (indifferently, G. 179, 1). — *ἄγων*: like the two adjectives, with *ἦν*, ready to lead. — *πανταχοῦ πάντες*: cf. ii. 5. 7, and note.

8. *ὡς δυνατὸν . . . εἶχεν*, so far as was possible with (i. e. for a man of) such a temper as he certainly (*καὶ*) had. — *ὡς . . . ἄλλος*: cf. i. 3. 15, and note. — *ὅπως ἔχοι* (G. 217, n. 1). — *αὐτῷ* (G. 184, 3, n. 6). — *ἐμπροθεῖσαι τοῖς παροῦσιν*, to inspire in those present (the feeling). — *ὡς παστῆρον εἶη* = *ὡς δεῖοι αὐτοὺς πείθεσθαι*, that they must obey (G. 243; 281, 2).

9. ἐκ τοῦ . . . εἶναι, *by being severe* (G. 262, 1; 138, N. 8).— ὄραν (see G. 261, 2).— ὡς (G. 266, 2, N. 1).

Page 59. — ἔσθ' ὅτε, *sometimes*, lit. *there is when*: cf. ἐνὸς just preceding (G. 152, N. 2), and the note on ἦν . . . οὗς in i. 5. 7. — γνώμη, *on principle, systematically*: note καὶ before γνώμη.— ἀκολάστου, *undisciplined*. — στρατεύματος . . . ὄφελος: cf. i. 3. 11.

10. λέγειν αὐτὸν ἴφασαν: Xen. states the facts not on his own authority. Cf. i. 9. 23. — τὸν ἀρχοντα, *his commander*. — εἰ μάλλοι, *if he were either to, etc.* (G. 247): the dir. form would be δεῖ φοβείσθαι . . . εἰ μάλλα, κ. τ. λ. — φυλακάς: why acc.? — ἀ-προφασίστως (πρό-φασις), *boldly, promptly*, lit. *without making excuses*.

11. τὸ στυγνόν, *the sternness, gloom* (G. 139, 2): cf. τὸ χαλεπὸν and τὸ ἐπιχαρὶ, below. — φαιδρόν: pred. to φαίνεσθαι.— ἐν τοῖς προσώποις (poetic plural): connect with τὸ στυγνόν. — ἔρωμένον, *something strong or vigorous; like vigor*.

12. ὅτε γένοιτο (G. 233). — πρὸς ἄλλον ἀρχομένους ἀπιέναι, i. e. *to go away into the service of another*. — δέικαντο, *were disposed*. The active is expressed by διατίθημι (i. 1. 5).

13. καὶ γὰρ οὖν: cf. i. 9. 8. — τεταγμένοι . . . κατεχόμενοι (sc. παρῆναι αὐτῷ). — σφόδρα . . . ἐχρήτο (G. 98, N. 2), *he found exceedingly obedient*, i. e. *these yielded him implicit obedience*.

15. οὐ μάλα ἠθέλειν: as we say, *did not like very much*. — ἀμφὶ τὰ· cf. the note on εἰς in i. 2. 3.

16. εἰθὺς (G. 277, N. 1). — Γοργία: the brilliant rhetorician of Leontini in Sicily, who lived about 485–380 B. C. His fee (ἀργύριον) was 100 minae (about \$1,800).

17. ἐπεὶ συνεγένετο αὐτῷ, *after he had been his pupil*: συνεῖναι τινι often means *to be one's pupil or disciple*. — φίλος . . . πρώτοις, *while he was on friendly terms with those of highest rank*. — εἰεργετών: cf. ἀλεξόμενος in i. 9. 11. — ἤετο κτήσεσθαι, *expected to get* (G. 246).

18. ἐπιθυμῶν (G. 277, 5). — ἐνθελον . . . εἶχεν, *he moreover made this also evident*.

Page 60. — τῷ δικαίῳ καὶ καλῷ: cf. τὸ στυγνόν in § 11, and note. The principle of G. 139, 2, is illustrated often in this chapter.

19. καλῶν κάγαθῶν: as we should say, "*gentlemen*." See Lidd. and Scott, s. v. καλο-κάγαθός. — αἰδῶ ἑαυτοῦ, *respect for himself* (G. 167, 3). — στρατιώταις (G. 187, end; 184, 1). Cf. § 8. — στρατιώτας: cf. θεοῦς in ii. 5. 39, and note. — φοβούμενος: what use of the part.? See G. 280, N. 1, and cf. δῆλος ἦν ἐπιθυμῶν in § 21, and στέργων φανερός ἦν and ἐνθελος ἐγγίγνετο ἐπιβουλεύων in § 23. See also i. 2. 11, and note.

20. πρὸς τὸ . . . δοκεῖν, *for being, and having the reputation of being, fit to govern* (G. 262, 1). This const. occurs several times below. ἀρχικόν modifies τινά understood, the subject of the infinitives. — ἐπαινεῖν (bis): subject of ἀρκεῖν (G. 259). — ἐτών (G. 169, 3).

21. μέγιστον: adverbially with δυναμένους, *the most powerful*. — ἀδικῶν: cf. for the tense the note on i. 5. 11. So ἀδικούντα in § 20. — μὴ διδόνῃ δίκην, *might not pay the penalty*: cf. ἔχα τὴν δίκην, ii. 5. 38.



22. *ὃν* (G. 152). — *τῷ ἡλίθῳ* (G. 186). Cf. note on § 18, above (at the end).

23. *τούτῳ*, taking up the relative clause, is to be connected in construction with *ἐπιβουλεύων*. — *ἐνδηλος ἐγένετο*: how different from *ἐνδηλος ἦν* and *ἐνδηλος ἐγένετο*? — *οὐδενός* (G. 177). — *τῶν συνόντων*, *his associates*: connect with *καταγαλῶν*; *διελέγετο* would require the dative (G. 186).

24. *μόνος . . . ὃν*, *he thought that he alone* (G. 138, N. 8) *understood that it was* (G. 280) *easiest*.

26. *ἀγάλλεται ἐπὶ*: below, with *ἡγάλλετο*, we have the simple dative of cause), *τῷ δύνασθαι*, κ. τ. λ. (G. 262, 2). For the formation of the three nouns after *ἐπὶ*, expressing quality, see G. 129, 7. — *ψευδῆ*: from *ψευδής*, not *ψεύδος*.

Page 61. — *τῶν ἀπαιδευτών*: partitive; cf. *τῶν στρατευομένων*, i. 2. 3, and note. — *διαβάλλον τοὺς πρώτους*, *by slandering those who were already first* (in their friendship). — *τούτους*: takes up the relative clause.

27. *τὸ . . . παρέχεται* (G. 199, 2): obj. of *ἐμμεχανάτο*. An obj. clause with *ὅπως* would be more common (G. 217). — *ἐκ*: cf. § 9. — *ἤξιου*, *expected*. — *ἐπιδακνόμενος* (G. 277, 2). — *ὅτι δύναιτο καὶ ἰθόλοι ἄν*: in direct form *δύναμαι καὶ ἰθόλοιμι ἄν*. — *εὐεργεσίαν δὲ κατέλεγεν*, *and he accounted it against (the person) an act of kindness* (G. 129, 3).

28. *τὰ δὴ ἀφανῆ ἔστι ψεύδεσθαι*, i. e. *there is room for false statements, it is true, about doubtful matters* (G. 159). — *τάδε*, *the following*. — *παρὰ Ἀριστίππῳ*: with *ὢν*; cf. for the facts stated i. 1. 10, and i. 2. 6, and note. — *ξένων* (G. 171, 3). — *ἤθετο*, i. e. *Ariæus*.

29. *οὐκ ἀπέθανε*: to be connected with the genitive absol. above, which expresses *time* (G. 277, 1). — *κεφαλᾶς*: cf. § 1, and note. — *ζῶν . . . ἐνιαυτόν*, *after being tortured alive for a year*.

30. Note the interchange of the dual and plural in this section (G. 33, 1). — *καὶ τούτῳ*: emphatic repetition of the subject in the form of a pronoun. — *αὐτοῖς* is irregularly inserted before *ἐμμέφετο*, as this verb cannot govern the gen. *τούτων*, which by its position would naturally be the object of both the clauses with *ὅτε*. — *ἔτη ἀπὸ γενεᾶς*, *years from birth, years of age*.

The third and fourth books of the *Anabasis* give an account of the retreat of the Greeks, after the loss of their commanders at the river Zapatas, through a savage and mountainous country inhabited only by barbarians, until they beheld the welcome sight of the sea and reached Trapezus, a friendly Greek city on the Euxine. The three remaining books continue the narrative of the return of the Greeks from the arrival at Trapezus until the union of the Greek force with the army of Thibron in Asia Minor in the spring of 399 B. C. From the beginning of the third book, Xenophon himself becomes an important person in the councils of the Greeks.

## HELLENICA.

[Book II.]

THE Peloponnesian War lasted twenty-seven years, from B. C. 431 to 404, of which the first twenty are included in the narrative of Thucydides, and the remainder in the Hellenica of Xenophon. It arose from the fear and jealousy felt by Sparta and other Greek states at the power and glory of the Athenian Empire, aided by the uneasiness of the subject allies of Athens herself under what they believed to be an oppressive rule. Since the formation of the confederacy of Delos in 477 B. C. — which was a defensive union of voluntary allies under Athens as presiding city, made to secure the Aegean against the possibility of another Persian invasion, — the maritime power of Athens had steadily increased, and the smaller states had gradually been changed from independent allies to subjects of an imperial city. This change is well explained in Chapters XLIV. and XLV. of Grote's History of Greece. The splendor of Athens reached its height under Pericles, the most illustrious of her statesmen (who died in 429 B. C.); and her Dorian neighbors in Sparta, Corinth, Megara, and Thebes were now ready to combine for her destruction. In 432 B. C. the disputes between Corinth and Athens about the Corinthian colonies of Corcyra and Potidaea gave a plausible pretext for war, and war was at once declared. But, as Thucydides tells us, the war arose chiefly from the alarm felt by Sparta at the extent of the Athenian power, and her dread of its further increase. The war began in the spring of 431 B. C.; and it ended in the spring of 404 B. C. with the surrender of Athens, which is described in the first extract from the Hellenica. The power of Athens had been seriously crippled by the disastrous expedition to Syracuse (B. C. 415–413); it was finally broken by the destruction of the Athenian fleet at Aegospotami, as related in the chapter immediately preceding the narrative here given.

Aegospotami, or Goat's River, was a station on the European side of the Hellespont, opposite the Asiatic town of Lampsacus, which had just been captured by Lysander, the Spartan commander. It was "an open beach, without harbor, without good anchorage, without either houses or inhabitants or supplies"; and was chosen by the Athenian commander, merely to compel Lysander to an engagement. Each morning the fleet would cross the strait in line of battle, but the Spartan forces kept close under shelter of their port. Each day it withdrew to its anchorage, followed only by a few scout-boats to watch the disembarking; and then the men would stray on

shore for provisions, as far as Sestos, a few miles below. For five days the same scene was repeated. In vain Alcibiades, then living in exile near by, warned the generals of the exposed condition of their fleet, and urged that they should at least fall back to the safe and friendly harbor of Sestos; he was dismissed with the taunt that they were now in command, not he. "At length, on the fifth day, Lysander ordered the scout-ships, which he sent forth to watch the Athenians on their return, to hoist a bright shield as a signal as soon as they should see the ships at their anchorage, and the crews ashore in quest of their meal." The moment he beheld this welcome signal, he gave orders to his entire fleet to row across the strait as swiftly as possible, while the land forces marched along the strand in case of need. The fleet was taken by complete surprise. A squadron of twelve vessels under Conon, with the sacred ship called *Paralos*, escaped. All the remainder, nearly one hundred and seventy in number, were captured on the shore, defenceless, and seemingly without the least attempt on the part of any one to resist. This sweeping victory was won without the loss of a ship, almost without the loss of a man. Of more than thirty thousand prisoners, all the Athenians, some three or four thousand, were put to death. It had been charged against them that they had resolved, if victorious, to cut off the right hands of all their prisoners; and one of their generals, Philocles, had put to death the captured crews of two ships, allies of the Lacedaemonians, by hurling them headlong from a precipice. Charges like these, at the end of a long and obstinate war, account for the vindictive and bitter temper of the conquerors. (See Grote, Ch. LXV.)

The battle at Aegospotami was fought in September, B. C. 405. Byzantium surrendered directly after; Lysander permitting its garrison, with other Athenians found there or elsewhere, to sail to Athens, "but nowhere else," says Xenophon, "for he knew that the more there were gathered in the city and Piraeus, the sooner they would be brought to straits by famine."

II. 3. *Παράλον*: the *Paralos* ("Seaboard") and the *Salaminia* were two sacred vessels maintained by Athens, and used in the service of the government. They carried deputations to the sacred festivals, and embassies; and were sometimes used to bring state criminals to Athens, as in the case of Alcibiades in 415 B. C. — *νυκτός* (G. 179, 1). — *ἡ συμφορά* (= *συμφορά*), the disaster to the fleet at Aegospotami: *ξύν* is often used for *σύν* in the older Attic. — *Πειραιῶς*, the *Piraeus* was the principal port of Athens; it was fortified, and connected with the city (*ἄστυ*) which was four and a half miles distant by the two long walls of Pericles. (See the plan at the end of the volume.) — *ὁ ἕτερος . . . παραγγέλλον*: we should expect the gen. absol., but the nominative is in apposition with the

nominative implied in the verbal noun *οἰμαγή* (as if *ἔμωζεν* had been used).

Page 62. — *πενθόντες*, agreeing with the subject implied in *οὐδείς*, as if it had been, *all were sleepless*. — *πείσεσθαι*, *that they were to suffer* (G. 246). — *οἱ ἐποίησαν*: see G. 247 (last example) and N. 2. — *Μη-λόους*: Melos, a Spartan colony, had been subjugated by Athens in 416 B. C.; the men of military age were put to death, and the women and children were enslaved.

4. *ἔδοξε*, *they voted*, lit. *it pleased them*: the expression is the same which was used in the Athenian decrees, *ἔδοξε τῇ βουλῇ καὶ τῷ δήμῳ*. — *ἀποχῶσαι* (v. *ἀποχόννυμι*), *to block the channel*. — *περὶ ταῦτα*, *thus employed*.

5. *ναυσίν* (G. 188, 5). — *κατεσκευάσατο*, *established*, i. e. in the form of "an oligarchy of ten native citizens, chosen from among his most daring and unscrupulous partisans, to govern in conjunction with the Lacedaemonian harmost." — *τὰ ἐπὶ Θράκης*, often without *χωρία*, a common expression for the coast of Thrace.

6. *ἀφειστήκα*, *had (already) revolted*. — *Ἀθηναίων* (gen. governed by *ἀπο-* in *ἀφειστήκα*, G. 193), *from the Athenians*. — *σφαγῆς . . . ποιήσαντες*, *having made a massacre of the aristocrats*: this massacre took place eight years before, but was recent enough to forbid the Samians to hope for mercy.

7. *Δακιδεῖαν*: a post in Attica, whence Agis, the Spartan king, was now threatening the city. — *οἱ*: understand *λέγοντάς τινας*, or *ἀγγέλλοντας* after *ἔπεμψε*. — *προσπλεῖ* (G. 243). — *τοῦ ἑτέρου*, *the other of the two kings*, Agis being one.

8. *ἐν τῇ Ἀκαδημίᾳ τῷ καλουμένῳ γυμνασίῳ*, the common reading, would be an unusual expression for *in the gymnasium called the Academy*. Perhaps we may insert a comma after *Ἀκαδημίᾳ*, and take the following words in apposition with *Ἀκαδημίᾳ*, *in the Academy*, viz. *in the gymnasium thus named*. Many scholars consider the last three words as an interpolation. The Academy (i. e. the grove of the hero Academus) was northwest of the city, on the Sacred Way leading to Eleusis. It was afterwards made famous by Plato, who used it as his place of instruction; and its name is thus a familiar word in all modern languages.

9. *Αἴγιναν*: in the first year of the Peloponnesian war (431 B. C.), the Athenians expelled the Aeginetans with their families from their island, and the Spartans allowed them to settle in Thyrea. — *ἀπέδωκε* implies that Lysander restored Aegina to its former inhabitants. — *ὄσους ἔδύνατο πλείστους*, *the greatest number which he was able (to collect)*, like *ὡς πλείστους* or *ὅτι πλείστους*. — *ὡς αὐτός*, *likewise*, adv. of *ὁ αὐτός*, *the same*. — *Μη-λόους*: see note on § 3 above. — *τῆς αἰτῶν*, sc. *χώρας* (G. 141, N. 4). — *πρὸς τὸν Πειραιᾶ*, he came to the Piræus and anchored there.

10. *τί χρὴ ποιεῖν* (G. 243).

Page 63. — ὄντων (G. 277, 2.) — σωτηρίαν τοῦ μὴ παθεῖν, *security against suffering*, the μὴ strengthening the negative idea (of *prevention*) implied in σωτηρίαν (G. 263, 1). — ἄ . . . μικροπολίτας, *what they had not done for punishment, but had done unjustly* (ἡδίκουν) *through insolence to men of the small states*: ἄ is direct object of ἐποίησαν and cognate object of ἡδίκουν. — οὐδ' ἐπὶ μιᾷ, more emphatic than ἐπ' οὐδεμιᾷ. — ἐκείνοις, the Lacedaemonians.

11. ἀτίμους ἐπιτίμους ποιήσαντες: they passed a vote of amnesty, *restoring to full civic rights* all who had forfeited any of those rights (i. e. who had become ἀτιμοί) either as public debtors or by sentence of the law. After this vote, the citizens met in the acropolis and pledged themselves to harmony. — ἀποθησκόντων (G. 277, 5.) — ἔχοντες, *keeping*. — ἐπὶ τούτοις, *on these conditions*.

12. εἶναι, sc. ἔφη. — κύριος αὐτός (G. 136, N. 3 a): αὐτός is adjective pronoun, *himself* (145, 1).

13. πλησίον τῆς Λακωνικῆς: as Sellasia is generally said to be *in* Laconia, πλησίον should perhaps be omitted here. — οἷα, sc. τοιαῦτα. — ἀτόθην, *instantly*. — εἰ δίδονται (G. 247). — τι, *at all*. — κάλλιον (G. 75).

14. ἦγον (G. 200, N. 3). — ἐπέπεσε, v. ἐμπέτω. — ἕως ἂν πέμπωσιν, *while they should be sending* (G. 247; 202, 1): ἕως πέμπωσιν might have been used.

15. Λακεδαιμονίοις, dat. with εἰρήνην ποιησθαι (G. 186, N. 1). — ἐφ' οἷς προεκαλοῦντο, *on the terms which they offered* (G. 153, N. 1). — ἑκάτερον, i. e. *each of the two long walls* leading to the Piraeus; see note on § 20, below. — μὴ ξεῖναι depends on the verbal force of ψήφισμα (G. 261, 1, N.).

16. εἰ βούλονται, *if they wished* (G. 247): the direct form of the sentence following εἶτι would be, εἰ βούλεσθέ με πέμψαι, ἤξω εἰδὸς πότερον ἀντίχουσι, &c. — Λακεδαιμονίους is by *anticipation* object of εἰδῶς, instead of being subj. nominative of ἀντίχουσι. — ἥ connects βουλόμενοι (G. 277, 2) to πίστεως ἕνεκα (*in order to secure good faith*).

Page 64. — ὅ τι τις λέγοι, *whatever any one might propose* (G. 248). — ὁμολογήσειν (G. 202, 3, N.).

17. τῶς, *for some time*. — κατέχοι and κελέοι are instances of the rare imperfect optative, representing κατέχε and ἐκέλευε of the direct discourse, which would regularly be retained in such cases (G. 243, N. 1). — εἶναι, sc. ἔφη. — κύριος (G. 136, N. 3 a). — ἂν ἐρωτῶτο, *of what he* (Lysander) *was asked* (G. 153, N. 1), the direct form being ἂν ἐρωτᾶμαι (indic.). — δέκατος αὐτός, a common expression for *one of ten*, generally applied to the principal person in the number mentioned.

18. ἀγγελοῦντα (G. 277, 3) εἶτι ἀπεκρίνατο, *to inform them that he had replied*, &c. (the message was ἀπεκρίνατο Δύσανδρος, &c.).

19. ἐπὶ τίνι λόγῳ, *in what capacity*. — καλεῖν ἐκέλευον, *gave orders to*

*summon them.* — μή σπένδουσαι, [urging] *to make no terms.* — ξηαιρέτη sc. τὴν πόλιν.

20. οὐκ ἔφασαν . . . ἀνδραποδεῖν, *refused to [said they would not] enslave, &c.* It is said that, when a Theban delegate advocated the destruction of Athens, a Spartan replied, that he would not put out one of the eyes of Greece, and leave her ἐπερόφθαλμον. The same argument was used at Athens in favor of helping Sparta, after the battle of Leuctra, in 371 B. C. — ἀνδραποδεῖν (G. 110, II. n. 1 c). — ἐποιούντο, *offered to make* (G. 200, n. 2). — ἐφ' ᾧ . . . ἐπεσθαι (G. 267). — τὰ μακρὰ τεῖχη: probably only the two long walls leading to the Piraeus are meant; as the third or Phaleric wall, leading to the old port of Phalerum, was now of less account, since the Piraeus had been strongly fortified and connected with the city by two walls. — καθέντας (v. καθήμι), *restoring.* — τὸν αὐτόν, &c., lit. *regarding as foe and friend the same with the Lacedaemonians.*

21. μή ἦκοιεν, *lest they might have come* (G. 200, n. 3; 202, 2). — οὐ γὰρ ἔτι ἐνεχώρηα μένειν, *for there was no longer room (χώρηα) for delay.*

22. ἐφ' οἷς . . . ποιοῖντο, *the terms on which (they said) the L. offered to make peace; ποιοῖντο representing ποιοῦνται of the direct form* (G. 248, 4): see ἐποιούντο in § 20, above.

Page 65. — ἔν' ἀόλητριδων, *to the music of flute-girls.*

III. 1. τῷ ἐπιόντι ἔτα, the year beginning at midsummer 404 B. C., the first year of the ninety-fourth Olympiad. — δν . . . οὐκ ὀνομάζουσι, *whom the Athenians do not name, i. e. among the ἄρχοντες ἐπώνυμοι: the first of the nine Archons gave his name to the year, whence he was called the Eponymus.* — ἀναρχίαν: the word ἀναρχία was entered in the public records for this year instead of the name of Pythodorus. — There are strong reasons for believing all of § 1, except τῷ δ' ἐπιόντι ἔτα, to be an interpolation; it will be seen that the other words break the construction of the sentence, which becomes grammatical only by taking τῷ . . . ἔτα with ἔδοξε in § 2.

2. ἔδοξε τῷ δήμῳ, *the people voted:* see note on II. 4, above. — οἱ . . . ξυγγράψουσι (G. 236, n. 3), *who were to compile, &c.:* see note on § 11, below.

The omitted sections (4–10) refer to matters in Thessaly and Syracuse (under the tyrant Dionysius), to the surrender of Samos to Lysander, and to Lysander's return to Sparta.

11. ἐφ' ᾧτε ξυγγράψαι (G. 267), equivalent to οἱ ξυγγράψουσι in § 2. — πολιτεύουσι is an indirect statement (G. 248, 4) of the idea of the Athenians in choosing the Thirty: in § 2 the indicative of the direct form is retained. For the middle voice, see G. 199, n. 1. — ἀεὶ ἔμελλον, *they continually delayed.*

12. ζώντας and ὄντας (G. 246; 280). — βαρεῖς, *odious.* — ἐπήγον θανάτου, *arraigned capitally* (G. 178, last example). — αὐτῶν (G. 173, 2, n.).

Page 66. — ὅσοι ξυνηθσαν . . . ὄντες (G. 280, N. 2).

13. ὅπως ἂν ἐξείη . . . ὅπως βούλοιντο, *how they might get the power to treat the city as they pleased*; indirect question, representing πῶς ἂν ἐξείη ἡμῖν τῆ πόλει χρῆσθαι ὅπως βουλοίμεθα (G. 245; 247, N. 3). The first ὅπως is an indirect interrogative (like πῶς); the second is relative (G. 232, 4). — φρουροὺς σφίσι ξυμπράξαι εἰθεῖν, *to help bring it about that guards should come to them, i. e. to aid in having guards sent them*: σφίσι refers to the Thirty (G. 144, 2). — ἕως . . . καταστήσαινο (G. 239, 2; 248, 3). — θράψαι (G. 17, 2, N.; 203, N. 2). — Compare αὐτοῖς πεμφθῆναι with σφίσι εἰθεῖν above: as Δόσανδρος is subject of ξυνηπράξαι, σφίσι would have been incorrect here.

14. ὡς . . . πράττειον (G. 248, N.): the idea of the Thirty was ὡς πάντα ἐπαινῆ ἢ ἂν πράττωμεν (or ἢ πράττομεν), *that he may praise everything which we may do (or everything which we do)*. — τῶν φρουρῶν, depending on the omitted antecedent of οὗς. — ἥκιστα . . . ἀνέχεσθαι, representing ἥκιστα . . . ἀνέχονται, *they [are men who] least endure being thrust out (unless ἂν is omitted by accident before ἀνέχεσθαι, or unless ἂν in the next clause affects ἀνέχεσθαι also)*. — πλείστοις ἂν . . . λαμβάνειν, *would get most adherents* (G. 211): the protasis is expressed in ἐπιχειροῦντας, = εἰ ἐπιχειροῦσιν (G. 226, 1).

15. ἐπὶ τὸ . . . ἀποκτεῖναι (G. 262, 1). — ἅτε . . . φυγῶν, *inasmuch as he had been exiled* (G. 277, N. 2): φεύγειν often means *to be exiled*; hence ὑπὸ τοῦ δήμου follows, as if the verb were passive (G. 197, 1). — εἰ τις ἐτιμῶτο . . . εἰργάζετο, *in case one was honored, &c.* depends as protasis on ἀντέκοπτε λέγων, and not on εἴη: if it belonged to the indirect discourse after ὅτι, we should expect τιμῶτο or τιμᾶται, &c.

16. οἰκείως ἔχρητο, *treated as a friend*. — ὅτι οὐκ ἐγγωροῖη, *that it was not possible (lit. there was no room)*. — μὴ οὐκ ἐκποδῶν ποιέσθαι, *not to put out of the way* (G. 283, 7): when we should have (affirmatively) ἐγγωροῦμαι μὴ τοῦτο ποιέειν, we may have (negatively) οὐκ ἐγγωροῦμαι μὴ οὐ τοῦτο ποιέειν. — ἥττον τι belongs to ἐπιμελίσθαι. — ὥσπερ τυραννίδος, *as a tyranny*: the meaning is, *if you think that our large number prevents our government from being in spirit a tyranny (properly a rule of one), and from requiring the same vigilance as a tyranny, you are a fool*.

17. δῆλοι, *evidently* (G. 138, N. 7; 280, N. 1). — ξυνοστᾶμενοι, *banding together (in a threatening way)*.

Page 67. — εἰ μὴ . . . λήψοιτο, . . . ἔσοιτο, representing εἰ μὴ . . . λήψεται (G. 223, N. 1), ἀδύνατον ἔσται (G. 202, 4). — τις, *they* (by the English idiom); for we should say *unless we take* for εἰ μὴ τις λήψεται in the direct form.

18. συρρῆισαν, v. συρρέω. — καταλέγουσι, *register them in the list (κατάλογος, catalogue)* mentioned in § 20. — τοὺς μεθέξοντας δῆ, *who (as they said) were to take part in the administration* (G. 277, 3): we might have had οὐ μεθέξουσι (see § 2, above).

19. *κοινωνοὺς ποιήσασθαι* belongs at once with *βουλομένους* and with *τρισχιλίους*, *that, wishing to make the best of the citizens partners, they made three thousand of them partners*. — *τό* before *πρώτον* belongs to *ποιήσασθαι*, which is the subject of *δοκίη*: we should expect another infinitive after *ἔπειτα δέ*, but after the new verb *ὀρώ* the construction changes to that of the participle (G. 280). — *ὥσπερ . . . εἶναι*, *as if this number* (three thousand) *must needs be honorable men: ἔχεν ἀνάγκην τινὰ ποιεῖν τι* is to be under some necessity of doing something (G. 261, 1, N. 1). For the accusative absolute see G. 278, 2, N; for *ὥσπερ*, G. 277, N. 3. — *οἷόν τε εἴη* is irregularly added, by an entire change in the form of the sentence, as if *εἰ ἔχοι* had been used after *ὥσπερ* in the preceding clause, instead of the conditional participle *ἔχοντα* (G. 277, 4). Here *οἷόν τε εἴη* would have been the regular form after *ὥσπερ* (without *εἰ*), *as if it were possible*; *εἴη* representing *εἰ . . . ἰστίη* in the words of Theramenes, as *δοκίη* (above) represents *δοκέει*. — *γενίσθαι* has *τινάς* understood as its subject, and is followed by *σπουδαίους* and *πονηροὺς* in the predicate. — *κατασκευαζομένους* is added, by a sort of apposition, to explain *πράττοντας*. — *ἥττονα τῶν ἀρχομένων*, *weaker than its subjects*.

20. *οἱ δ' ἐξέτασιν*, &c. The meaning of this obscure description seems to be as follows. The Thirty held a general review of all the citizens capable of bearing arms; but while the Three Thousand were reviewed together in the market-place, the other citizens were scattered over the city in small detachments (*ἄλλων ἄλλαχού*). Then, while the ordinary citizens were dismissed for dinner or some other purpose (*ἀπεληλύθεισαν*), leaving their arms stacked at the places of review, a general call to arms was suddenly sounded (*κελεύσαντες ἐπὶ τὰ ὄπλα*); on which the Spartan garrison (*φρουροί*) and those citizens who understood the plot rushed and seized the arms of the unsuspecting citizens before the latter could return and secure them. — *ἐκεῖνοι*, those who were *ἔξω τοῦ καταλόγου*. — *ἐν τῷ ναῷ*, *in the temple*, i. e. the Parthenon.

21. *ὡς ἔξόν*, *since (as they thought) it was in their power* (G. 277, N. 2). — *ὅ τι βούλονται* (G. 248). — *τῶν μετοίκων*, *resident foreigners*, living at Athens chiefly for purposes of trade, without political rights; as many of them were rich, they were selected as victims. Lysias (in Eratosth. § 2) says that the Thirty seized *ten μέτοικοι* in this way, including two poor men in the number lest the purity of their motives should be suspected. — *ἀποσημένασθαι*, *to confiscate (properly to put a seal upon)*.

During this reign of terror, the orator Lysias was arrested by order of the Thirty while he was entertaining friends at dinner; but he escaped from custody and fled to Megara. His brother Polemarchus, however, was arrested in the street by Eratosthenes, one of the tyrants, and was put to death without trial, and without so much as hearing the offence with which he was charged. The house of Polemarchus was plundered, even the golden ear-rings were torn from the ears of his wife, and his family were dependent on the charity of friends for the means of giving him a decent



burial. Lysias describes these terrible scenes in his oration against Erasthenes, whom he afterwards prosecuted for the murder of Polemarchus.

22. ὄντινα βούλοιο (G. 248, 1) : this use of the optative must not be confounded with that seen in παρ' ὧν λαμβάνοιεν, below (G. 233). — φάσκοντας, *while we declare*.

Page 68. — μηδέν (G. 283, 4). — τῆ παντί, *in every way*.

23. ἔμποδὸν τῷ ποιεῖν (G. 262, 2 ; 185). — ἰδίᾳ . . . ἄλλος πρὸς ἄλλον, *privately ; one to this man, one to that*.

24. πλείονας τοῦ καιροῦ, *more than is fitting* (lit. *seasonable*). — μεθίστανται, *are changing*. — τοῖς . . . μεθιστᾶσι, *those who are changing* (the government). — διὰ τὸ . . . εἶναι, *because the city is* ; διὰ τὸ . . . τεθράφθαι, *because the people have been reared* (G. 202, 2).

25. τοῖς οἰοῖς ἡμῖν, *to such as we* (G. 153, N. 5). — οἱ βέλτιστοι, *the aristocracy* (the better class), opposed to the δῆμος, *the mass of the people*.

26. ἐν αἰσθανόμεθα (G. 225). — ἔμποδὸν ποιοῦμεθα, *put out of our way*.

27. οἷς δύναται, *by whatever means he can*. — ὡς δὲ ταῦτα ἀληθῆ, *and (as a proof) that this is true*. See § 33, below. — ἦν κατανοήτε (G. 223) ; but ἔταν βουλόμεθα (G. 233). — εἰ ἐγίνωσκε, *if he had this opinion* (G. 221), has two apodoses, ἦν and ἐνομιζέτο ἄν. The latter has its main protasis implied in δικαίως, *if he were just'y estimated*, to which it conforms (G. 222). See G. 227, 1 ; and *Moods and Tenses*, § 54, 1 (a).

Page 69. — 28. τοῦ δήμου, *of the democracy*. — τοῖς . . . εἰς ἡμᾶς, *on those who were first brought before us* (for judgment), follows ἐπιτιθέναί (G. 187). — ἀπὸ ἄριστων, *by anacoluthon*, where τοῖς γιγνομένοις ἀρίσκειται would be expected. — ἐν τῷ ἀσφαλῆ, *in safety* (G. 139, 2).

29. ὅση . . . φανεροῦ, *by as much as what is secret is harder to guard against than what is open*. — ἔχθιον (ν. ἐχθρός), *more hostile*. — οὔτε ἐσπέσατο οὐτ' ἐπίστευσε, *gnomic aorists* (G. 205, 2 ; see N. 1) : the subjunctive λαμβάνωσι (G. 233) depends on these aorists, as they are *primary* tenses (G. 201, end). — τοῦ λοιποῦ, *for the future* (G. 179, 1).

30. ἀναμνήσω (ν. ἀναμνήσκω) here takes two accusatives (G. 164) ; this verb may also take the accusative and the genitive (G. 171, 2, κ. 3). κατὰ τὸν πατέρα, *i. e. as his father had been*. — τοὺς τετρακοσίους, the oligarchy of the Four Hundred was established in Athens in 411 B. C. ; it lasted only four months. See Grote, Chap. LXII. — ἀντίπαλόν τι τῇ ὀλιγαρχίᾳ, *a party hostile to the oligarchy*.

31. κόθορρος, a high buskin, worn by tragic actors : see the cut in Smith's Dict. of Antiq. s. v. *Cothurnus*. — ἀποβλέπει, *it is adapted to both feet*, as the man who is said to resemble it *has an eye to both sides*. — ἄνδρα τὸν ἄξιον ζῆν, *the man (who is) fit to live* (G. 142, 2). — οὐ . . . μεταβάλλεσθαι : οὐ belongs (grammatically) to δεῖ, and δεινὸν εἶναι προάγειν and μεταβάλλεσθαι both depend on οὐ δεῖ, while προνοεῖσθαι depends on δεῖ alone — ἕως ἄν . . . καταστῶσιν, *until they get into fair sailing* (G. 239, 2 ; 233). — ἴκεδάν τι ἀντικώφῃ : we should expect the optative, by assimilation to

πλείον (G. 235), and we must translate it like one. See *Greek Moods and Tenses*, § 34, 1 (b).

32. δῆπου, *no doubt*. — πλείστοις . . . ἀπολωλένας, *you are in part to blame that very many who were on the side of oligarchy have perished at the hands of the people*: αἰτίας τινί τινος means *the cause of something to some one*; and αἰτίας may take the simple infinitive (G. 261, 1) as here, or the infinitive with τοῦ (G. 262, 2).

Page 70. — ἀναλίσθαι (v. ἀναρῶ), *to take up or recover*. — ναυμαχία, the sea-fight at Arginusae, B. C. 406, in which the Athenian fleet was victorious, but sailed away leaving, besides the slain, more than a thousand perishing upon the wrecks: the commanders were afterwards brought to trial before the people, and six of them sentenced to death, for this neglect; but the trial was hasty and informal, and their execution was regarded by many as a public crime. — ἀπέκτανεν αὐτούς, *caused their death*: Theramenes, who was one of the commanders, joined in the accusation of the others.

33. τοῦ πλεονεκεῖν, *gain*; τοῦ καλοῦ, *honor*. — τούτου, gen. after φείσασθαι, v. φείβομαι (G. 171, 2). — ἡμᾶς ταύτῃ, *the same to us* (G. 165).

34. καλλίστη: Critias, who was a very able man, a kinsman of Plato and a friend of Socrates, wrote a treatise on the excellence of the Spartan constitution. — ἀντὶ . . . πείθεσθαι, *instead of yielding to the majority*. — τοῖς πρακτομένοις, *the acts of the government*. — ἄν before οἰεσθε belongs to ἀξιώθηναι (G. 211). — πολλοὺς . . . ἔμην, *would make many of those who hold views (γινγνωσκόντων) hostile to you haughty*. — τῶν ἔξω, the political exiles, those who afterwards restored the democracy.

35. ἀποκτεῖναι (G. 203). — οὐκ ἤρχον κατ' ἐκείνων λόγου, i. e. *my charge against them did not begin the controversy*. — προσταχθέν, *when it was ordered* (G. 278, 2). — ἀπολογούμενος, *alleging in defence*. — οὐδέ, *not even*. — μὴ εἶπαι, *not to say, much less*. — ἔβρα . . . λέγων, *was acknowledged to have spoken (seemed to speak) reasonably*.

Page 71. — προέμενοι, v. προήμην. — ἀπολέσθαι (G. 265). — ἀποπλέοντες ἔχοντο, *sailed away* (G. 279, 4, N.).

36. παρανομηκένας, *has acted unlawfully* (i. e. in accusing me); for which some editors suggest the milder παρανοηκένας, *has erred in judgment*. — πενέστας, *serfs* (like the Laconian Helots): the charge of exciting a democratic revolt would be particularly galling to a proud aristocrat like Critias.

37. ἄν, sc. ἐκείνων, depending on μηδέν. — μηδέν . . . γένοιτο, *may nothing of the kind be done here*. — ἡμᾶς, obj. of παῦσαι, *depose you* (see § 43, below). — δίκαιον εἶναι explains τάδε, the obj. of ὁμολογῶ. — εἰ κατανοήσετε, see last note on § 31.

38. μέχρι . . . καταστήναι, *until you became established in the magistracy (βουλείαν)*: μέχρι τοῦ belongs also to ἀποδειχθῆναι and ὑπάγεσθαι (cf. § 33); but with the present ὑπάγεσθαι, μέχρι must be translated *while*.

39. Νικηράτου, son of the famous Nicias, who fell in Sicily B. C. 413.

40. ἐπίπτεται ἔξωθεν, *would be suspicious* (G. 202, 4). — ἕκαστον, see § 21. — τούτων ἀπολομένων (G. 226, 1) represents the protasis to ἔσονται: in the direct form, ἐὰν οὗτοι ἀπόλωνται, παλέμοι ἔσονται.

Page 72. — 41. παρηροῦντο, *took away* (see § 20, above). — ὅπως . . . ἀφελείν, in appos. with τούτου ἕνεκα (G. 215, Rem.). — μηδέν, *in nothing*. — ἔξην γάρ, &c., *for if they had wanted that, they might have left no one* (G. 222, N. 2) by distressing [the city] with famine a little longer (ἔτι): πείσαντας agrees with the understood subj. of λιπεῖν (G. 138, N. 8 b).

42. οὐκ εἰδὼκα μοι, *again, I did not approve*. — τὸ ἀντίπαλον, *the opposition*, of which the head-quarters were with the exiles. — οὕτως, *in this way*, referring to the following protasis. — εἰ . . . προσγενήσουντο . . . φανήσουντο: μέν and δέ show that εἰ belongs to both verbs. In the direct form the protasis would have the fut. indic. (G. 223, N. 1).

44. ἃ ἐγὼ λέγω and ἃ οὗτοι πράττουσιν are subj. of γίνεσθαι. — ἄν belongs to βούλεσθαι (G. 211). — οὗτοι, i. e. the Thirty, represented by Critias. — αὐτούς, i. e. the exiles. — χαλεπὸν . . . χώρας, *that they think it would be hard to get even a footing anywhere in the country*: ἡγεῖσθαι, like νομίζειν, depends on οἶμαι (αὐτούς); and χαλεπὸν ἄν εἶναι (= χαλεπὸν ἄν ἦν) depends on ἡγεῖσθαι.

45. οἷος, [such a one] *as*, with infin. (G. 261). — ἃ, sc. ἐκεῖνα (G. 160).

Page 73. — τετρακοσίων, see § 30, above. — πάσῃ πολιτείᾳ, *any form of government* (G. 184, 2).

46. ἐκείνοι οὐδὲν ἄνίσταν, *they (the Spartans) relaxed nothing of their hostility*. — οἱ ἀμφί, &c. the party of the oligarchy (G. 141, N. 3). — ἔρυμα: this was a fort on the mole (χώμα) which commanded the entrance of the harbor of Piraeus, built under pretence of defending the city from a hostile fleet, but really to introduce a Lacedaemonian force to uphold the tyranny of the Four Hundred. — ὑφ' αὐτοῖς ποιήσασθαι, *make subject to themselves*.

47. ἀποκαλεῖ, *nicknames*. — ὡς παρώμενον, *because (as he says) I try*. — τί ποτε, *what in the world?*

48. οὐ πρόσθεν . . . πρὶν, *not . . . until*. — καὶ οἱ δοῦλοι . . . μετέχουσι, *until even the slaves, and those who for poverty would sell the state for a drachma, should receive a drachma*, i. e. have a seat in the Senate, the pay of a senator being a drachma (17 cts.) a day. Or the passage may mean simply, until all who would sell the state for a drachma should have an opportunity to do so, i. e. *should have a drachma offered them*. — εἶναι ἄν represents εἴη ἄν, and πρὶν . . . μετέχουσι stands like a conditional relative sentence (G. 240, 1, third example). — οἱ . . . ἄν ἀποδόμενοι (G. 211) is equivalent to ἐκείνοι of . . . ἄν ἀπόδοιντο. — ἐγγενέσθαι ἄν (= ἐγγένοιτο ἄν), *could arise or be formed*. — εἰς τὸ . . . τυραννεῖσθαι, lit. *into the* [condition of] *being under the tyranny of a few*. — τὸ μέντοι . . . πολιτείας, *but with the help of the powerful, both by horses and by shields, to aid the government (I say) by these means*; all this is the subject of εἶναι, if the

text is correct. But *δαδ τοῦτων* is thus a mere repetition of what precedes, and the words have probably been corrupted in copying.

49. *ἐὰν . . . ἀλεγχθῶ . . . πράττων . . . πεποιηκώς*, if I am (shall be) convicted of doing . . . or of having done (G. 280): the apodosis *δικαίως ἂν ἐποθνήσκων*, that I should justly die, has another protasis implied in *παθόν* (= εἰ πάθουμι); see note on § 27, above. — *ὑπερβατάτα* (double superlative), *extremest*.

50. *δήλη . . . ἐπιδορυβήσασα*, let it be seen that it applauded with favor (G. 280, N. 1).

Page 74. — *εἰ ἐπιτρέψα*: some MSS. have *ἐπιτρέψοι*, corresponding to *ἐποφείβοιτο* (see G. 247, N. 1). — *οὐ βιωτόν*, intolerable. — *τοὺς . . . ἔχοντας*, the young men mentioned in § 23. — *φανερῶς τῇ βουλήῃ* (G. 185). — *δρυφάκτους*, the railing, which separated the Senate from the spectators.

51. *προστάτου . . . οἶον δεῖ*, that it is the duty of a leader who is what he ought to be (for *τοιούτου οἶον εἶναι δεῖ*). — *ὅς ἂν . . . μὴ ἐπιτρέπῃ*, not to permit: irregular for *τὸ . . . μὴ ἐπιτρέπαν*. — *οἶδε*, the young men above mentioned. — *τῶν ὄντων*, dep. on *μηδένα*. — *κυρίως θανατοῦν*, competent to put to death. — *ἐνυδοκοῦν*, since it is agreed on (G. 278, 2).

52. *Ἔστιαν*: the altar of Hestia (*Vesta*), the Goddess of the Household, "the senatorial hearth, the altar and sanctuary in the midst of the Senate house." — *ἐπὶ Κριτίᾳ*, in the power of *Critias*.

53. *ὑμῶν*, obj. of *θαυμάζω* (G. 171, 2). — *καὶ ταῦτα γινώσκοντες*, and that too, when you know. — *οὐδέν* (G. 160, 2). — *τὸ ὑμῶν ἑκάστου*, that of any one of you.

54. *τοὺς ἑνδεκα*, the Eleven, who had charge of prisons and executions. — *ἐπὶ τὸν Θηραμένην*, to seize *Theramenes*. — *ἐκάνοι*, nom. without verb.

Page 75. — *οὐ δεῖ*, to the proper place, with *ἀπαγαγόντες*. — *τὰ ἐκ τούτων*, what follows from this, i. e. execution.

55. *τὸ ἔμπροσθεν*, the space in front.

56. *δηλοῦντα οἷα ἔπασχε*, proclaiming aloud the treatment he was suffering. — *οὐκ . . . οἰμῶμαι*, shall I not suffer? The word, as used by *Satyrus*, meant that he would suffer for it if he did not keep quiet. — *τὸ λιπόμενον*, i. e. the last few drops of hemlock. — *ἀποκοτταβίσαντα*, jerking out: the *κότταβος* was a sort of toast, in which the guest flung out a few drops of wine, at the same time calling the name of his beloved; the sound of the wine, as it struck the mark aimed at, was accepted as an omen, or sign of favor. — *ἐκείνο τοῦ ἀνδρός*, this quality of the man. — *τό* belongs to *ἀπολιπεῖν*, in appos. with *ἐκείνο*.

"The scene just described," says Mr. Grote, "is one of the most striking and tragical in ancient history. The atrocious injustice by which *Theramenes* perished, as well as the courage and self-possession which he displayed in the moment of danger, and his cheerfulness even in the prison, not inferior to that of *Socrates* three years afterwards, naturally enlist the warmest sympathies in his favor. But . . . he was a selfish, cunning,

and faithless man ; ready to enter into conspiracies, yet never foreseeing their consequences ; and breaking faith to the ruin of colleagues whom he had first encouraged, when he found them more consistent and thorough-going in crime than himself."

IV. 1. *προσέπων μὴ εἰσεῖναι*, i. e. *excluded or expelled from the city*. — *ἦγον*, *arrested* : it was said that as many as fifteen hundred prisoners suffered death. Among the banished were the most eminent intellectual teachers, native or foreign, Socrates being hardly spared. — *φευγόντων*, genitive absolute. — *ἐπέπλησαν* (v. *ἐμπίπλημα*), i. e. *the Thirty caused Megara, &c. to be filled with the fugitives (ὑποχωρούντων)*.

2. *ὡς σὺν*, *with about*. — *Φυλὴν*, *Phyle*, a frontier fortress among the hills, on the road to Thebes, about fifteen miles from Athens.

Page 76. — 3. *τῆς νυκτὸς καὶ τῇ ἑσπεράῳ*, *during the night* (G. 179, 1) *and on the next day* (G. 189). — *ὑπό*, [taken] *by*.

4. *ληλατήσονται*, *would forage* (i. e. those in Phyle). — *φυλᾶς* : the Attic army was mustered according to the ten tribes.

5. *συναλεγμένων* (v. *συλλέγω*), *as there were gathered*, gen. abs. with *περὶ ἑπτακοσίων*.

6. *ἀνίσταντο*, i. e. *the forces of the Thirty*. — *ἔποι*, *to [the post] where (after ἀνίσταντο, which implies motion), i. e. each to his own work*. — *ἔπων*, *encampment*. — *ἔστι μὲν οὖς*, *some* (G. 152, N. 2).

Page 77. — 8. *ἐν τοῖς ἰππεύσι*, *under guard of the cavalry*. — *πόσει εἶν*, i. e. *the people of Eleusis*. — *προσδεήσονται* (G. 243), *how much additional garrison they would need* (i. e. in consequence of the seizure of Phyle). — *τὸν δὲ ἐξίοντα*, *every one as he went out*. — *ξυλαημμένοι* (v. *συλλαμβάνω*), *seized*. A similar visit and seizure of prisoners was made at Salamis. — *τοῖς ἑνδεκα*, i. e. *for execution*.

9. *᾽Ωιδεῖον* : not the Odeum of Pericles, but the older building near the Ilissus, once used as a theatre. — *τοὺς ἄλλους*, those not mentioned in § 4 and § 6. — *ταῦτά ἡμῖν*, *the same with us* (G. 159, N. 2 ; 186, N. 2).

10. *δοῖσι . . ἔμελεν*, *to such as cared only for gain*. The number thus put to death, says Lysias, was about three hundred. — *ἔβόθουν*, *went to their relief* (i. e. that of their party in Piræus). — *ἔπατα*, i. e. *on approaching the Piræus*. — *ἀναφέρουσαν*, *leading up*, i. e. *to the high ground*.

11. *μὴ ἀνίεναι αὐτοῖς*, *not to let them come up*, i. e. upon any of the high land of the peninsula. — *κύκλος*, the whole *circuit* of the fortifications which surrounded the Piræus. The name Piræus was given to the whole peninsula with its three harbors ; this included Munychia, which was the high hill on the east side of the peninsula, directly overlooking the smallest of the three harbors, the little bay of Munychia. The town of Piræus occupied part of the larger lower hill south of the great harbor (the harbor called Piræus), and extended across the isthmus along the shore, and over the low land west and northwest of Munychia, to the place at which the two long walls from Athens joined the fortifications of the Piræus. In

this northern part of the town of Piraeus was the market-place named for Hippodamus of Miletus, who was employed by Pericles to lay out the new town of Piraeus. Hippodamus astonished the Athenians by his broad straight streets, crossing each other at right angles. One of these was the street here mentioned, leading from the great square (the ἀγορά) up the hill of Munychia; on which hill stood the temple of Artemis Munychia and that of the Thracian Artemis (Bendis). [On many maps the relative positions of Munychia and Piraeus are reversed, and Phalerum is wrongly made one of the three harbors of the peninsula of Piraeus.]

Page 78. — ἐγένοντο . . . ἀσπίδων, *they formed* [a body] *not less than fifty shields in depth*. — ἄνω, *upwards*, to Munychia.

12. ἀντανέπλησαν, i. e. Thrasylbulus and his men *filled* the upper part of the same street to oppose them. — ἐπ' αὐτοῖς, *behind them*. — αὐτόθεν, *from that quarter*. — ἐν ᾧ, *while*. — θέσθαι, *to rest the shield on the ground*. — στάς, *taking his stand* (not standing): see G. 200, N. 5 b.

13. εἰς τῶν προσιόντων, &c., *there are among those who are advancing against us* (G. 169, 1), *first, those on the right, whom, &c.* — ἡμέραν τέμπτην, *four days ago* (G. 161, N.). See Anab. 4, V. 24. — ἀπεσημαίνοντο, *marked for death*: this word usually means to put a seal on property taken for confiscation (see above, II. 21, with note). — οὐ, *where*, explained in the next section.

14. ἔχοντες . . . καθίσταμεν, *we stand in front of them, with arms in our hands*. — ὅτι . . . ξυλλαμβανόμεθα, *because we were seized while dining, &c.* — οἱ δὲ καί, *some of us also*. — οὐχ ὅπως ἀδικούντες, *not only when we were guilty of no wrong*: lit. *not to speak of our being guilty of any wrong*: in full οὐ λέξω ὅπως (= ὅς) ἀδικούντες ἐφυγαδευόμεθα. — χαμένα, &c., see §§ 3 and 6 (above).

Page 79. — 15. ἐξίζόμεθα, v. ἐξικνέομαι: it governs the gen. by G. 171, 1.

16. φέτο ἄν τις, *one might suppose* (G. 226, 2). — ἀμαρτήσεται, *will sin*: the object αὐτῶν (antec. of ἄν, § 288) is understood. — δραπέτεςσουσιν, *will skulk*, a word used in contempt of fugitive slaves. — ἐναλλομένους, *leaping or rushing upon them*, agrees with ἡμᾶς, the omitted subject of ἀνατρέψαν, instead of agreeing with ἡμῖν understood after ἐξίσταται (G. 138, N. 8).

17. ἕκαστός τις . . . ἄν, *each man shall be conscious to himself of being the main cause of victory* (G. 217). — αὕτη, *she*, viz. νίκη. — οἷς εἰς, *to those who have them* (G. 153, N. 1). — ἡμῶν, gen. part. after οἷς. — ἐπίδωσι (G. 232, 3), v. ἐφορέω. — μημέλου . . . τεύχεται, *for none so rich, who shall win so fair a sepulchre*: the construction is idiomatic; understand οὗτος before καλοῦ. — Ἐνυάλιον, *the God of battles*, a name of Ares (or Mars). — ἀπ' ὧν ἐβρίσθημεν, *in requital of the insults we have borne*: the active construction would be, ταῦτα ἡμᾶς ἐβρίξαν (G. 159, N. 4; 153, N. 1).

18. ὁ μάντις : the article is used because the *prophet* or *diviner* had his official place in the host. — ἐπαυδῶν . . . δοκεῖ, the words of the diviner.

19. τάβηται, *lies buried*. — τῶν δέκα, chiefs of the force established by the Thirty. — Χαρμίδης : he was an uncle of Plato, from whom one of Plato's dialogues is named. — πολλοί, *many* [of both parties].

Page 80 — 20. ὁ τῶν μυστῶν κήρυξ, *the herald of the* [Eleusinian] *mysteries*, belonging to one of the ancient priestly families. (See *Eumolpidae* in Smith's Dict. of Antiquities). — κατασιωπησάμενος, *having proclaimed silence*. — ξυγχορευταί, *companions in the choral dance*.

21. πρὸς, *in the name of*. — ὀλίγου δεῖν, *almost* (G. 268). — ἀπεκτόνασιν, v. ἀποκτείνω. — μηνί, v. μῆν. — δέκα ἔτη, the last ten years of the Peloponnesian war, the Decelean war.

22. τῶν ἀποθανόντων, part. gen. after ἔστιν οὗς. — ἀλλὰ καὶ . . . καταδραρόσαμεν, *some of them we too greatly lamented*. — οἱ λοιποὶ, *the survivors* of the Thirty.

23. ξυνεκάθητο, v. συγκαθῆμαι. — διεφίροντο, *disputed, wrangled*. — βιαϊότερον (sc. τοῦ προσήκοντος), *unusually or unduly violent*.

Page 81. — τοῖς τριάκοντα, dat. after πείθεσθαι. — τὸ τελευταῖον, *finally* (G. 160, 2). — ἐκείνους καταπαύσαι, *to depose them* (the Thirty).

24. Ἐλευσινιάδα (G. 61), see § 8, above. — τῶν ἐν ἄστα, *those in the city* (gen. following ἐπεμύοντο). — ἐφάδευον, *they patrolled*. — τὸ μὲν ἀφ' ἑσπέρας (G. 161), *after dark*. — τὸ δὲ πρὸς ἕθρον, *but towards morning*, an exception to the preceding statement.

25. οἷτινες, [to] *whoever* : understand an antecedent dative after ἔσθαι, depending on πιστὰ δόντες, *giving pledges that all who, &c. should have equal rights*. The direct discourse would be [πᾶσιν] οἷτινες ἂν συμπολεμήσωσι, καὶ ἂν ξίνοι δῶσιν, ἰσοτέλεια ἔσται.

Many exiles came to their aid, others sent money or arms, — the orator Lysias sending two hundred shields and two thousand drachmas in money, and hiring, besides, 300 fresh soldiers ; there was one loan of five talents in money (\$ 5,400), afterwards repaid by the people.

26. ἔστιν ὅτε, *at times*. — ληστὰς ἔχαροῦντο, *roughly handled foragers*. — Αἰξωνίων, *men from Aexone*, a town (or deme) on the coast of Attica. — πολλῶν ἰππέων, i. e. many of the men under Lysimachus.

27. τῶν ἰππέων, possessive gen. (sc. ὄντα) after Καλλίστρατον.

Page 82. — εἰ δὲ . . . δεῖ εἰπεῖν, *if I may be permitted to speak* : the apodosis (ἐπεῖ, *I will speak*) is omitted. — τοῦ μηχανοποιοῦ depends on τοῦτο. — κατὰ τὸν ἐκ Δυκείου δρόμον, *over the race-course leading from the Lyceum*. The Lyceum was a gymnasium just outside of the city walls on the east ; and it was used in the next century by Aristotle as his place of instruction, as the Academy was used by Plato (see note on II. 8, above).

For this reason the word is a familiar one in modern languages, though in a somewhat different meaning. — *ἔπου βούλοτο* (G. 248). — *τοῦ δρόμου*, partitive gen. after *ἔπου*. — *πράγματα*, *trouble*.

28. *ὅτι . . . εἴη*, *that it was possible* (not *would be*): the direct discourse was *ὁὐν τί ἐστὶν . . . ἂν ἀποκλεισθῶσιν* (G. 223). — *αὐτοῖς*, the oligarchy at Athens.

29. *μέγα ἐφρόνουσιν ἐπὶ τῷ Δυσάνδρῳ*, *were highly elated with hopes of Lysander*. — *προχωροῦντων* (sc. *τῶν πραγμάτων*), *when matters were thus going on*. — *εἰ . . . εὐδοκίμησοι . . . ποιήσετε* (G. 248, 2; 226, 4, N. 1). — *πέισας*, *by consent of*. — *φρουράν* (in its Spartan sense), *an armed force*.

Lysander's selfish policy had already disgusted the general feeling of the Greeks; and a party in Sparta, jealous of his authority, were resolved that he should not plant his own creatures a second time as rulers of Athens. On his arrival at Athens, Pausanias was beset with prayers for protection and redress by those who had suffered from the tyranny of the oligarchs, which strongly inclined him to make terms with the patriot party.

30. *ὅτι ἐγίγνωσκον*, *because they were of opinion*: they suspected that Pausanias meant to make Attica a separate province of Sparta (*οἰκίαν καὶ πιστήν*). — *Ἀλιπέδω*, the low land near Piraeus.

Page 83. — 31. *ἐπὶ τὰ ἑαυτῶν*, *to their homes*. — *ὅσον ἀπὸ βοῆς ἔνεκεν*, *only for appearance's sake* (lit. *as far as shouting went*, implying *with no real purpose*). One preposition is superfluous, and the simpler *ὅσον ἀπὸ βοῆς* is found in later Greek. — *θῆλος . . . ὦν* (G. 280, N. 1). — *καφὸν λιμένα*, *the still harbor*, probably the small cove west of the principal harbor of Piraeus. — *πῇ εὐαποτειχιστος*, i. e. where was the best line for blockading the Piraeus (i. e. on the side towards Athens).

32. *ἐνίπτας* (v. *ἐνίπημι*), *at full speed*, used intransitively. — *τοὺς . . . ἡβητας*, i. e. those who had been ten years of the military age; referring to the *civic ἐφηβία*, which began in the eighteenth year.

33. *ἐπὶ πόδα*, *backward* (without turning). — *οἱ τεθαμμένοι* (v. *θάπτω*) *ἐν Κεραμακῇ*, i. e. *whose graves are in the Ceramicus*. The outer Ceramicus is described by Thucydides as "the most beautiful suburb" of Athens. It was northwest of the city, and the road to the Academy (see note on II. § 8, above) passed through it. On this road (as on the Roman Via Appia) were many monuments of illustrious men, especially of such as had fallen in battle.

34. *ἐπὶ ὀκτώ*, *eight deep*. — *ἐξέστησαν*, v. *ἐξέθω*. — *ἐν ταῖς Ἀλαῖς*: this must refer to the marshy district at the junction of Piraeus with the mainland, not to either of the Attic demes called *Ἀλαί*.

Page 84. — 35. *οὐδ' ὡς*, *not even under these circumstances*: *ὡς* for *οὕτως* is rare in Attic prose (G. 29, N.). — *οἷα* is object of *λέγοντας*, which belongs to *πρέσβεις*. — *διόστη*, *divided* (by making discord). "It seems plain that this is not a correct account. Pausanias did not create this dis-



cord, but found it already existing, and had to choose which of the parties he would adopt. The peace-party was already uppermost in Athens, and it was both easiest, and most for the Lacedaemonian interest, to follow the course he did." Grote.

36. νομίζεσθαι, it is according to [Spartan] custom. — τῆς γνώμης ὄντες, being of the opinion.

37. ἀπὸ τοῦ κοινοῦ, i. e. those representing the government, the Ten (§§ 23, 24), the first embassy being sent by Pausanias. — χρῆσθαι ὡς τι βούλοιντο, to deal with as they pleased (G. 248). — ἄξιόν, thought fit.

38. ἔχων (G. 267). — ἀπιέναι, &c., i. e. no man should be molested for past acts, except the Thirty, &c.

39. διήκε (v. διήμι), disbanded.

Page 85. — 40. ἐκ τοῦ ἁσπείρου ἄνδρες, i. e. those who had fought against Thrasylbulus. — γνῶναι ἑμᾶς αὐτοῖς, to come to know yourselves. — ἐπὶ τίνι . . . φρονητέον . . . ὥστε, on what ground you have a right to be (so) presuming, as, &c. — δικαιοσύνης οὐδὲν ὑμῖν προσήκει, i. e. you have no claim on the score of justice.

41. ἡ ὡς, than the manner in which. — οὐ γὰρ would naturally be the subject of οἴχονται, but it is disregarded after the clause ὡςπερ . . . παραδιδάσκειν, and κάκεινοι is introduced (by *anacoluthon*) after οὕτω. The subject of παραδιδάσκειν is τινές understood. — ἀπιόντες (G. 279, 4, N.).

42. ὁ ἄνδρες: here he addresses his own followers, who had just taken the oath in the Acropolis. — οὐ . . . ἀξιῶ . . . παραβῆναι οὐδέν, I adjure you not to violate any part of the oath which you have taken (ὡν οὐδέν = οὐδὲν ἐκείνων &). Οὐκ ἀξιῶ sometimes means I ask some one not to do something (like οὐ φημι, I deny): here οὐδέν (not μηδέν) merely repeats the negative idea expressed in οὐ . . . ἀξιῶ. — ἐπιδείξαι depends on ἀξιῶ (without οὐ).

43. ἀρχάς, magistrates (authorities): the chief Archon then chosen, the *Eponymus* of the year 403 - 402, was Euclides, whose year is a famous era in Athenian history. — τοὺς ἐν Ἐλευσίνι: see § 24, above. — ἡ μὴν, a formula often prefixed to an oath. — μὴ μνησικακῆσαι, not to remember evil, i. e. they declared an amnesty (α- and μνήστις). A part of the oath was as follows: καὶ οὐ μνησικακῆσω τῶν πολιτῶν οὐδενί, πλὴν τῶν τριάκοντα καὶ τῶν ἑνδεκά. — ἔμουν πολιτεύονται, they conduct the government in harmony, i. e. the oligarchical party and the democracy.

After these events, Athens was still left comparatively weak, disabled by the loss of her fortifications and of the long walls connecting the city with the port, until the great naval victory of Conon at Cnidus (B. C. 394) enabled him to rebuild the walls, and restore to the city something of its ancient glory and strength.

## [Book VII.]

THE peace of Antalcidas (B. C. 387) had left Sparta still supreme in Greece. But a few years later (B. C. 379) the patriot party in Thebes, by a fortunate surprise, expelled the Spartan garrison, and made the city independent. Under Epaminondas, her one great general and statesman, Thebes rapidly rose to power; and for nearly ten years after the great victory of Leuctra (B. C. 371) she held the first rank among the Grecian states. In 369 B. C. Epaminondas invaded the Peloponnesus, and established Arcadia as an independent power, with a strong military frontier against Sparta. It was to secure this that the second invasion was made, resulting in the battle of Mantinea, which closed the long period of the domestic wars of independent Greece. The battle of Mantinea was fought in 362 B. C.

Mantineia was a town about forty miles north of Sparta, and the head-quarters of the Peloponnesian army. Tegea was about ten miles farther south. Epaminondas had made a rapid march upon Sparta, and had actually entered the outskirts of the city, which was without walls; and, says Xenophon, "had not a Cretan providentially (*θεία τι μίρις*) come and told Agesilaus that the army was at hand, he would have taken the city, all defenceless, like a nest of young birds. But Agesilaus was warned, and beforehand in the city; and the Spartans, though very few, held their ground in good order." At this point the narrative begins.

V. 11. Page 86. — *ἔπει ἐγένετο*, after he had entered, &c. — *ταύτην*, antecedent of *ἔπου*. — *βληθήσεσθαι*, to be hit with missiles. — *οὐδ' ἔπου . . . πολλοὶ ὄντες*, nor where they (the Thebans) being many would have no advantage in battle over the small number (of the enemy). — *τοῦτο λαβὼν . . . κατέβαινε*, &c., i. e. he took possession of this place (and held it until he was driven from it, as is described in § 12), and descended to the low land, without going up (farther) into the city. Sparta was built on a line of hills along the right bank of the Eurotas. Epaminondas must have ascended these hills to enter even the outskirts of the city; and he was obliged to descend to the bank of the river to take the road to Tegea and Mantinea.

12. *τὸ ἐντεῦθεν γινόμενον*, what ensued, accusative (G. 160, 1) for the regular genitive (G. 173, 2): *ἐντεῦθεν* refers to *χωρίον λαβὼν*, not to *κατέβαινε*. — *ἕξοτι*, we may. — *τοῖς ἀπονενημένοις* (G. 187), the desperate (lit. those who have lost all thought, i. e. for life). — *Ἀρχιδάμος*, son of the great king Agesilaus. — *ἔπερ . . . κάλυμα*, i. e. difficult ground. — *πῶρ πνέοντες* refers to the excitement of the Thebans on actually entering Sparta.

13. *περιεγέγραπτο*, a limit had been set (lit. a line had been drawn). — *αὐτοῖς*, the Spartans (see beginning of § 12).

14. οἱ Ἀρκάδες, i. e. the Peloponnesian army at Mantinea. — ἄλλως τε καί, especially. — εὐτυχηκοσί, victorious, in the conflict just narrated. — τῶν δέ, &c., while they (the Thebans) had failed (G. 143, 1, N. 2). — δεηθεὶς αὐτῶν, urging them.

Page 87. — εἰκόσ, sc. εἴη or ἔστιν. — ἔξω, abroad, exposed.

15. ἔξ Ἐλευσίνος: they had accordingly marched between fifty and sixty miles the first day; and after passing the night at the Isthmus, they had come nearly forty miles without food that day (ἀνάριστοι). — ἐτύχανον προσίοντες, i. e. they happened to arrive just as the Thebans were coming up from Sparta.

16. αἶ, as well, i. e. as that of the Spartans. — δυστυχήματος: the Corinthians were at peace with Thebes, and probably inflicted some annoyance on this hostile troop. — ὡς εἶπον: the Thebans were within a mile of the town. — συνόραζαν (v. συρρήγγνυμι and συρράσσω). — ἐφώντες, eager.

17. αἰτίοι . . . σωθῆναι, it was through them that the Mantineans saved all their out-door possessions. — ἄνδρες ἀγαθοί: among them was Gryllus, son of Xenophon, who was represented in a picture made at the time in the act of killing the Theban commander; hence the story that in the battle which followed he slew Epaninondas with his own hand. — Σῆλον οἶσι (sc. ἀπέκταναν), manifestly, is parenthetical, as usual. — οὐ προήκοντο (v. προήκημι, G. 110, III. 1, N. 1). did not leave unburied. — ἦν οὓς (G. 152, N. 2), some, imperfect of ἔστιν οἶ.

18. Ἐπαμεινώνδας would naturally be subject of some verb meaning thought: but after the long participial sentence, the construction changes to "στε οὐκ ἰδὸκει αὐτῷ. — εἰ δὲ καταλείψοι οἷς ἦλθε . . . πολιορκήσουντο: the direct discourse would be εἰ καταλείψω οἷς ἦλθον (G. 247 with N. 2) . . . πολιορκήσουνται. — ἔσοιτο λελυμασμένος represents ἔσομαι λελυμασμένος, I shall have ruined, periphrastic fut. perf. mid. of λυμάλω (G. 109, 6, N.); the fut. perf. act. is generally formed thus (G. 118, 3). — δόξη (G. 184, 2).

Page 88. — τοῦ συνιστάναι, of the alliance (between those mentioned). — οὐκ . . . δυνατόν: as if he had come with any other object than fighting. — ἀναλύσουτο, would make good (properly, undo, cancel, hence, restore to the former condition): see G. 199, 2. — πειρωμένῳ (sc. ἑαυτῷ), after καλῆν.

19. ὡς . . . ἀποκάμναν, so as to shrink from no labor (G. 266, N. 1).

20. ὡς . . . ἰσομένης, because, as he said, there was to be a battle (G. 277, N. 2; 278). — ἐπεγράφοντο . . . βόπαια, probably, painted the figure of a club (as the arms of Thebes, in memory of Hercules as a Theban hero) on their shields, thus identifying themselves with the Thebans (ὡς Θεβαῖοι ὄντες). There is equally good authority for reading βόπαια ἔχοντες, which would imply a sneer at the Arcadian "heavy-infantry," armed only with clubs (see Grote's note), and ἐπεγράφοντο would then seem to mean, they inscribed their shields (?) as if they were Thebans, i. e. with the letter Θ.

21. τὴν συντομωτάτην (sc. ὁδόν), *the directest way*. — τὰ πρὸς ἄσπεραν ὄρη, *the hills on the west* are that part of the range of Maenalus which faces Tegea. The great eastern plain of Arcadia, which is two thousand feet above the sea and surrounded by high mountains, may be compared in its shape to an hour-glass, its two parts — the plain of Mantinea and the plain of Tegea — being separated by a narrow passage about a mile wide. When Epaminondas marched with the greater part of his army from Tegea (see § 14), instead of taking the direct road to Mantinea (ten miles distant), he turned to the left, approaching the hills which enclose the plain of Tegea on the northwest.

22. πρὸς τῷ ὄρει . . . ὑπὸ τοῖς ὄφηλοις refer to the part of Maenalus which was near the narrow pass leading into the valley of Mantinea.

Page 89. — ἐπὶ κέρως, *in column*. — τὸ ἔμβολον, *the attacking column*: ἔμβολον commonly means the pointed beak with which a ship makes an attack (see § 23). This attack was made from the Theban left wing. — πασομένους (sc. τισίν), *men likely to suffer*.

23. ἄντιπρῶρον, “*bores on*.” — τῷ ἰσχυροτάτῳ, i. e. the Thebans and other Boeotians, under Epaminondas himself. — τὸ ἀσθενίστατον, i. e. the Argives. — ὡσπερ . . . βάθος, i. e. “only with the ordinary depth of a phalanx of hoplites (four, six, or perhaps eight deep).” Grote. — πικρὸν ἀμίπτων, *infantry mixed with the cavalry, light-armed, and running beside the horses*.

24. νυνικῶς ἴσασθαι, fut. perf. (see note on § 18, above, and G. 118, 3). — ἐπειδὴν . . . ὄρασι (G. 232, 3) refers to the fut. ἐθαλίσοντας as its apodosis: it might have been opt. (G. 248). — τὸ ἐχόμενον, *the next adjacent part of the army*. — ὡς . . . ἐπικείσονται (G. 202, 4) depends as indirect discourse on φόβον; *fear that these would attack them*, for the common construction, *fear lest they might attack, φόβον μὴ ἐπικείντο*. See *Greek Moods and Tenses*, § 46, n. 6 (a). — εἰ βοηθήσαιεν represents εἰν βοηθήσωσιν of the direct discourse (G. 247). — συμβολήν, *the attack*.

Page 90. — 25. φυγόντων αὐτοῖς, *having taken flight for them* (G. 184, 3), i. e. when they had put them to flight. — διέπισον, &c., *they slipped through the retreating enemy in their terror*. — ἐπὶ τοῦ ἐυνόμου, i. e. of the enemy.

“The calculations of Epaminondas were completely realized. The irresistible charge, both of infantry and cavalry, made by himself with his left wing, not only defeated the troops immediately opposed, but caused the enemy’s whole army to take flight. It was under these victorious circumstances, and while he was pressing on the retiring enemy at the head of his Theban column of infantry, that he received a mortal wound with a spear in the breast.” Grote.

26. τοῖναντίον οὐ, *the opposite of what* (G. 153, n. 2).

27. οὐδὲν πλέον: *the campaign of Mantinea, however, secured the*

**Independence of the Arcadian allies of Thebes, and of the anti-Spartan frontier, including Messene.**

The death of Epaminondas — one of the purest of patriots, and the most eminent military genius of Greece — was soon followed (361–360 B. C.) by that of Agesilaus, the last of the kings who maintained the ancient glory of Sparta. In the next year (360–359 B. C.) Philip of Macedon ascended the throne, and the whole course of Greek history was suddenly changed. The struggles for supremacy among the Greek states gave way to a long and hopeless struggle for independence, which ended in the fatal battle of Chaeronea (338 B. C.) and the subjugation of Greece to Macedonia.

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#### MEMORABILIA.

THE trial and death of Socrates took place in the year B. C. 399. At this time Xenophon was still absent, on the expedition recorded in the "Anabasis." Soon after his return to Athens, while his grief and indignation were still fresh, he wrote that interesting defence of his master's reputation, and illustration of his manner of teaching, given in the "Memorabilia" (*Memorials*). In this work he begins with a full and distinct denial of the charges made at the trial, followed by personal anecdotes of Socrates and specimens of his conversation. Xenophon is chiefly anxious to prove that he was a good citizen, in religious belief as well as in way of life; while the later accounts given by Plato in his dialogues show him much more clearly as an original and independent thinker. Both agree in testifying the highest veneration and the warmest personal regard.

Socrates was about seventy years old when brought to trial. He had served the state as a soldier in several campaigns in the Peloponnesian war; and he once saved the life of Alcibiades — one account says, of Xenophon also — in battle. He also served as presiding officer in the public assembly when the generals who had been victorious at Arginusae (406 B. C.) were put on trial on the charge of neglecting the shipwrecked and the dead after the battle; and the cool determination of the old philosopher was never better shown than by his stern refusal to put the question of condemnation to the people in an illegal form. (See note on § 18, below.) He had also incurred the hate and distrust of the Thirty Tyrants by resisting their tyranny; and the revolution under Thrasybulus saved his life from their resentment.

The general feeling against Socrates was part of the conservative reaction after the democracy was restored. Twenty years before this time Aristophanes had ridiculed him in the "Clouds," as one of the contemptible but dangerous innovators in morals and belief; and the prejudice then so pointedly expressed seems to have been felt at the time of his trial. For at least a quarter of a century he had been in the habit of discussing with all sorts and conditions of men, in streets and public walks or at private entertainments, in a manner very pointed and free, on any question of opinion or practice that might come up. In particular, he was unsparing in forcing his antagonists to push their conclusions to absurd lengths, and driving them into a corner by his sharp questions. In this way he made some jealous and bitter enemies. Besides, he had been intimate with several men afterwards declared to be public enemies, — particularly Alcibiades, the most dangerous of politicians, and Critias, chief of the Thirty Tyrants. The formal charge against him was, that he did not acknowledge or worship the Gods whom the city worshipped, but introduced new divinities of his own; and that he corrupted the youth of Athens. Each of these counts is distinctly met and replied to in this defence, which gives us the most clear and interesting portrait that has been left us of any of the remarkable men of antiquity. The portion here given is the first chapter of the first book, with the closing paragraph of the work.

I. 1. τίσι λόγοις, *by what reasonings* (G. 149, 2). — οἱ γραψάμενοι, *those who made the charge*. The middle γραφεσθαι in Attic commonly means *to indict*. The accusers of Socrates were Meletus, a poet of poor reputation; Anytus, a wealthy tradesman, who resented the influence of Socrates to draw his son from his own trade of tanner; and Lycon, a popular orator and demagogue. Meletus is said to have been put to death, and the others banished, a few years later, when the people repented of their judgment. — ἡ γραφή, *the bill of indictment*. — τῇ πόλει (G. 184, 3).

Page 91. — οὓς . . . νομίξει, *not regarding as Gods those whom the city so regards*. See note on Anab. 4, II. 23.

2. ὡς ἐνόμιζεν depends on the verbal noun τεκμηρίω. — μαντικῆ, *divination*. — διετρεβύλητο, *it was notorious*. — τὸ δαιμόνιον, *the divinity*: the *daemon* of Socrates, as he believed, manifested itself by signs or indications, never urging him to any act, but constantly warning him against things wrong or dangerous. — ὅθεν δῆ, *on which very ground, indeed*.

3. τῶν ἄλλων, *than others* [do]. — φήμαις, *omens from words*; συμβόλοις, *from signs or accidents*; θυσίαις, *from sacrifices*.

4. ξυνόντων, *associates*. — ὡς, *on the ground that* (G. 277, N. 2). — τοῖς . . . συνέφερε, *to those persuaded by him, it was an advantage*: μῆ (G. 283, 4). — μετέμελε, *repented* (G. 184, 2, N. 1).

5. *ἔδοκε ἄν*, he would have seemed, supply *εἶναι*. The imperfects here and in the next sentence refer to past time (G. 222). — *εἶτα*, then, after all *εἰς*. — *ταῦτα*, i. e. as to the future.

6. *ἀλλὰ μὴν*, but moreover. — *τάδε*, the following (see G. 148, n. 1). — *τὰ ἀναγκαῖα*, things which must be done, opposed to *τὰ ἄδηλα* in the next clause. — *καὶ πράτταν*: the force of *καὶ* would be plainer here if *οὕτως* preceded, as he believed, &c., so also to do them.

Page 92. — *ἄριστ' ἄν πραχθῆναι* = *ἄριστ' ἄν πραχθείη* (G. 211). — *ὅπως ἀποβήσονται*, indirect question for *πῶς ἀποβήσεται*; — *εἰ ποιητέα* (sc. *ἐστίν* or *εἴη*), whether they (i. e. *τὰ ἄδηλα*) were to be done (G. 281, 1).

7. *προσδεῖσθαι*, needed besides. — *τεκτονικόν*, &c. (pred. after *γενέσθαι*), capable of building, &c. — *ἀνθρώπων*, gen. after *ἀρχικόν*, able to govern men (G. 180, 1). — *πάντα . . . μαθήματα* repeats the preceding idea, *τεκτονικόν . . . γενέσθαι*. — *καὶ ἀνθρώπου γνώμη αἰρετέα εἶναι*, could be grasped even by the mind of man, i. e. by man's mind without divine help. The clause *τεκτονικόν μὲν*, &c. refers to the mere acquisition of these arts, as opposed to *τὰ δὲ μέγιστα τῶν ἐν τούτοις*, which follows.

8. *καταλείπεσθαι*, reserved. — *ἄν οὐδὲν εἶναι* (for *εἴη* or *ἐστὶ*), by assimilation to *καταλείπεσθαι* (G. 260, 2, n. 2). — *τῷ . . . λαβόντι*, to him who has gained powerful connections by marriage in the state. — *εἰ . . . στερήσεται*, i. e. whether he will not be banished for being thus connected, in case of political troubles.

9. *δαιμονῶν*: notice the play upon this word and *δαιμόνιον*. — *μαντευόμενους . . . διακρίνειν*, who seek by divination [to know] what the Gods have granted to men to understand by learning. — *οἶον*, for example. — *ἐπὶ ζεύγος*, i. e. for taking charge of a team. — *τὴν ναῦν*, his ship. — *ἄξεστιν . . . εἰδέναι*, what may be known by counting, &c. — *οἷς* (G. 152). — *ᾧσιν* (G. 247 and 233). — *ὧσπερ*, propitious (G. 64).

Page 93. — 10. *περιπάτους*, porches or public walks. — *πληθούσης ἡγορᾶς*, at the time of full market, towards noon (G. 179, 1). — *ἔλεγε ὡς τὸ πολὺ*, he was generally talking.

11. *Σωκράτους*, gen. after both *εἶδεν* and *ἤκουσεν*, by *zeugma*, taking the case required by *ἤκουσεν*. — *τῆς τῶν πάντων φύσεως*, about the nature of the universe. — *ὅπως . . . ἔχα*, how what sophists call the World (lit. Order) is constituted. The sophists were professional teachers of rhetoric, philosophy, &c., whom it was the special delight of Socrates to convict of ignorance in what they assumed to teach. — *ἀνάγκαις*, necessary laws. — *μωραίνοντας* (G. 280).

12. *πρώτων μὲν*: this corresponds to *ἐσκόπεα δέ* in § 15. — *αὐτῶν ἐσκόπεα*, he used to inquire, in regard to them, &c.: *αὐτῶν* is a possessive gen. (G. 167, 1), depending on the following clause as on a substantive; cf. *σκοπεῖν αὐτῶν τόδε*, to examine this in (or about) them. In § 15 we have *ἐσκόπει περὶ αὐτῶν*. — *πότερα . . . ἦ* (G. 282, 5). — *παρίντες* (v. *παρήμι*), neglecting.

13. ἐθαύμαζε εἰ, *he wondered that* (G. 228), not *he wondered whether*. On the principle of indirect discourse we might have had εἰ εἴη here (G. 248, examples under 2). — τοὺς μέγιστα φρονούντας ἐπὶ, *those who take most pride in*. — δοξάζειν depends on εἶφη implied in ἐθαύμαζε: see, however, § 8, above. — τοῖς μαινομένοις . . . διακείσθαι, i. e. their relation to each other is like that of madmen (G. 186).

14. τῶν . . . μαινομένων τοὺς μὲν, *for of madmen, some, &c.* (G. 143, 1). — οὐδ' . . . εἶναι, *not to seem disgraceful, &c., even in public*. — ὅτιοῦν, *anything whatever*: a relative becomes an indefinite by the addition of -οῦν. — ἐπιτητέον εἶναι (= ἐξίναμι δεῖν), *that they ought to come out* (G. 281, 2). — τὰ τυχόντα, *which they may chance to find*, i. e. *accidental*. — τῶν τε . . . μαριμώντων, part. gen. (corresponding to τῶν τε μαινομένων, above) depending on τοῖς μὲν and τοῖς δέ, which is twice repeated. — ἐν μόνον τὸ δν εἶναι, *that all Being (τὸ δν) is but one*. — ἀπειρα, pred. after εἶναι, referring to τὸ δν, i. e. that Being has *countless forms*. — οὐδὲν ἄν ποτε κινηθῆναι, *that nothing could under any circumstances (ποτέ) be moved (or move)*: the direct form would be οὐδὲν ἄν ποτε κινηθείη (G. 211). This refers to the paradox of Zeno the Eleatic (460 B. C.), which attempted to show the impossibility of motion. — γίνεσθαι τε καὶ ἀπόλλυσθαι, referring to the doctrine that all things are *generated (or created) and are (in time) destroyed*, as opposed to the doctrine that there can be neither generation nor decay in the universe. — οὐτ' . . . ἀπολείσθαι, = οὐτ' ἄν γένοιτο . . . οὐτ' (ἄν) ἀπόλοιτο (G. 212, 4). Socrates compares these opposing doctrines of the physical philosophers with the different opinions held by different madmen on the matters mentioned in the beginning of the section.

Page 94. — 15. ἀρα introduces a direct question (G. 282, 2): a second part of the same question is introduced by ἤ. In the former part, the leading clause is οἱ . . . νομίζουσιν. — ποιήσαν δ τι ἄν μάθουσιν, *that they are to practise (do) whatever they have learnt*; but ποιήσαν ἀνέμους, &c., *that they are to create winds, &c.* — ἤ, *how* (as indir. interrogative).

16. τοιαῦτα, i. e. as above. — δ is object of both εἰδότες and ἀγνοοῦντας, as is shown by the position of μὲν and δέ. — δικαίως ἄν κεκλησθαι (= κεκλημένοι ἄν εἶεν), *would justly be called* (G. 211, and 200, N. 6).

17. εἰ μὴ τούτων ἐνεθυμήθησαν, *that they paid no regard to these* (G. 171, 2). See § 13 above.

18. βουλευσας, *chosen senator* (G. 200, N. 5 b), equivalent to βουλευτῆς γενόμενος. The Senate (βουλῆ) of Five Hundred was chosen annually by lot, and contained fifty members from each of the ten Attic tribes. Each set of fifty were called *Prytanes* (πρυτάνεις) during a tenth part of the year (called πρυτανεία); and it was then their duty to remain through the whole day in the Tholos (or *Rotunda*, near the Senate House), where their meals were provided them at the public expense. Every morning they chose one of their own number to be the *Epistates*, or President of the day, who (besides other duties) presided at any meeting of either the Senate or



the Assembly of the people which was held on that day. The Assembly met regularly on four days in each *prytany*; on other days, except holidays, the Senate met.\* It thus appears how Socrates, by being chosen senator for the year, happened to be the presiding officer in the Assembly (*ἐπιστάτης ἐν τῷ δήμῳ γενόμενος*) on the day in question. It was the memorable day (in 406 B. C.) when the generals who had gained the naval battle of Arginusæ were tried and condemned by the Athenian Assembly acting as a court. (See Grote, Chap. LXIV.; and note on Hell. 2, III. 32, above.) — ἦν . . . βουλευόμεναι: one of the clauses in the senatorial oath was *κατὰ τοὺς νόμους βουλεύσω*, *I will act as a senator in accordance with the laws*. — μὴ ψήφῳ, *by a single vote*: the illegality against which Socrates protested was chiefly (if not wholly) that of condemning several persons by one decree. When Socrates refused to bring the illegal proposition (which had already passed the Senate) before the Assembly (*ἐπιψηφίσαι*), it seems that the other Prytanes interfered and appointed some less scrupulous member of their body to act as president. — *περὶ πλείονος, of greater account.*

19. οὐχ ἂν τρόπον, *not, however, as* (G. 160, 2, and 154).

Page 95. — 20. τοιαῦτα . . . οἷά τις ἂν . . . εἴη, *such, that any one saying and doing them would be, &c.*: ἂν belongs to both εἴη and νομίζουτο (G. 212, 4), and λέγων καὶ πράττων contains the protasis, = εἰ λέγοι καὶ πράττοι (G. 226, 1).

IV. CHAP. VIII. — 11. Σωκράτην . . . οἷος ἦν, *accus. of anticipation*: cf. Mark i. 24, οἶδά σε τίς εἶ, "*I know thee who thou art.*" — οἱ ἀρετῆς ἐφίμενοι is limited by τῶν γινωσκόντων. — ποθοῦντες (G. 279, 2, N.). — ὡς οὗτα (G. 277, N. 2). — ἐμοί, *dat. after εἶδός* (in the tenth line below). — οὕτως is understood with δίκαιος, ἐγκρατής, &c. — παραβάλλον . . . κρινέτω, *let him compare the character of some other man with these* (i. e. the qualities just mentioned) *and then* (οὕτως) *judge.*

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#### PLATO.—1. APOLOGY.

The "Apology" of Plato probably contains very nearly the actual defence spoken by Socrates before his judges. It is not a formal reply to the indictment, but a protest against the falsehood of the charge

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\* In the following century, in the time of Demosthenes, we find a different system, by which the Epistates chose by lot nine senators daily, one from each of the tribes except his own, who were called *πρόεδροι* and presided (as a board) in both Senate and Assembly.

in general.\* Socrates claims that, so far from being a disbeliever in the Gods, he was fulfilling an express divine commission in instructing his fellow-citizens; nay, if his life should be spared on condition of refraining, he could not so disobey the command of the divinity. The Delphic oracle had pronounced that there was no wiser man than he. Astonished at this, he had tried to satisfy himself what it meant; until he learned that his wisdom consisted in knowing his own ignorance, and in the wish to learn. He had never professed to be a teacher; he had no part in the opinion of such natural philosophers as Anaxagoras; he had never received pay for his teaching, like the "Sophists"; he had done the duties of a good soldier and citizen, in the face of danger and public prejudice; he could have had no motive — as he shows in a brief dialogue with his principal accuser, Meletus — to mislead or injure any of the young men who came under his influence. These are the main points of this celebrated Defence, which he closes by distinctly, even haughtily, refusing any appeal to the compassion of his judges to violate their oath requiring an honest verdict, for this would be practical atheism; and by "leaving it to them and to God to judge concerning him, as should be best both for him and them."

The Defence, thus far, occupies about three fourths of the "Apology." When it was closed, Socrates was declared guilty by a majority of about 60 out of 501 votes. The penalty proposed by his prosecutors was death. But, in the class of trials to which this belonged, the defendant was called on to propose a penalty for himself, the court appearing to be bound by custom, if not by law, to choose between the penalties thus proposed. If Socrates had now proposed a sentence which the court had been likely to accept, his life would doubtless have been spared. Instead of this, he first proposed a public maintenance in the Prytaneum, — the city hall, where the hospitalities of the state were given to foreign ambassadors and other public guests, and where certain private citizens, as a reward for special services, were allowed to take their meals at the public table, — the highest civil honor which could be paid. He next declared that a life spent in exile, or under restraint of free speech, would be more intolerable than death; and finally proposed, as a money fine, *one mina* (about seventeen dollars), which, at his friends' suggestion, he increased to thirty minae. Upon this, the vote of the court was again taken, and the death penalty was decreed by a majority which (ac-

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\* The genuine indictment is given by Xenophon in the first section of the Memorabilia. See page 91.

ording to one account) was larger by eighty votes than that by which he was found guilty at first.

The portion of the Apology here given contains the last words of Socrates before his judges, spoken after the sentence of death had been pronounced.

Page 96. — 1. οὐ . . . χρόνου, *for the sake of no long time*, since Socrates was now an old man. — ὡς . . . ἀπεκτόνατε, indirect discourse after the idea of *saying* implied in *δνομα ἔχετε καὶ αἰτίαν*. — ἀπὸ τοῦ αὐτομάτου, *of itself*. — πόρρω τοῦ βίου, *advanced in life* (G. 168): his age is said to be advanced, and near death. — ἐμοῦ . . . θάνατον (G. 173, 2, N.).

2. ἀπορία . . . τοιοῦτων, *have been condemned through lack of such words, &c.* — πολλοῦ γε δεῖ, *not at all*. — τοῦ θέλειν, one of the genitives depending on ἀπορία. — ἀκούειν (G. 261, 2). — θρηνοῦντος, &c. (G. 277, 6): these words explain λέγειν, &c.

3. τότε, *then*, in making my defence. — ἀνελεύθερον, *slavish* (unworthy of a freeman). — ἀπολογησαμένω (G. 277, 2; 184, 2, N. 1). — ἐκείνω, *so*, i. e. by an unworthy defence. — ὅπως ἀποφείξεται (G. 217). — πᾶν ποιῶν, *by any and every means*. — ἀφείς (G. 277, 2).

Page 97. — 4. μὴ οὐ ἢ (G. 218, N. 2). — πονηρίαν, *sc. ἐκφυγεῖν*. — θάπτον . . . θεῖ, *baseness runs faster than death*. — ἄτι ὢν, *as being* (G. 277, N. 2). — ὑπὸ τοῦ βραδυτέρου ἔαλον, *I have been (was) overtaken by the slower* (Death). — ὀφλῶν, *convicted* (v. ὀφλισκάνω): lit. *failing* in a suit, and so condemned to pay the debt or penalty; here, *death* (θανάτου). We find ὀφλεῖν ζημίαν, *to incur a penalty*; ὀφλεῖν χρήματα, *to incur a fine* (as ὀφλε χιλίας δραχμάς, in the former part of the defence); ὀφλεῖν κλοπῆς δίκην (also ὀφλεῖν κλοπῆς), *to be convicted on a charge of theft*; ὀφλεῖν γέλωτα, αἰσχύνην, *to incur laughter, disgrace*; ὀφλεῖν μωρίαν, *to incur the charge of folly*: so ὀφληκότης μοχθηρίαν, below. — τῷ τιμήματι, *the sentence* (the result of τήμησις, which is the act of settling the amount or kind of penalty). — οὕτω σχεῖν, *to come out thus*. — μετρίως, *well enough*.

5. χρησμοδέσθαι, *to utter my oracle*. — ὅταν μέλλωσιν ἀποθανεῖσθαι (G. 202, 3, N.), depending on χρησμοδοῦσιν, where we should expect a phrase meaning simply *at the point of death*, explaining ἐνταῦθα. — ὡς (sc. τιμωρίαν) is cognate accus. after ἀπεκτόνατε, *such punishment as you have inflicted in condemning me to death*. — τοῦ δίδόναι (G. 262, 2). — τὸ δέ, *but the fact* (G. 143, 1, N. 2).

6. ἀποκτείνοντες (G. 138, N. 8). — τοῦ ὀνειδίζαν (G. 263, 1). — ὑμῖν (G. 184, 2). — οὐ . . . οὔτε . . . οὔτε (G. 283, 9). — ὅπως ἔσται (G. 217).

Page 98. — 7. ἐν ᾧ . . . ἄγουσι, *while the officers are busy*. — οἷ, *whither*, i. e. to the prison. — διαμυθολογήσαι, *to have a talk*; opposed to the formal judicial arguments which had preceded. — τί ποτε νοεῖ, *what it means*.

8. δικασταί: his address before had been "Athenians"; to those who voted justly he now speaks as "Judges." — ἐωθυῖα (v. ἔθω), *accustomed*. — τοῦ δαμονίου: Socrates believed that there was a divine voice within him

(*δαμνίων τι*), which often warned him *not* to do certain things, but never urged him to any positive act. — *πάνυ ἐπὶ μικροῖς*, in *very little things*. — *εἴ τι μέλλοιμι* (G. 225). — *οἴθεός ἄν τις*, *one might think*. — *καὶ νομίζεται*, and (what) is *generally thought*, & (as nom.) being understood.

9. *λέγοντα μεταξὺ* (G. 277, N. 1).

10. *κινδυνεύει . . . γυγνόμεναι*, *seems likely to be* (lit. *runs a risk of being*). Plato uses *κινδυνεύω* nearly in the sense of *δοκέω*, so that the infin. after it stands in indirect discourse (G. 203), as here. — *οὐκ ἴσθ' ὅπως*, *it is not (possible) that, &c.*

11. *δυσὶν θάτερον*, *one of two things*. — *οἷον μηδὲν εἶναι*, (such) *as to be nothing* (i. e. like annihilation). — *τὰ λεγόμενα*, *the common saying*.

Page 99. — 12. *μηδ' ὄναρ μηδέν*, *not even any dream*. — *ἔπαδαν . . . ὄρα* depends on *ἔστι* understood with *ὑπνος* (G. 233). For the whole sentence, see G. 227, 1. — *ἐγὼ γὰρ ἄν οἶμαι*: the force of *ἄν* falls upon *εἶπεῖν*, several lines below, where it is twice repeated (G. 212, 2): *οἶμαι* is also repeated after the long protasis, and *δέοι* is repeated before *σκεψόμενον*. — The sentence reads, *I think, if one were obliged to select that night in which he slept so soundly as to have no dream at all, and, comparing with that night the other nights and days of his life, were obliged to examine and say how many days and nights in his life he had lived better than that night, (I think) not only any private person, but the great King would himself find these easy to count (i. e. very few), compared with his other days and nights.* The conditional sentence (without *οἶμαι*) would be: *εἰ δέοι τινα . . . εἰπεῖν, εὔροι ἄν. μὴ ὅτι* is elliptical for *μὴ λέγωμεν ὅτι* (*let us not say that, &c.*), *not to speak of*, i. e. *not merely*: it is often used, as here, where *ὅτι* forms no part of the construction of the sentence, and where the origin of the expression was probably not thought of.

13. *οὐδὲν πλείων*, *no longer*. — *εἰ δ' αὖ*, *but if, on the other hand*. — *οἷον ἀποδημήσαι*, *like a migration*.

14. *Ἄιδου* (sc. *δῶμα*), *the (realm) of Death, or Hades*. For the proper names which follow, see a classical dictionary; Triptolemus was not usually counted one of the judges in Hades, and Socrates probably follows some local Attic myth. — *ἐγένοντο*, *proved themselves*. — *ἐπὶ πόσῳ*, *at what price?*

15. *Ἐμοίγε καὶ αὐτῷ*, *to myself also*. — *ὅποτε ἐντύχοιμι*, *when I should meet* (G. 232, 4), like *εἴ ποτε εὐτύχοιμι*. — *διὰ κρίσιν ἄδικον*, *in consequence of an unjust judgment*: referring to the contest for the armor of Achilles between Odysseus and Ajax, after which the defeated Ajax killed himself; this is the subject of the *Ajax* of Sophocles. — *ἐξετάζοντα*: Socrates delights in the thought that he can go on *examining* and cross-questioning and exposing false pretensions to wisdom in Hades, as he had done in Athens.

Page 100. — 16. *τὸν . . . ἀγαγόντα*, i. e. Agamemnon. — *ἡ Σίσυφον, ἡ — ἄλλους μυρίους* (as the sentence might be written): instead of con-

tinuing the question by adding other names, he changes the form of the sentence, and adds, *one might mention ten thousand others, &c.* — οἷς is the object of ἐξεδάξαν only by *zeugma*. — ἀμήχανον εἰδαιμονίας, *a vast amount of joy*. — οἱ ἑκεῖ, i. e. those who dwell below. — τοῦτου ἕνεκα, i. e. especially τοῦ ἐξεδάξαν, for which Socrates implies that he is to suffer death.

17. οὔτε . . . τελευτήσαντι, *either during life (pres.) or after death (aor.)*. — ἀπὸ τοῦ αὐτομάτου, *of its own acc. &c.*, i. e. *by chance*. — ἀπῆλλάχθαι πραγμάτων, *to be free (lit. to have been freed, G. 202, 2) from troubles*. — τὸ σημεῖον, *the divine sign*, the same as τὸ δαίμνιον. — τοῖς κατηγοροῖς (G. 184, 2). — οἰζόμενοι βλάπτειν, *thinking that they were doing me an injury (G. 203)*. — τοῦτο αὐτοῖς μέμφομαι : τοῦτο is cognate acc. ; for αὐτοῖς, see G. 184, 2. μέμφομαι sometimes takes the simple object-accusative.

18. δίομαι (G. 172, N. 1). — τιμωρήσασθε, *take your vengeance on*. — ταῖντά ταῦτα λυποῦντες, *teazing them in this same way (G. 159, N. 4)*. — ἐὰν . . . ὄντες, *if they think themselves to be something when they are nothing*. — ὄναδίζετε αὐτοῖς (G. 184, 2). — ὦν δεῖ, sc. ἐπιμεινίσθαι. — οὐδένος : compare this use of οὐδέν in a causal sentence with μηδέν ὄντες in the conditional sentence above (see G. 283, 1 and 2). — δίκαια πεπονθῶς ἔσομαι, *I shall have been justly treated (G. 98, 2, N.)*. — αὐτός τε καὶ οἱ υἱεῖς, *both myself and my sons* ; apposition, as if the latter were included in ἐγώ. — ἕρα ἀπιέναι, *time to depart (G. 261, 1, N.)*.

The circumstances of the imprisonment of Socrates, and the occasion of the long delay in the execution of his sentence, are given in the extract from the "Phaedo" which follows.

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## 2. PHAEDO.

DURING his thirty days' confinement, Socrates was freely visited by his friends in prison. As the time of his execution drew near, they were anxious for his escape ; and one of them, Crito, a man of wealth, and near his own age, had prepared a plan of rescue, with the connivance of the friendly jailer. Socrates, however, refused to avoid his fate, on the ground that the highest duty of a citizen, especially in a free state, is absolute obedience to the laws, accepting his sentence as the voice of the State itself, — which he sets forth in the brief dialogue called "Crito." On the morning of the day of execution, several of his friends gathered in his prison, — among them Phaedo, who afterwards tells his friend Echecrates and others the occurrences of the day in the Dialogue bearing his name. Much the largest part of it is taken up with discussing the views of Socrates on the nature and immortality of the soul. The portion here given

is the introductory narrative, and the conclusion, containing that story of his last hours, "which," says Cicero, "I often read with tears." \*

The dialogue between Phaedo and Echecrates is supposed to take place at Phlius in Peloponnesus, the home of Echecrates.

Page 101. — 1. ἡ . . . ἤκουσας; or did you hear it from some one else? — αὐτός: Phaedo was a citizen of E. is, a disciple of Socrates, and afterwards the head of a philosophical school in his native place. — τῶν πολιτῶν Φλιασίων οἰδεῖς, no one of the citizens — Phliians: the position of Φλιασίων shows that it is not a mere adjective. — ἐπιχωριάζει Ἀθήνας, ever goes to Athens to live at all (πάνυ τ.).

2. ἰστεμμένη, v. στέφω, wreathed with laurel, which was sacred to Apollo. — πέμπουσι, send in state, i. e. every year. — θεωρία, a sacred embassy.

3. τοὺς δὲς ἑπτα ἑκείνους, the well-known fourteen, i. e. the seven virgins and seven youths whom the Athenians were obliged to send once in nine years to Minos of Crete, to be devoured by the Minotaur in the Labyrinth. The sacred trireme, the *Delias*, which carried the deputation to Delos, was believed to be the same vessel which carried Theseus to Crete. For the account of the voyage of Theseus, the death of the Minotaur, and the escape of Theseus with the victims by the help of Ariadne, see a classical dictionary under *Theseus*, and Plutarch's *Life of Theseus*, § 15. — εἰ σωθεῖεν . . . ἀπέβαν (G. 247). — καὶ νῦν ἔτι: "the custom was continued," says Plutarch, "to the time of Demetrius Phalereus," i. e. till about B. C. 300. — ἐπαδὼν ἀρξονται (G. 233). — μηδένα . . . πρὶν ἂν (G. 240).

Page 102. — ὄχουσι ἀπολαβόντες, happen to hinder them (G. 279, 4): compare ἔγχευ . . . γέγονός (below), happened to have been done (perf.).

4. τὸ μνησθαι, to commemorate, i. e. in conversation, as he explains it in αὐτὸν (sc. ἐμὲ) λέγοντα καὶ ἄλλα ἀκούοντα. — τοιοῦτους ἑτέρους, others of the same mind (with yourself). — ὡς ἂν δύνῃ (G. 232, 3) ἀκριβέστατα, as accurately as you can: by omitting ἂν δύνῃ, we have the usual form ὡς ἀκριβέστατα (see ὡς σαφέστατα, above).

5. θαυμάσια ἔπαδον, I was marvellously affected. — θεοὺς εἰσῆει, did pity enter [ny mind]. — τοῦ τρόπου καὶ τῶν λόγων, causal gen. after εὐδαίμων (G. 173, 1). — ὡς (= οὐτι οὔτως), i. e. he died so fearlessly, &c. (G. 238). — ὥστε . . . παρίστασθαι, so that it came into my mind, that he, &c. — ἔναι and πράξαι are both futures after παρίστασθαι (G. 203). — ἄνευ θεῶν μόρας, i. e. uncared for by the Gods. — εἰκὸς παρόντι πένθει, natural to one present at suffering. — ἡδονή, sc. εἰσῆα. — ὡς . . . δυνων, i. e. from the thought that we were engaged in philosophical discussion (G. 277, κ. 2). — τοιοῦτοί τινες, on some such subject (i. e. as philosophy). — ἀτεχνῶς, absolutely or simply.

\* Cuius morti illacrimari soleo, Platonem legens. Nat. Deor. III. 83.

Page 103. — ἐνθυμούμενος, agreeing with μοι, when I reflected. — ὅτε μὲν . . . ἐνίοτε δέ, at one time, and at another : notice the accent of ὅτε (not ὅτι) when it has this sense. — Ἀπολλόδοτος : he was a man of melancholy and excitable temper, sometimes called the *Fanatic*. Among those present at the death of Socrates are Antisthenes, the founder of the Cynics, and Euclides, the founder of the Megaric school. The absence of Aristippus, the founder of the Cyrenaica, is remarked. Plato excuses his own absence, § 6.

6. Αἰγίνη, in Aegina (G. 190, N.). — σχεδόν τι . . . παραγενέσθαι, i. e. I think these are about all who (lit. about these) made up the company (G. 246).

7. ἕως ἀνοιχθείη (G. 239, 2) : see ἐπαδὴ ἀνοιχθείη, below.

Page 104. — 8. εἶπε περιμέναν (G. 260, 2, N. 1), he bade us wait (ἐφη περιμέναν would mean he said he was waiting). — ἕως ἂν . . . κελεύσῃ, until he should himself give us orders : ἕως . . . κελεύσῃ might have been used after the past tense (G. 246). — λίσσῃσι : from this it appears that Socrates had been kept chained. — παραγγέλλουσιν, they are giving him directions. — ὅπως ἂν (G. 216, 1, N. 2). — εἰσιόντες, as we entered. — Ξανθίππη, the well-known termagant wife of Socrates. — ἀνευφήμησε, uttered cries of lamentation, such as were held to be of bad omen : the word is taken, as similar words often were, in the opposite of its proper sense. Thus the left, which was ill-omened, was called εὐώνυμον, good-omened. — ὅτι before a direct quotation (G. 241, 1). — τῶν τοῦ Κρίτωνος, of Crito's attendants.

9. ὡς . . . εἶναι, how curiously it is related to what seems its opposite. — τῷ . . . παραγίγνεσθαι, that they will not come to a man together : τῷ belongs also to ἀναγκάζεσθαι (G. 262, 2). — συνημμένω (v. συνάπτω), i. e. attached to one head. — δὴ ὄντε, while they are two. — μῦθον ἂν συνθεῖναι (= μῦθον ἂν συνέθηκε), would have composed a fable (G. 211).

Page 105. — φ ἂν παραγένηται (G. 233). — ὥσπερ . . . ἔοικεν, as then I too believe (i. e. I, as Aesop would have done). — ὑπὸ τοῦ δεσμοῦ, on account of the chain. — ἦκειν φαίνεται, appears to have come : φαίνομαι generally takes the participle.

10. ἀναμνήσῃς : for the peculiar use of the aorist partic., see G. 204, N. 2. — ἐντείας (τόνος), versifying. — τὸ . . . προοίμιον, the proemium (or hymn used at the beginning of a festival) in honor of Apollo : the Homeric Hymn to Apollo is an example of such a poem. — καὶ ἄλλοι . . . Εὐηνός, not only had certain others previously asked me, but also Euenus, &c. — ὅ τι διανοηθείς, with what intention. — σοι μέλει τοῦ ἔχειν (G. 184, 2, N. 1). — ἐμὲ is subject of ἔχειν.

11. ἀντίτεχνος, rival. — τί λέγει, (to see) what they meant. — ἀφοσιούμενος . . . ποιεῖν, clearing my conscience in case they (the dreams) should perchance command me to compose music of this kind (G. 248, 2). — ἄλλοτ' ἐν ἄλλῃ ὄψει, at different times in different shapes.

12. αὐτό, it, i. e. the vision, subject of παρακελεύεσθαι (to urge one to the act) and ἐπικελεύειν (to cheer one in the act). — τοῖς θεοῦσι, runners in a race. — καὶ ἐμοί . . . ἐπικελεύειν : supply ὑπελάμβανον from the preceding

clause: *ἔμοι* follows *ἐπικαλείαν*. — *ὡς . . . οὐσης* (G. 277, N. 2): this contains the ground on which the *vision* urged Socrates. — *μεγίστης μουσικῆς*, the highest form of music, i. e. music in its wide Greek sense, including all literature and accomplishments. — *τοῦτο πράττοντος*, making this (philosophy) my business: cf. Lat. *hoc agere* and *aliud agere*. — *πρὶν ἀφοσιώσασθαι*, before performing my pious duty, = *δουα ποιῆσαι*: *πρὶν* here takes the infinitive, when it might have taken the subjunctive or optative as depending on a negative sentence (G. 240, 2).

Page 106. — *ποιήσαντα* and *παθόμενον* denote the means.

13. *μύθους ἀλλ' οὐ λόγους*, fables, but not [mere] narratives: here *μύθος* has its special sense of fables, and *λόγοι* its wider sense of narratives, while above (§ 10) Aesop's fables are called by Cebes by the more general name of *λόγοι*. — *οὐκ ἦ* (sc. *ἐγώ*) represents the same in the direct discourse (G. 243, N. 1). — *τούτους ἐποίησα*, I put these into verse. — *οἷς πρώτους ἐνέτυχον*, the first which I came upon (for *τοῖς πρώτοις οἷς ἐνέτυχον*), added as further explanation of *τούτους*, to which the principal relative clause *οὗς . . . Αἰσώπου* also belongs. — *ταῦτα φράξε, καὶ ἐρῶσθαι*, tell him this, and also (bid him) farewell.

14. *οἶον* is exclamatory (G. 155). — *ἐκὼν εἶναι*, a peculiar phrase in which *εἶναι* seems superfluous, meaning *willingly* (G. 268, N.). — *ὄψω . . . μέτεστιν*, who worthily shares in this thing (philosophy). — *βιάσεται αὐτόν*, i. e. by committing suicide: the first part of the following discussion (here omitted) refers to suicide, against which the authority of Philolāus (a celebrated Pythagorean) is quoted.

15. *ἀμα λέγων* (G. 277, N. 1). — *τὸ μὴ θεμιτὸν εἶναι* (G. 262, 2) differs very slightly in meaning from *οὐ θεμιτὸν εἶναι* in indirect discourse: it means *its not being right*. In the following clause, *ἔθελεν ἂν* (= *ἔθελοι ἂν*) depends directly on *λέγεις*: that the philosopher should be willing (G. 226, 2) to follow, &c. — *μυθολογεῖν*, to talk (familiarly): see Apology, § 7.

Here follows the celebrated dialogue on Immortality, ending with a striking parable, or myth, which sets forth the Greek imagery of the judgments of the future world, where "they who are sufficiently purified by philosophy live without the body forevermore, and come into dwellings fairer than these, which it were not easy to describe, nor is there time enough at present."

Page 107. — 16. *τούτων*, &c. referring to the discourse just ended. — *καλὸν γὰρ τὸ ἀθλον*, for noble is the reward. — *φαίη ἂν ἀνὴρ τραγικός*, i. e. as a tragedian would express it. — *λουσάμενον*, after bathing. — *λούειν* depends on the verbal idea in *πράγματα*, as we often say, to take the trouble to do a thing.

17. *εἶεν*, well then (lit. let this be as it is, G. 251, 1). — *ἐπιστάλευς* is appropriately used of the last commands of one about to die. — *ὅ τι ἂν . . .*



ποιούμεν, i. e. *which we should especially gratify you by doing*: ἄν belongs to ποιούμεν. — οὐδὲν καινότερον, in English, simply = *nothing new*. — τῶν αὐτῶν ἐπιμελούμενοι = ἄν . . . ἐπιμελήσθε, corresponding to ἄν ἐστὶν τῶν αὐτῶν ἀμελήτε, below (G. 226, 1): in the latter clause μέν is irregular, and is omitted in many MSS. — οὐδ' ἄν ὁμολογήσητε, *not even if you assent, &c.* — πλείον ποιῆν = *to profit*.

18. ὅπως ἄν βούλησθε, *as you please* (G. 232, 3). — ἔρωτῶ . . . θάπτῃ, *he asks how he shall bury me*: the subjunctive here represents the interrogative subjunctive πῶς θάπτω; (G. 256) of the direct question, as it is seen above in θάπτωμεν, &c. (G. 244). — ἄλλως λέγαν: ἄλλως is here equivalent to μάτην, *idly*, or *without meaning*.

Page 108. — 19. ἐγγύην (G. 159, N. 4). — οὗτος . . . παραμενεῖν, *for he [gave surety in court] that I would remain*, i. e. would not escape: ἦ μὴν is especially used in oaths and other solemn statements. — ολιχίσσασθαι ἀπιοντα (G. 203, N. 2) represents ολιχίσσομαι ἀπιῶν of the direct discourse (G. 279, 4, N.). — ὡς . . . Σωκράτη, *that it is SOCRATES that he lays out for burial*. — ἦ δ' ὅς (G. 151, N. 3). — τὸ . . . λέγαν, &c. *to speak wrongly is not merely a mistake as regards the act itself*. — καὶ θάπταν (sc. χρῆ) οὕτως, &c. *and [you must] bury it in such a way as shall be, &c.* (G. 232, 3).

20. ἀνίστατο εἰς οἰκημὰ τι, *arose [and went] into a room*. — ὄση (sc. ἡ συμφορὰ) . . . εἴη, i. e. *how heavy [a calamity] had befallen us*: indirect question. — ἀτεχνῶς . . . στερηθέντες, *exactly as [we should have done] if we had been bereft of a father* (G. 277, N. 3: 226, 1). — οἰκεῖα, *of the family*.

21. ὑπερ ἄλλων καταγιγνώσκω, *(the fault) which I find with others* (G. 173, 2, N.). — ἐπαδὰν παραγγέλλω (G. 233), referring to different cases.

Page 109. — ἄλλ' ἐκείνοις, *sc. τοῖς αἰτίοις*.

22. εἰ τέτριπται, *if it is mixed*. The hemlock was first bruised in a mortar; hence the use of τρίβω. — ὁ ἀνθρώπος (at end), i. e. a servant.

23. πίνοντας, *sc. τὸ φάρμακον* (G. 280). — ἐπειδὴν παραγγελθῆ, *after the order has been given them*, depends directly on the following participles, διεπνήσαντας, &c., but indirectly on πίνοντας, which is frequentative. — οὐδὲν . . . ὀφλήσειν, *that I gain nothing except [this] that I shall make myself ridiculous in my own estimation*: see note on Apol. § 4. — φειδόμενος . . . ἐνότος, *sparing when nothing is left*. Hesiod (Works and Days, 367) says, δευλὴ δ' ἐν πυθμένι φείδω, which Seneca thus translates: *Sera parsimonia in fundo est*; 't is a sorry thrift at the bottom of the cup, i. e. when only the dregs are left.

Page 110. — 24. ἕως ἄν . . . γένηται, *until a heaviness shall be felt* (G. 239, 2). — καὶ οὕτως αὐτὸ ποιήσα, *and then it [the poison] will do its own work*: αὐτό is nominative (G. 145, 1).

25. καὶ ὅς (G. 151, N. 3). — τοῦ χρώματος (G. 170, 1). — ταυρηδόν, *fixedly*. — πρὸς τὸ ἀποσπείσαι, *as regards pouring a libation from it*. —

γενέσθαι, αὐτὸν εἶχεσθαι (G. 203, N. 2). — γίνονται (G. 251, 1). — ἐπισχόμενος (v. ἐπίχω), *holding it (to his lips)*.

26. τὸ μὴ δακρύειν (G. 263, 2). — ἐμοῦ γε βιά καὶ αὐτοῦ, *even in spite of myself*. — οἶου = ὅτι τοιοῦτου (G. 238). — ἐστερημένος εἶην (G. 248 ; cf. 250, Note). — ἀναβρυχισάμενος, *sobbing aloud*. — οὐδένα ὄντινα οὐ (G. 153, N. 4), *every one*. — κατέκλασε, *pierced to the heart (lit. broke)*. — ἐν εὐφημίᾳ, here in a negative sense, when no sounds of evil omen are heard : a common proclamation of silence before a religious ceremony was εὐφημία ἔστω. The saying ἐν εὐφημίᾳ χρὴ τελευτᾶν is called Pythagorean. — τοῦ δακρύειν : after ἐπίσχομεν we might have had τοῦ μὴ δακρύειν without change of meaning (G. 263, 1).

Page 111. — 27. οὗτος ὁ δοῦς, *this man [of whom I spoke] who had given, &c.* — διαλιπὼν χρόνον, *from time to time* : see note on the same expression in § 28. — ἐπανιών, *going upwards*. — ὅτι ψύχειτο, *that he was becoming cold*. — αὐτὸς ἤπτετο, *he felt of himself*. — τότε οὐχίσηται, *then he should be gone* (in direct discourse οὐχίσομαι), one of the phrases used by the Greeks to avoid the mention of death. — Ἄσκληπιῷ ἄλεκτρούνα : those who recovered from sickness often sacrificed a *cock to Asclepius*. Socrates suddenly remembers a neglected sacrifice ; or, possibly, he asks Crito to make an offering in gratitude for his release from life. — μὴ ἀμελήσητε (G. 254).

28. ὀλίγον διαλιπὼν, *after a little while* : the same phrase is general (= *at intervals*) as used above, because there it is joined with the imperfect διεσκόπεα. — καὶ ὅς, i. e. Socrates. — ἔστησεν is active, and the meaning is, *his eyes became fixed*. — ξυνέλαβε, *closed*. — τῶν τότε . . . ἀρίστου, *the best of his time whom we knew*.

## HERODOTUS.

THE chief events of the great Persian Wars are the capture of Euboea and the battle of Marathon, B. C. 490 ; the defence of Thermopylae and the sea-fights at Artemisium and Salamis, B. C. 480 ; and the battles of Plataea and Mycale in the following year. The narrative of these events makes the most interesting and important part of the History composed by Herodotus in the generation immediately following.

Herodotus was born at Halicarnassus, one of the Doric cities on the western coast of Asia Minor, about the year 484 B. C. In his manhood he travelled extensively in Asia, Egypt, and Greece, a keen, intelligent, and accurate observer. His history is one of the earliest, and is much the most curious and interesting, of our sources of knowl-

edge as to the countries, people, customs, history, local politics, and family traditions of the century before his own day. It is in nine Books, named for the nine Muses. It is full of illustrations of the religious beliefs, omens, oracles, customs, and feelings of the time. The conflict between Asia and Europe appears in Herodotus as part of a great drama, in which the Argonautic expedition and the Trojan war had been successive acts, which was watched at every point and guided by the manifest direction of the Gods; while in the earlier parts of his History he is constantly tracing proofs of that divine judgment, which humbles the pride and punishes the crimes of men.

Asia Minor, with the Greek colonies on its western coast, had been added to the Persian dominions by Cyrus the Great, who conquered Croesus, king of Lydia, B. C. 546. About the year B. C. 500, the Ionic cities, with Miletus at their head, revolted against the Persian rule; and, with the help of allies from Greece, especially the Athenians, captured and burned the Lydian capital, Sardis. The war continued about six years, and ended in a complete Persian victory. The Ionic city of Miletus was captured and reduced to slavery, to the passionate grief of its generous allies in Athens. But the attention of the Persians had been drawn to the free states and islands towards the west, and these hostilities led the way to their two formidable invasions. Meanwhile the tyrant Hippias, son of Pisistratus, had been driven from Athens (B. C. 510), and had taken refuge at the Persian court. He was now a feeble old man; but his hate of the Athenians and desire of revenge made him eager to serve the invader, whom he accompanied himself to the plain of Marathon.

Although Herodotus was a Dorian by birth, he wrote his History in Ionic Greek. His intercourse with the Ionic cities in his immediate neighborhood must have made him familiar with their speech, even if we reject the account given by Suidas of his long residence as an exile in the Ionic island of Samos. But he probably chose the Ionic dialect chiefly because it had been used by the historians or annalists who preceded him. The dialect of Herodotus is known as the *New Ionic*, which, where it differs from the Attic, is very similar to the Old Ionic of Homer. Its general peculiarities should be learnt by the beginner from the grammar.\* Others will be seen in the Lexicon; as the use of  $\kappa$  for  $\pi$  in  $\kappa\acute{\omega}\varsigma$ ,  $\delta\acute{\kappa}\omega\varsigma$ ,  $\kappa\acute{\omicron}\tau\epsilon$ , &c., for  $\pi\acute{\omega}\varsigma$ ,  $\delta\acute{\pi}\omega\varsigma$ ,  $\pi\acute{\omicron}\tau\epsilon$ , &c., and the interchange of aspirates in  $\acute{\epsilon}\nu\theta\alpha\upsilon\tau\alpha$ ,  $\acute{\epsilon}\nu\theta\epsilon\upsilon\tau\epsilon\nu$ ,  $\kappa\iota\theta\acute{\omega}\nu$ , for  $\acute{\epsilon}\nu\tau\alpha\upsilon\theta\alpha$ ,  $\acute{\epsilon}\nu\tau\epsilon\upsilon\theta\epsilon\nu$ ,  $\chi\iota\tau\acute{\omega}\nu$ . The chief peculiarity in syntax is the use of

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\* See G. Introduction, pp. 1 and 2; §§ 30; 39; 44; 59; 67, Note 1; 70; Notes to 76-86; §§ 119; 120; 126; Notes to 127; see also §§ 140, Note 4; 148, Note 4. Much of the detail in the notes can be learnt by practice while reading.

the forms of the article beginning with  $\tau$  as relative pronouns (G. 140, n. 4), which must be kept constantly in mind.

The story of the Persian Wars is begun in the sixth book of Herodotus, and is continued in the three following books. The extracts here given include the battle of Marathon and the battles of Thermopylae, Artemisium, and Salamis, and end with the retreat of Xerxes to Asia after his defeat at Salamis. They begin with VI. 48, to which V. 105 is prefixed by way of introduction.

## I.

Page 112. — 1. βασιλεῖ, uncontracted form for βασιλεῖς (G. 53, 3). — ὡς, *whence*. — Σάρδεις = Σάρδεις (G. 53, 1, n. 3), accus. plural. — Ἴώνων . . . ποιησάμενον, *making no account of the Ionians*. — μετὰ δέ, *but afterwards* (G. 191, n. 2). — πυθόμενον, like ὡς ἐπίθετο above. — εἰρῆσθαι, *used to ask*, imperfect infinitive (G. 203, n. 1). — ἀπείνει for ἀφείναι (v. ἀφήμι : G. 17, 1, n.), *let fly*. — μὴν for αὐτόν (G. 79, 1, n. 4), i. e. the arrow. — βάλλοντα, *as he let it fly* (G. 204). — ἐκγενέσθαι, infinitive for optative in a wish (G. 270), *be it granted*. — προστάξαι depends on λέγεται (third line). — ἐς τρίς, *thrice*. — ἐκάστοτε, i. e. every day at supper. — μέμνεο (for μέμνησο), as if from a present μένομαι : the form μέμνη is found in Homer.

2. μετὰ δὲ τοῦτο : Darius had sent an army and a fleet in 492 B. C., under his son-in-law Mardonius, to subdue Eretria and Athens, reducing the Greek populations on the way. Some, including the Macedonians, were subdued by the army ; but as the fleet beat about Mount Athos, "there fell on them a north wind, great and ungovernable, which treated them very roughly, dashing many of the ships against Athos ; three hundred of them are said to have perished, and more than twenty thousand men. And as this sea about Athos is most full of monsters, many were seized and devoured by them, and some were crushed against the rocks ; and some could not swim and so were lost ; and some perished with cold. So then fared that fleet." (Hdt. VI. 44.) After some successes in the south of Thrace, Mardonius returned to Asia. — ὅ τι ἔχουεν, indirect question. — κότερα = πότερον. — ἰωνῶ = ἱανῶ. — σφίας αὐτοῦς = ἱαντοῦς. — ὧν = οὖν, *therefore*. — ἄλλους ἄλλη τάξας, i. e. *ordering them to different places*. — πόλις = πόλις (G. 53, 1, n. 3). — νέας μακράς, *ships of war, naves longas*.

3. τὰ προῖσχετο αἰτέων, *what he put forward as his demand*. — ἐς τοὺς ἀπικολατο = εἰς οὓς ἀφίκοντο (G. 233). — καὶ δὴ καί, lit. *and moreover also*, an emphatic formula very common in Hdt. Here it stands for the usual καί in the expression ἄλλοι τε . . . καί. — σφί = σφίσι (G. 79, 1, n. 2), used like αὐτοῖς in Attic (G. 144, 2.) — ἐπικέατο (G. 127, VI. n.). ἐπὶ σφίσι ἔχοντας, *aiming a blow at them* (as English, "have at them").

Page 113. — ὡς . . . στρατεύωνται, *so as to join the Persians in marching upon them*. The jealousy thus roused threatened a war which would

have divided and weakened Greece : it was composed in season, and the men of Aegina fought bravely against the Persians at Salamis and Plataea. — τὰ πεποιήκους, *what* [as the Athenians said] *they had done* (G. 248, 4, last ex.). — συνήψτε : the active form συνάπτειν πόλεμον (cf. συνάπτειν μάχην in § 12, *to join battle*), means, *to engage in war*. The hostility between Aegina and Athens is traced by Herodotus to the following circumstance : In time of famine, the Epidaurians had brought two statues of sacred olive-wood from Athens, paying therefor a yearly service at the shrine of Erechtheus. After these had for many years been effectual to avert the barrenness of the land, they were stolen by Aeginetans, colonists of Epidaurus, and the tribute ceased. The Athenians then sent to demand it at Aegina ; but, while they were attempting to drag away the sacred statues, a violent storm burst forth, with an earthquake, so that their whole expedition, struck with frenzy, fell upon one another and perished, except one man who fled to tell the tale.

4. ὥστε is used with the participle by Hdt. in the same sense as ἄτε in Attic (G. 277, N. 2 b) ; *not* in the sense of ἔς. — Πισιστρατιδῶν, i. e. Hippias and his household. Pisistratus, the father of Hippias, became tyrant at Athens B. C. 560. Hippias was expelled and the democracy restored B. C. 510, twenty years before the battle of Marathon. — προσκατημένον = προσκαθήμενον. — ταύτης . . . προφάσιος, *adhering to this purpose*. — Ἑλλάος, partitive genitive with τοὺς μὴ δόντας. — φλαύρους πρήξαντα, cf. κακῶς πράττειν (G. 165, N. 2). — παραλία, "*relieves*." — ἀποδείξας = ἀποδείξας, *having appointed*. — Δαίην, Ἄρταφέρνηα, in apposition with στρατηγούς.

Here follows the expedition of the fleet against the Grecian islands, and the capture of Eretria, in Euboea, the inhabitants of which were colonized by Darius eastward of the Persian Gulf.

5. ἐς τὴν Ἄττικὴν : Eretria was opposite the northern point of Attica, across the strait, which is here about five miles wide. — κατέργοντες = καθείροντες, *hemming* in the Athenians *greatly* : the word is doubtful. — δοκίοντες . . . τά, *expecting to do the same by the Athenians, as, &c.* (G. 165). — καὶ . . . γάρ : here the separate force of these particles can be seen, and . . . for. Generally, however, καὶ γάρ means simply *for surely* (more emphatic than γάρ alone), the original ellipsis of a clause with καὶ being forgotten. — ὁ Μαραθῶν : "the plain of Marathon is about six miles from north to south, and of varying width, having the eastern declivities of Pentelicus on the west, and the sea on the east." Felton. It is about twenty miles northeast from Athens, and fifteen southeast from Eretria. — ἐνπιπείσαι, i. e. *for cavalry movements*. — κατηγέτο = καθηγέτο. — σφί (G. 171, 3, N.). — δέκα, i. e. one from each Attic tribe. — δέκατος, *one of ten* (not *tenth*). — τοῦ, *whose*. — κατέλαβε, *it befell* : its subject is φύγειν, which means properly *to get banished* (aorist), while φεύγειν is *to be in exile* : φεύγω is of course transitive, lit. *to flee from*, hence Πισίστρατον.

6. *ἦκων ἐκ τῆς Χερσονήσου*: this refers to the Thracian Chersonesus (on the west side of the Hellespont), where Miltiades had been several years governor or "despot." Hence Byron's familiar lines,

"The tyrant of the Chersonese," &c.

His uncle, Miltiades, the so-called *οἰκιστής* (or *founder* of the Chersonese), had led the first Athenian colony to this region during the reign of Pisistratus. Miltiades the younger, according to Herodotus, had advised breaking down the bridge on the Danube, and leaving Darius to perish in his campaign against the Scythians (about 516 B. C.): hence the king's enmity against him, and attempt to seize him, described below.

Page 114 — *περὶ πολλοῦ ἐποιεῖντο*, made great efforts. — *τὸ ἐθεύτεν*, *thereupon*. — *ὑποδεξάμενοι*, watching for his return: the simple *δέξασθαι* in Ionic Greek, as in Attic, belongs to *δέχομαι*: but in compounds care must be taken to avoid confusion with this and similar Ionic forms (as *ἐδέχθη*) belonging to *δείκνυμι*. — *ἀπεδέχθη*, was appointed.

7. *τοῦτο μελετώντα*, i. e. this was his profession. — *τῷ = φ*, dative after *περιπίπτει*, falls in with (G. 187). — *βώσαντα* (v. *βοάω*), calling. — *Πάνα*, subject of *κελεύσαι*, which depends on *εἶπε* understood: Pan was the Pelasgic (i. e. aboriginal) deity, whose chief seat of worship was the Pelasgic district of Arcadia. — *ἀπαγγεῖλαι*, to carry this message (implying to ask). — *διότι* (= *διὰ τί*) . . . *ποιεῖνται*, why they paid no reverence to him. — *τὰ δέ* is used before *ἔτι* as if *τὰ μὲν* stood before *πολλαχῆ*. — *καταστάτων . . . πρηγμάτων*, when their affairs were now restored to good condition. — *εἶναι*: the subject is *ταῦτα* after *πιστεύσαντες*. — *ἱρόν*, shrine: this was a grotto below the Acropolis, with a descent of 47 steps. — *ἀπό*, in consequence of. — *λαμπάδι*, a torch-race.

8. *δευτεραίος*, within two days: the distance is about 140 miles. — *περιπεσοῖσαν* (like *περιπέσειν*), aorist participle without time (G. 279, 3). — *πρός*, at the hands of. — *πόλι*, dative of difference (G. 188, 2): Greece is become poorer by one notable city. — *ἔαδε*, v. *ἀνδάνω*. — *ἀδύνατα ἦν*, it was impossible, a common expression for *ἀδύνατον ἦν* (G. 135, 2).

Page 115. — *ἰσταμένου τοῦ μηνός*: the lunar month was divided into three parts, called *ἰστάμενος*, *μισών*, *φθίνων*. — *ἐνάτη* = *ἐνάτη*, ninth. It is supposed that in this particular month occurred the Carneia, the great Dorian festival in honor of Apollo, lasting from the seventh to the fifteenth (i. e. till the full moon), during which no Dorian might bear arms. It occurred generally in August, but this year early in September. — *μη οὐ* (G. 283, 7, Rem.) . . . *τοῦ κύκλου*, while the moon's disk was not yet full.

9. *συνευνηθῆναι τῇ μητρὶ*: this he understood to mean, that he should sleep in the grave in his native land. — *γῆραιός*, in his old age. — *κατελθών* (G. 138, N. 8).

10. *τοῦτο μὲν . . . τοῦτο δέ* (G. 148, N. 4). — *ἀπέβησε*, put ashore. — *καταγομένας*, brought to land: the corresponding *ἀνάγεσθαι* is to put to sea. — *οἱ*, to him, dative following *ἐπήλυθε*. — *ἴωθε* for *εἰώθε*, v. *ἴω*. — *οἷα*

(G. 277, κ. 2 b) with ἴδοντι, *since he was*. — πρεσβυτέρῳ, *rather old*. — ἐξεληλυθέναι, *had come to pass* (lit. *had come out*).

11. ἐν ταμίει Ἡρακλῆος, i. e. in Marathon. — Πλαταιαῖες, the city of Plataea was about twenty-five miles northwest from Athens, in the territory of Boeotia. — ἀναραιοῦντο, for ἀνήρηντο, v. ἀναρῆσαι, *had undertaken* (G. 119, 3). — ἐκαστέρῳ, *too far off* (to be of any use to you).

Page 116. — τοιῆδε . . . ψυχρή, *such a service would prove to be cold*, i. e. too weak to be of use. — φθαλίητε . . . ἡμέων, *for you might be enslaved many times before any of us would hear* (G. 279, 2) : πυθέσθαι here follows φθαλίητε ἢ from the force of πρὶν implied in the verb (G. 274, N.); a rare construction. — τιμαρτίων οὐ κακοῖσι, *no cowards to help*. — συνειστέταυς, v. συνίστημι, *coming in collision*. — Βοιωτοῖσι : especially Thebans, who would object to the proposed union of Plataea and Athens.

12. οὐκ ἠπίστησαν, i. e. they followed their advice. — ποιούντων is temporal. — ἐπιτρεφάντων ἀμφοτέρων, *both sides choosing them umpires*. — οἴρισαν for ἄρισαν, v. ὄριζω. — εἰάν . . . τελείων, *that the Thebans should leave at liberty (εἰάν) those of the Boeotians who were unwilling to belong to the Boeotian league, which was under the exclusive control of Thebes*.

13. ἐπιθήκαντο (G. 110, III. 1, N. 1). — ἔσσωθήσαν (for ἤσσω, v. ἤσσωμαι), *were defeated*. — τοῖς . . . οὐρούς, *the boundaries which, &c.* : τοῖς is relative.

14. ἐγίνοντο δίχα, *were divided*. — τῶν μὲν, &c., *one part voting not to engage*. — ὀλίγους, *too few*. — τῶν δέ, &c., *the other, including Miltiades, urging it*. — ἐνίκα ἢ χείρων, *the more timid was likely to prevail* (imperfect). — κυάμφ λαχόν, *elected by lot* (lit. *by the bean*). The polemarch was the third in rank of the nine archons, and he was originally (as his name denotes) a military commander. Soon after the Persian Wars, however, his duties were confined to the management of the affairs of foreigners resident at Athens, and military matters were left to the board of ten generals (στρατηγολ).

Page 117. — 15. οὐδέ, &c., *not even Harmodius and Aristogiton*, who delivered Athens by slaying Hipparchus, the son of Pisistratus and brother of Hippias, who was then tyrant : they were from the same deme with Callimachus (Aphidnae). — δέδοκται τὰ πείσονται, *it is already determined what they shall suffer* : i. e. the tyranny of the Pisistratidae will be restored and the democracy abolished. — περιγίγνηται, *shall get the victory*. — οἷη τέ ἐστι (G. 151, N. 4). — ἀνῆκα ἐς σέ, *has come up to you* [for decision]. — ἔλπομαι, *I anticipate*. — στάσι, *commotion or civil conflict*. — ὥστε μηδίσαι, *so that they will favor the Persians*, i. e. prove traitors to the national cause : in this verb μηδίζω, and often elsewhere, the Persians are incorrectly called Medes by the Greek writers. — πρὶν τι . . . ἐγγενέσθαι, *before there come anything rotten* (cowardly or corrupt) *into one and another of the Athenians*. — θεῶν . . . νεμόντων, *if the Gods judge justly*. — ἢν ἔλη, *if you prefer* (v. αἰρέω). — τῶν . . . ἀγαθῶν (for ὧν . . . ἀγαθῶν), by attraction and assimilation (G. 154, N.) for τῶν ἀγαθῶν (G. 181, N.) ἀ κατέλεξα.

16. *μερὶ δὲ* (G. 191, n. 2). — *πρυτανίη τῆς ἡμέρας*, *command for the day*, which passed in rotation through the whole board of ten generals: as one general belonged to each tribe, it is likely that the same order was followed here as in the ordinary succession of the tribes in the *πρυτανία*, which was determined annually by lot (see note on § 17, below, and on Xen. Mem. § 18). — *δεκόμενος* = *δεχόμενος*. — *οὐ . . . καὶ* = *οὐ . . . καί*, *not yet*. — *πρὶν*, *until* (G. 240, 1).

Page 118. — 17. *τότε*, &c.: the right wing was the post of honor, as being most perilous, that side being unprotected by the shield; it was anciently assigned to the king. — *ὡς ἠριθμύοντο*, *in order*, as they were numbered; see note on § 16, above. — *ἀπὸ ταύτης . . . σφί μάχης*, *from their fighting in this battle*: for *σφί* (the Plataeans) see G. 184, 3, n. 4. — *θυσίας . . . γινομένας*, *when the Athenians celebrate the sacrifices and festivals which take place every four years*: this refers especially to the greater Panathenaic festival. — *λέγων* is parenthetical, and *γίνεσθαι* depends on *κατεύχεται* (G. 203, n. 2). — *ἔξισούμενον*, *extended to equal length*. — *ἐπι τάξιαις ὀλίγαις*, *but a few ranks deep*.

18. *ὡς δὲ σφί διετέτακτο*, impersonal (see G. 188, 3, second ex.) — *ἀπέθησαν* (v. *ἀφίημι*), *were allowed to advance* (lit. *let go or sent forth*) "like racers in the course" (Stein). — *μανίην . . . ἐπίφερον*, *they imputed madness*: in fact, only the admirable training of the Athenians saved them from being thrown into disorder, by which they must have perished. — *ἵππων* (fem.), *cavalry*. — *ἀνέσχογοντο ὀρέοντες*, *endured to behold*. — *ταύτην ἔσθημένους*, *wearing it* (a peculiar word: G. 134; 197, 1, n. 2). — *τίως*, *till then*. — *φόβος ἀκούσαι* (G. 231, 2, n.).

19. *μαχομένων*, genitive absolute denoting time, *while they fought*. — *τὸ μέσον* (G. 160, 1), *at the centre*, like *κατὰ τοῦτο ἐνίκων* just below. — *τῇ*, *where*. — *Σάκαι*: these were Scythian bowmen, serving probably as mariners in the fleet, and efficient in land service. — *ἐτεράχαστο* = *τεταγμένοι ἦσαν*. — *ρήξαντες*, *breaking through*.

Page 119 — *ἔων*, *they suffered*, for *έων*. — *τοῖς . . . ῥήξασι*, dative after *ἐμάχοντο*. — *φεύγουσι*, *in their flight*. — *Πέρσησι* (G. 186, n. 1).

20. *ἀπὸ δ' ἔθανε*, the verb is *ἀπέθανε*, the prepositions being separated by tmesis (G. 191, n. 3). — *γεγόμενος*, *having proved himself*. — *Κυνέγαρος*, a brother of the poet Aeschylus: he was attempting to climb into the ship by the stern-works (*ἀφλάστων*). — *τὴν χεῖρα* (G. 197, 1, n. 2).

21. *ἔξανακρουσάμενοι*, *backing water*. — *ἀπικόμενοι* (G. 279, 4). — *αἰτήη*, &c., *an accusation became current* (*ἔσχε*) *that they plann'd this by contrivance of the Alcmaeonidae*: this was a powerful family in Athens, at feud with Miltiades, — the same to which, in the next generation, Pericles belonged. — *ἀναδέξαι ὀσπίδα*, *displayed a shield* (G. 203): this depends on the idea of saying in *αἰτήη*. This shield, "discernible from its polished surface afar off, was seen held aloft upon some high point of Attica, — perhaps on the summit of Mount Pentelicus. . . . A little less quickness on



the part of Miltiades in deciphering the treasonable signal and giving the instant order of march, — a little less energy on the part of the Athenian citizens in superadding a fatiguing march to a no less fatiguing combat, — and the Persians, with the partisans of Hippias, might have been found in possession of Athens. . . . Nothing could have rescued her, except that decisive and instantaneous attack which Miltiades so emphatically urged." Grote.

22. ποδῶν (G. 168, N. 3), genitive following τάχιστα, i. e. *at the top of their speed*. — ἐφθησαν ἀπικόμενοι (G. 279, 4). — πρὶν ἢ ἦκαν (G. 274, N.). — Κυνοσάργει, a grove and gymnasium, eastward of the city, like the Academy (see note on Xen. Hellen. ii. 2. 8). — ὑπεραιωρηθέντες, *lying off* (lit. *above*): in the same way the Greeks spoke of a vessel leaving the shore by ἀνάγεισθαι, and of one approaching the shore by κατάγεισθαι. Compare the active expression νέας ἀνακωχέσαντες, *keeping the ships at anchor*, just below. — Φαλήρου, the old port of Athens (see map, and note on Xen. Hell. p. 42): at this time the Piræus had not been fortified.

23. συνήναικε, v. συμφέρω, *it befell*.

Page 120. — πληγέντα, *struck* with sword or pike; βληθέντα, *hit* with arrow or javelin. — σκιάζαν (G. 260, 2, N. 2).

24. ἔχοντες . . . οὔτω, *making such haste to reach Athens in time for the battle*. — τριταίῃ, *on the third day from Sparta* (i. e. two days after leaving Sparta). Plato says that they arrived the day after the battle. — θηήσασθαι (v. θιάσμαι).

After the victory at Marathon, Miltiades procured an armament of seventy ships under his own command, for secret service, — which proved to be an attack on Paros, to revenge, says Herodotus, a private quarrel. He returned unsuccessful, and was impeached of treason by Xanthippus, father of Pericles. The penalty of death was commuted for a fine of fifty talents; and before this was paid, he died of a wound or bruise received in his escape from Paros. Meanwhile, the Greeks were left in security and peace, and the next invasion, under Xerxes, was delayed for a period of ten years.

The date of the battle of Marathon, according to the most satisfactory calculations, is September 12, B. C. 490. The account of the battle in Herodotus, although it is the best that we have, is very far from satisfactory. We have no detailed description of the movements, no account of the feeling in Athens either before or after the victory, no statement (even on conjecture) of the numbers engaged on either side. This silence on some points probably arose from the fact that the invasion of Xerxes was the chief object of interest in his history, and the invasion of Darius was looked upon chiefly as introductory to this. But on other points, especially as to the numbers, we may safely presume that he is silent simply because he had no authentic

information. He is very minute in giving the numbers of the slain, one of which at least (that of the one hundred and ninety-two Athenians) he could have known from inscriptions. As to the numbers of the Persians, hardly a guess can be made: they are variously stated by later historians from 600,000 to 110,000, which last is the estimate of Cornelius Nepos. The same historian gives the number of Greeks as 10,000, including 9,000 Athenians and 1,000 Plataeans. Others give 10,000 Athenians and 1,000 Plataeans. If this estimate included only the heavy armed, and the usual addition is made for light armed, we shall make the whole Greek force consist of 20,000 or 22,000 men. (See Rawlinson, Appendix to Book VI.)

Herodotus does not mention cavalry in the battle, although he states that the field of Marathon was selected by the Persians because it was excellent for cavalry movements (*ἐπιπνεύσαι*). We may suppose the cavalry to have been absent foraging on the day of the battle, which the Persians were not expecting (as Rawlinson suggests); or it may not yet have been landed, for some reason not given. At all events, no account is given of its re-embarkation, which would have been difficult after the defeat.

By the view given in Blakesley's "Excursus," the landing at Marathon was meant only for a lodgement. The region near held many partisans of Hippias, who were also formidable in the city; and if their expected movement had taken place, the Persians might have landed their cavalry, destroyed the little army of the Greeks, and occupied the country at their leisure. This plan was foiled by the generalship of Miltiades, who, after the two armies had held each other several days in check, *suddenly* extended his wings, and struck his blow so promptly that the Persians were beaten by sheer surprise. They even drove the Athenian centre in rout, as Herodotus says, into the interior (*μεσόγειον*); the wings, alone, had fled in "panic" flight, and perished in the marshes on the flanks, — the service rendered, at this crisis, by the god Pan. On the whole, the main force must have come off with small loss and in good order, the greatness of the victory being exaggerated by the patriotic pride of the Greeks. Their ships lay moored, stern to the shore, and were easily got off, only seven of the whole fleet being taken or sunk. The battle was won, not by the mere superior valor of the Greeks, but by the skill and energy of their commander, who for many days kept his little army safe from attack, in a well-chosen position, and fought when a longer delay might have been fatal; for the Persians were expecting a demonstration from the disloyal faction in Athens, which was prevented only by the promptness and completeness of his victory.

## II.

Page 120. — 1. *καχαραγμένον*, *exasperated*, lit. *sharply cut*: the same verb (*χαράσσω*) from which our own word *character* is derived. — *δανότερα έποίησ*, comparative of *δανλ ποιείν*, to take (a thing) ill, *aegre ferre*.

Page 121 — *έδονέτο*, *was kept in commotion* ("din"). — *ός . . . στρατευσομένων*, *since they were to attack Greece*: this phrase gives the reason of *άρίστων*.

2. *τετάρτω έτει*, i. e. probably in the summer of B. C. 487. — *Καμβύσιω*: Cambyses, son and successor of Cyrus the Great, had made Egypt a Persian province in 525 B. C. — *μάλλον ώρηθητο*, *was the more eager* (lit. *had been the more impelled*). — *σπελλομένου*, *about proceeding*, i. e. getting ready his *στόλος*. — *παίδων*: the dispute was between Xerxes and Artabazanes. Xerxes, though the younger, was son of Atossa, daughter of Cyrus the Great, the queen of Darius. Through her he inherited his own claim of sovereignty, and she was now all-powerful at the Persian court. He had, besides, the claim of having been "born in the purple," after Darius came to the throne, — Artabazanes being son of a former wife. — *ήγεμονίης*, *precedence* as to the succession. — *ός δέει* depends on the idea of *demanding* vaguely implied in *στάσις έγένετο*. — *ούτω* refers back to *αποδέξαντα*: the meaning is, that after nominating a successor he should so set forth, i. e. he should *not* set forth *until* he had done this. — *παρασκευαζόμενον* agrees with *Δαρείων*, which is subject of *άποθανείν*. — *συνήνεκε*, *it happened*.

3. *καλ έλπίης*: Herodotus represents that Xerxes was at first indifferent to the expedition against Greece, but was urged to it by Marlonius (afterwards slain at Plataea), who hoped to become satrap of Greece. In a royal council held after Egypt was subdued, Xerxes declared his intention to make the invasion by way of the Hellespont, and was supported by Marlonius, but dissuaded by his uncle Artabanus, his wisest counsellor, — who, however, yielded to the terror of a vision, which "threatened to burn out his eyes with hot irons" for his opposition to the will of destiny. He now "openly favored the expedition; and so Xerxes gathered together his host, ransacking every corner of the continent." — *έπι τέσσαρα έτα*, *four full years*, counting from the reduction of Egypt in B. C. 485. — *άνομένω* (v. *άνω*), *advancing*, i. e. *in the course of the year*. — *χειρι μεγάλη πλήςθεος*, *with a mighty (hand of) force*: with this use of *χείρ* cf. Latin *manus*. — *στόλων*: this refers to the expedition of Darius against the Scythians, the great Scythian invasion of Media, the war of Troy, and the conquest of Thrace and Northern Greece, still earlier, by the Mysians and Teucrians; "yet not all these," says Herodotus, "nor all others which have ever been, were worthy to be compared with this single one." — *οί μέν, &c.*, i. e. the several nations and districts subject to Xerxes. — *ές πέδον έτεράχατο*, *had orders for foot soldiers*: *τό πέδον* means foot soldiers when opposed to

cavalry, but *land force* (in general) when opposed to a naval armament. — *ἵππος* (fem.), *cavalry*, “horse.” — ἄμα (G. 277, N. 1). — *γεφύρας*, see below, § 10.

4. *τοῦτο μὲν* (G. 148, N. 4), here with no correlative *τοῦτο δέ*. — *ὡς* implies that *προσπταισάντων* gives the reason of Xerxes for digging the canal through Athos (G. 277, N. 2): for *προσπταισάντων*, see note on I. § 2. — *προετοιμάζετο* (impersonal), *preparations were made in advance*. — *ἐκ τριῶν ἐτέων*, *from a time three years back*. — *Ἐλαιούνη*, *Elaeus*, at the extreme southwest point of the Chersonesus, was the base of the naval operations at Athos; the military head-quarters were at Sestos, about eighteen miles above. — *ἄρμιον* is from *ἄρμειν*, while *ἄρμεόμενοι* is an Ionic form (= *ἄρμώμενοι*) from *ἄρμειν*. — *ὑπὸ μαστίγων*, i. e. *driven to their work by scourges*. See below, § 21; and III. § 44, where Hdt. describes the Persians at Thermopylae as driven into the battle by scourges. — *παντοδαποί*, *various detachments*. — *διάδοχοι*, *in relays*.

Page 122. — 5. *σχοινονεῖς*, *a straight line* (as if by a stretched cord). — *βαθεῖα* (for *βαθεία*): at the greatest depth, the canal would be about sixty feet below the surface. — *βάθρων*, *stagings*: the Phoenicians, according to Herodotus, were the only ones skilful enough in engineering to avoid the caving in of the banks by beginning the excavation with double the width required at the bottom. — *πρητήριον*, Ion. for *πρᾶτήριον*, *a market, a place for selling*, from *πρα-* (stem of *πιπράσκω*). — *ἀηλιεσμένος* (v. *ἄλιε*), *ready ground*.

6. *ὡς . . . εὐρίσκων*, *so far as I can find out* (G. 268): in fact, it was not a very difficult work, and was highly politic, especially in case Greece should be subjugated. The canal, which has been traced, “is about a mile and a quarter long, and twenty-five yards across; it has been much filled up with mud and rushes.” — *παρεόν* (G. 278, 2), *when it was in his power*. — *διαρῶσαι*, *to haul across*, an operation easily performed with the light vessels of the ancients. — *εἶρος ὡς . . . πλώων*, *of [such] width that two triremes could pass through* (G. 266, N. 1). — *ἐλαστρευμένας* (for *ἐλαυνομένας*), *driven by oars*. — *ζεύξαντας γεφυρῶσαι*, *simply to bridge the river*: the Greeks said *ποταμὸν ζεύξαι* (§ 8) and *ποταμὸν γεφυρῶσαι*, and Hdt. has even *γεφύρας ζευγνύων*.

7. *Κριτάλλων*, the frontier town of Cappadocia. — *γῆν τε καὶ ὕδωρ*, see below, § 28. — *δαίψα*, see below, § 25.

Page 123. — 8. *οἱ δέ*: those who had charge of the work (see *τοῖσι προσεκέετο* below). — *ἐξέγγυσαν*, *were* (in the mean time) *building*. — *τὴν μὲν . . . τὴν δέ*: understand *γέφυραν* from *ἐγεφύρου* above. — *βυβλίην*, *of papyrus*: this plant was used by the Egyptians for ropes as well as for paper. — *ἔστι . . . στάδιοι* (G. 135, N. 5).

9. *ἐπικέσθαι μαστίγι* (= *μαστιγῶσαι*), *to scourge*, here takes *πληγὰς* as a cognate accusative (G. 159), *to strike the stream three hundred blows with a lash*. Understand *πινὸς* as subject of both *ἐπικέσθαι* (v. *ἐφικτόμαι*) and *κατεῖναι* (v. *καθίημι*). — *ποταμῷ*: the current, about three miles an hour, gives the Hellespont the aspect of a river.

10. τὰς δὲ, *the bridges*. — ὑπὸ, *under*, as a support. — ἐξήκοντά τε καὶ τριακοσίας: the upper bridge may have been made stronger (of three hundred and sixty vessels) to resist the greater force of the stream; or it may have been at a broader part of the channel, which is here about a mile wide. (See Grote's note.) — τοῦ μὲν . . . κατὰ ῥόον, *at right angles with the Pontus, and in the line of the current of the Hellespont* (to diminish the resistance). — ἵνα ἀνακωχέσῃ, *that it* [this arrangement of vessels] *might ease* (i. e. by lifting) *the strain on the tackle*: ἀνακωχέω (kindred to ἀνέχω) means *to hold up*, with the idea of *relieving* or *keeping quiet* (see ἀνακωχέσαντες τὰς νῆας, *keeping the ships off the coast*, in I. § 22): so ἀνακωχή means *a truce*. It is hard to see why (according to the common interpretation, *that the force of the stream might keep up the tension of the cables, i. e. keep them taut*) there should be any anxiety to provide for the tension of cables which were stretched over a strait a mile wide, and rested on vessels in a stream running three miles an hour! — συνθέντες is repeated after the long parenthesis. — τὰς μὲν . . . τῆς ἐτέρης, [they cast] *those* (ἀγκύρας) of [the ships forming] *one bridge towards the Pontus*. — ἀνεκέν, *to guard against*. — ἔσωθεν, i. e. from the Euxine. — τῆς δὲ ἐτέρης, i. e. the anchors of the other bridge. — πρὸς ἑσπέρας, sc. κατήκαν. — εἴρου, νότου: these were southeast and south winds, both blowing more or less up stream.

Page 124. — δίκπλοον: the small craft (πλοῖα λεπτά) would pass in and out underneath the cables.

11. χροῖς ἑκάτερα, i. e. the flaxen cables and those of papyrus. — εἰλε, *weighed*: if the talent here meant is the Euboean, or old Attic, a cubit (eighteen inches) weighed nearly eighty pounds. — τῶν δπλων τοῦ τόου, *the stretching of the cables, i. e. the cables, as they were stretched* across the strait. — ἐπιετέγγνον, *joined them above*, either by ropes or by strips of wood.

12. χυτοί, *breakwaters*. — ῥηχίης, *surf*: the tide in this sea being very slight. — ὁ ἥλιος: no eclipse of the sun, visible at Sardis, took place in B. C. 480, if the latest astronomical calculations can be trusted; the story here told may belong to the departure from Susa in the preceding year, when there was such an eclipse. The date of the invasion of Xerxes (B. C. 480) is too well established to admit of doubt. — ἐπινεφῶλων ἐόντων, genitive absolute: the indicative would be ἐπινεφέλα ἐστίν, *it is cloudy* (G. 135, 2). — αἰθρίας (noun), *in fair weather*, is genitive of time (G. 179, 1). — τὸ ἐθέλοι (= τί ἐθέλοι), τό being relative used interrogatively (G. 282, 1). — προδέκτορα, verbal of προδέκνυμι, *that which designates or foreshows*.

Page 125. — 13. ἀναμίξ, i. e. not divided into separate bodies, as they marched according to cities or provinces. — διελελειπτο, impersonal. — οἱτοί, *these*, who marched in advance. — προηγέοντο, i. e. led the part of the army which accompanied the king; opposed to οἱτοί. — κάτω τρέψαντες, this was a mark of respect to the king, who followed them. — ἄρμα Διός: by Zeus Hdt. means the chief God of the Persians, Auramazda or Ormuzd.

14. λόγος, *choice or fancy*. — κατὰ νόμον, i. e. with point upward. — σέτος, the ten thousand just mentioned. — βουάϊς, *pomegranates*, probably as sacred emblems. — ἀντὶ σαυρωτήρων, *in the place of points at the lower end*. — οἱ . . . τράποντες (Ion. for τρέποντες, present), *those who preceded the Nisæan horses* (§ 13).

Page 126. — 15. Σκάμανδρον, the *Scamander* of the Iliad: here a shallow brook, in a bed about two hundred feet broad; in the dry season only three feet deep. — ῥέθρον (G. 160, 1). — οὐδ' ἀπέχρησε . . . πινόμενος, *and did not have water sufficient for the army to drink* (lit. *did not suffice when drunk, &c.*). — ὡς ἀπύκετο repeats the genitive absolute ἀπύκτου after the long relative clause.

16. "On this transit from Asia into Europe, Herodotus dwells with peculiar emphasis; and well he might do so, since when we consider the bridges, the invading number, the unmeasured hopes succeeded by no less unmeasured calamity, it will appear not only to have been the most imposing event of his century, but to rank among the most imposing events of all history." Grote. — καὶ . . . γάρ are here to be separated, *and — as (for) a seat had been erected for him here, &c.* (See note on I. § 5, above.) — ἰθὺίτρο = ἰθιῖατο. — ἄρα = ἔδρα, imperfect of ὀράω.

17. ὄνῃρ = ὁ ἀνῃρ. — φρασθεῖς, *perceiving* (see Lexicon). — ὡς . . . εἰ περίεσται, the direct exclamation would be, πῶς . . . ἐστίν, εἰ περίεσται; *how short is the whole of man's life, if no one . . . is to be alive, &c.* (G. 221, N.).

Page 127. — the second οὕτω qualifies εὐδαίμων. — τῆ (G. 237, N.). — γλυκὴν γεύσας τὸν αἰῶνα, *after giving [man] a taste of the sweetness of life*, lit. *a taste of life as (being) sweet*. — φθονερός, *jealous*, i. e. lest man should vie with him in blessedness.

18. τῶνδ' ἐγὼ ὑμῶν χρητίζων, *wanting this* (G. 148, N. 1) *of you*: so δίωμα occasionally takes two genitives, instead of the common construction (G. 172, N. 1). — ξυνὸν . . . σπεύδεται, *for this which we are seeking is for the good of all in common*: the construction being τοῦτο γὰρ σπεύδεται (passive) [δὲν] ἀγαθὸν πᾶσι ξυνόν: the adjective ξυνός = κοινός. — ἐντεταμένως, *vigorously* (adverb formed from participle of ἐντείνω). — τῶν (= ὧν) for καὶ τούτων. — οὐ μὴ τις . . . ἀντιση (2 aorist), an emphatic future expression (G. 257). — λελόγγασι (v. λαγγάω), *have in charge* (as if assigned by lot): cf. Latin sortiti sunt.

19. τὸν ἥλιον, the Sun, under the name of *Mithra*, was one of the chief objects of worship in the Persian religion.

Page 128. — ἡ μὲν παῖσα (G. 236). — πρότερον ἢ . . . γίνηται, = πρὶν ἂν . . . γίνηται (G. 240, N.). — ἀκινάκην, a short, straight-pointed sword, or dirk. — μαστιγώσαντι (G. 277, 2).

20. ἐπὶ δὲ αὐτὸς Ξέρξης, i. e. after the chariot. — ἀνήγοντο, *put off* from the shore.

21. εἰδόμενος, *likening thyself*; θήμενος, *talking to thyself*. — ἔξην . . . ποίειν (G. 222, N. 2).

22. τὸν Ἑλλησποντον, accusative governed by the phrase ἔξω πλώων, as if it were a compound verb like ἐκλείπειν, which takes the accusative. — πρήσων τὰ ἑμπαλιν τοῦ πελοῦ, *taking the opposite direction from the land force* (lit. *doing the opposite*), i. e. sailing southwest towards the Aegean, while the army marched northeast into Thrace. — Δορίσκον: this was a strong Persian fortress, which had been held since the invasion of Scythia by Darius. (See note on I. § 6.)

Page 129. — 23. πλήθος ἀριθμόν, *number of people*. — τοῦ πελοῦ, *of the foot-soldiers* (as we know from Hdt. VII. 184, where the cavalry are estimated at 80,000 in addition to this number. — τὸ πλήθος: by this reckoning, 1,700,000 men, a very uncertain estimate, as the numbers might easily be exaggerated in the loose way of counting. Ctesias makes 800,000, and Aelian 700,000; but "we may well believe," says Mr. Grote, "that the numbers of Xerxes were greater than were ever assembled in ancient times, or perhaps at any known epoch of history." — συννάξαντες ταύτην, i. e. τὴν μυριάδα. Compare κατανάξαντες τὴν γῆν in § 11, above. — ὕψος (G. 160, 1).

24. διεξιλάσας (G. 138, N. 8) θηήσασθαι, *to see them in review* (G. 204, N. 2). — μετὰ, *afterwards*. — ἀπέγραφον οἱ γραμματισταί: these lists, it has been thought, may have fallen into the hands of the Greeks, and been the authority for the account of Hdt. (see Rawlinson). — ὅσον τε τέσσαρα, *about four*; τέ being used by Hdt. after ὅσος, as it is even in Attic Greek after οἶος, *able* (G. 151, N. 4). — ἀνεκώχεον (v. ἀνακωχέω). See I. § 22.

Page 130. — ἐντός, *between*, governs both πρῶτων and αἰγιαλοῦ.

25. τοὺς . . . ἐμποδῶν, *whoever came in his way*. — ἐς πᾶν κακοῦ, *into all sorts of distress*. — ἀνάσταται ἐγένοντο, *lost house and home*. — ἔκου (= ἔπου), *at which time*. — Θασιόισι . . . ἀπέδεξε (v. ἀποδείκνυμι), *rendered an account to the Thasians for 400 talents spent* (about \$400,000). Compare ἀποδεικνύει λόγον. — ἀραιρημένος (v. αἰρέω), *appointed* (to manage the business).

Herodotus adds: "As soon as the herald's message came, the people would distribute their stores of grain, and proceed to grind wheat and barley-flour for many months' supply; then buy up and fatten the finest cattle; feed poultry and waterfowl in pens and coops for the service of the army; and provide gold and silver drinking-cups and bowls. These things for the king's table only; for the others, food alone. When the army arrived, a tent stood ready spread, in which Xerxes took his rest, while the troops remained in the open air. When dinner-time came, great was the toil of the entertainers; and after spending the night well fed, the army next day tore down the tent, and carried off all it held, leaving nothing."

26. ἔπος εὖ εἰρημένον, *a saying well expressed, a bon mot*. — καὶ τὸ λοιπὸν, *also for the future* (as they had done in the present case). — παρέχων ἄν, = παρέχων ἄν (G. 211); depends on the idea of *saying* implied in

**συνβούλευσε**: for it would have subjected them to the alternative, &c. — **κάκιστα**, &c., by the worst fate that ever befell men. (G. 168.)

27. **ἕμοιναν**, to wait (for him). — **ἄπηκε** (v. **ἀφήμι**), sent off. — **Θέρμη** **ἔφ' τῆ** . . . **οἰκημένην**, and [I mean] *Therma which is situated, &c.*

The account of the march of Xerxes from Doriscus (§ 25) to Acanthus (§ 27), which is chiefly descriptive, is here omitted. Acanthus is just northwest of the Isthmus of Mount Athos, through which the canal (§ 4) had been dug by order of Xerxes. Here therefore, as is stated in § 27, the king separated from his fleet, sending it through the canal and round the two western capes of Chalcidice to the head of the Gulf of Therma. The only account given by Herodotus of the passage of the fleet through the canal is in the words (VII. 122), **διεξίπλωσε τὴν διώρυγα τὴν ἐν τῷ Ἄθω γενομένην**. The fleet remained at Therma until its departure for the coast of Thessaly (p. 137, § 5).

Meanwhile Xerxes marched with his army across Chalcidice, from Acanthus to Therma. On the way (according to Hdt. VII. 125) the camels which carried the provisions were attacked by lions (?). On reaching Therma, they encamped on the shore of the Gulf, the camp extending from Therma to the mouth of the Haliacmon on the western coast. South of this river and north of Mount Olympus was Pieria, celebrated as the birthplace and the home of the nine Muses. In this region Xerxes remained (§ 28), until he began his march of eleven or twelve days to Thermopylae (p. 140, § 13).

28. **κῆρυκες**: see p. 122, § 7. — **κενόι** (= **κενοί**), empty-handed.

Page 131. — **ἔταμον ὄρκιον**: cf. Latin *ferire foedus*. — **καταστάντων** **εἰς**, having come into (i. e. being in) a good condition. — **σφί** (G. 184, 3, N. 4). — **δεκατέσσα** (causal) depends on **ὄρκιον εἶχε**, as if it were *they took an oath to, &c.* (G. 271).

29. **Δαρείου πύμφαντος**: see p. 112, § 2. — **οἱ μὲν**, the Athenians. — **τὸ βάραθρον**, the pit: this was a deep hole at Athens, like a well, into which the dead bodies of executed criminals (and sometimes even living criminals) were cast, iron hooks in the sides tearing the body to pieces as it fell. Miltiades is said to have counselled this act, wishing to commit the city to inexorable hostility against Persia. — **συνήνευκε** (v. **συμφέρω**) **γενίσθαι**, chanced to befall. — **ἀνεθέλητον**, lit. *unwelcome*, belongs to **ἔτα**. — In later times it was believed that the misfortunes of Miltiades were the retribution of this impiety. In Sparta, the wrath of the hero Talthybius, herald of Agamemnon, fell upon the state, and would not be appeased until two noble Spartans had offered themselves in expiation, and surrendered themselves to the Persians; Xerxes, however, generously spared their lives. But their sons, when proceeding as Spartan envoys to Persia, during the Peloponnesian War, were captured by the Athenians and put to death. Then at length, sixty years after it was committed, the crime against the ambassadors of Darius was atoned.

30. **κατέτετο**, was sent forth. — **οὐδὲν πεισόμενοι ἄχαρι**, likely to suffer no harm.



31. *ξίγγομαι, I am constrained.* Herodotus is writing some fifty years after the Persian wars, when Athens was unpopular in consequence of the extent of her empire.

Page 132. — *ἐπαρώντο ἀντιέμμενοι, would have attempted opposition:* in Hdt. *παρόμαι* takes the participle like the verbs mentioned in G. 279, 4, N. — *ἦντιούτο* and *ἐγένετο* both refer to past time, like *ἐπαρώντο ἄν* above (G. 222). — *εἰ καὶ πολλαί, i. e. no matter how many.* — *κιθῶνες* (Ionic for *χιτώνες*), an unusual expression for *walls*: Hdt. once calls a wall a *θάρηξ* (I. 181), and Demades the orator uses *ἰσθῆτα τῆς πόλεως* in the same sense. (Krüger.) Compare the English *curtain* of a fortress. — *διηλαμένοι διὰ, extended across.* — *προδοθέντες ἄν . . . ἔμουνάθησαν:* *ἄν* belongs to the verb (*not* to the participle). So below, in *μουνάθentes ἄν . . . ἀπέθανον:* in § 32, *ὄροντες ἄν . . . ἄν ἐχρήσαντο*, we find *ἄν* repeated on account of the length of the sentence, as it might have been in the two other cases. (See G. 212, 2; and also *Greek Moods and Tenses*, § 42, 3, Note 1).

32. *πρὸ τοῦ, beforehand* (G. 143, 2). — *βασιλεὺς ἐπικρατέοντος, protasis to ἦν ἄν, = εἰ βασιλεὺς ἐπικράτει* (G. 226, 1). — *ἄν τις λέγων:* *ἄν* belongs to *ἀμαρτάνοι*: see last note on § 31, above. — *τοῦτο τὸ Ἑλληνικόν (accusative after ἐγείραντες) = τούτους τοὺς Ἕλληνας.*

Page 133. — 33. The oracles are in hexameter verse (G. 295, 4), and the language is generally an imitation of the Homeric; the constructions are often confused, as would be expected from the fact that the verses were (or purported to be) spoken under the inspiration of the moment. (1.) *φεῦγ'* is addressed to the whole people represented by the messengers, as if it were but one person. — *ἔσχατα γαίης, to the ends of the earth* (G. 162). (2.) *δώματα* and *κάρηνα* are governed by *λιπών*. — *τροχοειδέος* refers to the walls of Athens, which made an irregular circuit around the Acropolis or citadel. (3.) *ἔμπεδον* (as adverb), *firm, in its place*. (4.) *μέσσης* (for *μέσης*), sc. *πόλεως*. (5.) *κατά* belongs to *ἐρείπει* (G. 191, N. 3). (6.) *Συριηγενές, i. e. Assyrian:* the Persians, who were highlanders, having learned the use of chariots from the Assyrians of the plain. — *διώκων, driving:* in the Persians of Aeschylus (vs. 83), Xerxes is said to come *Σύριον ἄρμα διώκων*. (7.) *ἀπολεῖ, sc. Ἄρης*. (8.) *ἰδρώτι ρεοῦμενοι, dripping with sweat, in their terror*. (9.) *κατά* belongs to *κέχυνται:* the meaning seems to be that *blood falls in showers from the temple roofs*, in which case the dative *ὀρόφοισι* must be explained as in certain Homeric constructions (G. 184, 3, N. 1-4). But *καταχέω* generally takes the dative in Homer (as the genitive in Attic) in the sense *shower down upon*, which does not suit the present passage as well, but perhaps is correct. — (10.) *προῦδόν, foreboding, as if the blood were itself terrified*. (11.) *ἴτον,* apparently addressed to *two* messengers; but the plural follows immediately. — *ἐπικίδνατε, &c., deluge your souls with woes (perfundite animum malis, Stein); or (as Liddell and Scott translate), spread a brave spirit*

*over your ills*: the former suits the context better: κείνημ is kindred to σκεδάννυμι, *scatter*.

34. ἐχρίοντο, *felt themselves in*. — προβάλλουσι σφείας αὐτοῦς, *abandoning themselves to despair* (dat. after συμβούλευε). — ἰκετηρίας (ράβδους), *the suppliant olive-branches*. — ἐλθόντας agrees with the omitted subject of χρᾶσθαι, instead of taking the case of σφί (G. 138, N. 8). — ὄναξ (= ὦ ἀναξ): for the special sense of the title ἀναξ in Homer, see Gladstone's *Juventus Munli*, p. 152, according to whom it corresponds nearest with the partly religious and partly feudal term *Lord*. — ἔστ' ἂν τελευτήσωμεν (G. 239, 2).

35. λέγουσι (dative), *as they spoke*. (2.) λισσομένη (G. 277, 5). (3.) ἀδάμαντι πελάσσας (sc. αὐτό), *making it like* (i. e. *firm as*) *adamant*. (4.) οὖρος may be either for ὄρος, *mount, hill*, or for ὄρος, *boundary*: it may mean, therefore, either the Acropolis of Athens or the bounds of Attica. Cecrops is one of the early (mythical) kings of Athens, in whose reign (says Hdt.) the people were called Κεκροπίδαι. (5.) Κιθαιρώνος, the boundary of Attica towards Delphi (see map). (6.) τείχος ξύλινον, this is the celebrated *wooden wall* of the oracle. (8.) μέναι, infinitive for imperative.

Page 134. — (10.) ἔτι . . . ἔσση, *yet a day shall come* (ποτέ) *when thou shalt meet him*. (12.) Rawlinson translates

“When men scatter the seed, or when they gather the harvest.”

36. συνεστηκῖαι, *opposed*, like wrestlers who *stand together* in the ring. — ῥηχῶ, *palisade*: there were a few who clung to this interpretation, and perished on the sacred hill (see IV. § 34). — κατὰ τὸν φραγμὸν . . . εἶναι, *was* (used) *with reference to, &c.* — τοῦτο, *this expression*. — συνεχρίοντο, *were confounded* (con-fusi).

37. Θεμιστοκλῆς, a Greek of the Greeks, able, keen-witted, patriotic, and unscrupulous: the man who by his single counsel proved the deliverer of Greece. — εἰ . . . ἰόντως, *if the saying had really been uttered with reference to the Athenians* (εἶχε . . . εἰρημένον = εἶρητο: Stein). — οὐκ ἂν . . . χρησθῆναι = οὐκ ἂν ἐχρήσθη (G. 211). — μὲν δοκεῖν, (he said) *that he believed*. — τῷ θεῷ, *by the God* (G. 188, 3).

Page 135. — συλλαμβάνοντι κατὰ τὸ ὀρθόν, *to one judging rightly* (G. 184, 5): Themistocles may probably have devised the oracle, as well as the interpretation, wishing to impress the deepest terror at the real danger, so as to overcome the timid clinging to the city, and persuade the people to accept the only chance of safety. — τούτου, *this*, refers to παρασκευάζεσθαι . . . ναυμαχίοντας: i. e. the *ships* (here implied) were the *wooden wall* of the oracle. — ἔγνωσ' ἐν, *decided* (G. 200, N. 5 b): σφί belongs to αἰρετώτερα. — τὸ σύμπαν εἶναι (G. 268, N.), *in short*.

38. ἐς καιρὸν ἤριστευσε, *prevailed* (proved to be best) *seasonably*. — τῶν ἀπὸ Δαυρείου (G. 191, N. 6) belongs to μετᾶλλων. — ὀρχηδόν, *in shares*, to each *male citizen*. If Hdt. is right (V. 97) is estimating the Athenian

citizens at thirty thousand, the sum must have been fifty talents (about fifty thousand dollars). — δέκα δραχμαί, about two dollars. — χρημάτων, genitive of price. — διεκασίας: as Athens had only two hundred ships at Salamis, and must have had a fleet before this resolution of Themistocles (Miltiades sailed to Paros just after the battle of Marathon with seventy ships), and as fifty talents are an incredibly small sum for building two hundred ships of war, we must understand Hdt. to mean that this money was used (with other sums from the treasury) in building the fleet of two hundred ships which fought at Salamis. Plutarch (Them. IV.) says the money from the mines was used in building one hundred ships. — τὸν πρὸς Αἰγινήτας. see above, I. § 3. The Aeginetans at this time had the finest navy in Greece, and they were called θαλασσοκράτορες, rulers of the sea, during the ten years from 490 to 480 B. C. Plutarch says of them at this time, κατέχον οἱ Αἰγινήται πλῆθει νεῶν τὴν θάλασσαν. — ἐς τό, for what (for the purpose for which). — ἐς δέον, nearly equivalent to ἐς καιρὸν, seasonably. — τοῖσι βουλομένοισι (G. 186).

39. ἐς τὸντό, into one place, probably the Isthmus of Corinth, afterwards the place of meeting of various councils of war (see below, III. § 1). — σφίσι, to each other, as reflexive in sense of reciprocal (G. 146, κ. 3; 144, 2). — πρῶτον . . . πάντων, first of all things: according to Plutarch, Themistocles proposed this general reconciliation. — ἐγκεκρημένοι (which is an emendation for ἐγκεκρημένοι), from ἐγκεράννυμι: the wars are said to have been mixed up or concocted. See πόλεμος συνήπτο above, I. § 3.

Page 136. — πρηγμάτων, objective genitive. — φρονήσαντες εἰ πως ἐν τε γένοιτο, &c.: the sense is, they resolved to send these spies and messengers, having formed a wise plan (φρονήσαντες) in case the Greek race should in any way become united, &c. The apodosis to εἰ . . . γένοιτο . . . πρήσσοιεν is suppressed (G. 226, κ.), being implied in the context: i. e. their plan would succeed (or the like) in case of union. See Hdt. VI. 52: βουλομένην εἰ πως ἀμφότεροι γένοιντο βασιλῆες, wishing that both might in some way become kings, lit. having a wish (which would be realized) in case both should in some way become kings. (See Greek Moods and Tenses, § 53, κ. 2). — ὡς . . . ἐπιόντων gives the ground on which the Greeks acted (G. 277, κ. 2).

In the narrative which follows, the spies sent to Persia are taken and brought before Xerxes, who "gave orders to his guard to take them round the camp, and show them all the footmen and all the horse, letting them gaze at everything to their heart's content; then, when they were satisfied, to send them away unharmed to whatever country they desired," — thinking he was thus surest to terrify the Greeks from all thought of resistance. Arxos jealously refused the alliance, unless she should have equal command with Sparta, claiming that the supreme authority was justly hers, by right of descent from Agamemnon. She was even charged with having invited the Persians to the invasion of Greece. Gelo (whose exploits in Sicily are told at length) refused his aid, unless he should be put in supreme com-

mand, -- to which the Greeks retorted that they came "to ask for an army, and not a general"; so Gelo stood ready to submit if the Persians were victorious. He afterwards claimed, however, that he would have helped the Greeks but for the embarrassment of a war with Hamilcar of Carthage. Coicyra promised help, but kept back her fleet (under pretence of head winds) till the crisis was past. The Cretans refused to assist, having once suffered calamity from Minos (who had perished in his pursuit of Daedalus) for the aid given by Idomeneus in the Trojan war. And the Thesalians submitted, reluctantly, to overwhelming force.

### III.

Page 136. — 1. τῆ (= ἦ), *where* (in what region). — ἐν οἴοισι χώρῃσι, *on what sort of ground*. — ἰσβολήν, i. e. from Thessaly into Central Greece. — τῆς ἐς Θεσσαλίαν, i. e. the pass of Tempe, at the mouth of the Peneius. Herodotus gives three reasons why the pass of Thermopylae was preferred: the second (καὶ μία), that it was *single*, refers to the Persians having entered Thessaly by another route, and not by Tempe as was expected; and to justify the choice on this ground, he mentions the ignorance of the Greeks as to the mountain pass, τὴν ἀτραπὸν, by which Thermopylae was finally turned. — Ἰσπαιήτιδος, the territory of Histiaea (afterwards Oreus) in the north of Euboea. (For the bearing of these places, see a map of Greece.) This position was chosen to prevent the Persian fleet from taking the flank or rear of their force at Thermopylae.

2. τοῦτο μὲν, τὸ Ἀρτεμισίον, *first, as to Artemisium*: τοῦτο μὲν corresponds to ἡ δὲ αὖ . . . ἰσθοδος (i. e. the pass of Thermopylae) below. — ἐκ . . . Θρηϊκίου, *after* (coming from) the Thracian sea. — συνάγεται (sc. τὸ πέλαγος) ἐς . . . τὸν πόρον, *it* (the sea) *contracts into the strait, &c.* — ἐκ τοῦ στεανοῦ δέκεται, i. e. *after passing the strait, the shore* (of) Artemisium in Euboea (possessive genitive) *comes next*: δέκεται is used like ἐκδέχεται and ἐποδέχεται (§ 3), *excipit*. — ἡμίπλευρον, about 50 feet. The line of the coast is now much farther from the hill, owing to the deposits made by the river. Rawlinson says: "The pass is now separated from the sea throughout its entire extent by a tract of marshy ground, a mile or two in width." — τὸ στενότερον τῆς χώρης τῆς ἄλλης, *the narrowest part of the whole pass*: τῆς ἄλλης is used as Thucydides speaks of the Peloponnesian war as ἐξιολογώτατον τῶν προγεγενημένων, *lit. the most notable of those which had preceded it*; and as we often hear a thing called "the most perfect of all others." See map of Thermopylae at the end of the volume.

Page 137. — 3. τὸ πρὸς ἰσπέρης (G. 160, 2), *towards the west*: in fact, more nearly towards the south; Hdt. thought of the coast as lying from north to south. — χύτροις, *caldrons*: of these there are two, enclosed in masonry. The hot springs of Thermopylae are salt, and of the

temperature of 100° Fahr. — *Ἡρακλῆος*: it was said that these springs were created miraculously that Hercules might have a warm bath after one of his labors. — *τὴν Αἰολίδα*, the *Aeolian land*, the more ancient name of Thessaly. This irruption of Thessalians from Epirus is one of the earliest movements mentioned in the traditions of the race afterwards called Hellenic. Thucydides (I. 12) speaks of the migration of Boeotians from Arne in Thessaly into the land afterwards called Boeotia, a result of this Thessalian migration; and he assigns the sixtieth year after the capture of Troy as its date. — *ἐπήκων*, *conducted* (by trenches). — *ὡς ἄν*: Homer and Hdt. sometimes used *ὡς ἄν* and *ὅπως ἄν* with the optative, as all writers do with the subjunctive, without affecting the sense (G. 216, 1, N. 2). Here the *ἄν* belongs to the particle, not to the verb (G. 207, 2); in Attic Greek, such an *ἄν* would belong to the verb and form an apodosis.

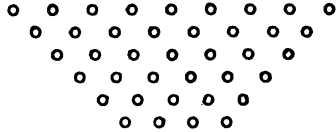
4. *ἐν Πιπρῇ*: see note on II. § 27, above. — *διαλυθέντες ἐκ τοῦ Ἴσθμοῦ*, *breaking up* [at, and departing] *from the Isthmus*.

Page 138. — 5. *τὸ Σκιάθου* (G. 182, 2). — *Τροϊζηνή*: this ship was captured by the Persians, who (as Hdt. adds) "took the handsomest man on board, and sacrificed him at the ship's prow," reckoning it a good omen, — the more so as the man's name was *Leon*. The two other triremes were taken; but the crew of the Athenian ship escaped. On hearing of this advance of the Persian fleet, the Greeks left their anchorage at Artemisium, and retreated to Chalcis on the western coast of Euboea.

6. *περὶ τὸ Ἴσμα*, *upon the reef*: this still lies in the mid-channel. — *κομισάντες*, *having brought it* (the column) for this purpose. — *καθαρόν*, *removed*, i. e. by being made harmless. — *ἑνδεκα ἡμέρας*: see note on II. § 27, above. — *πανημερὸν πλώοντες*: the distance is about 100 miles. — *τῆς Μαγνησίας χώρας*, possessive genitive with the following accusatives. — *στρατός*, the whole *armament* (army and navy).

In the estimate which follows (VII. 184-187, here omitted), Herodotus makes the whole Persian armament, including army and navy, before the battle of Thermopylae and before the storm, to consist of 2,641,610 men. To the number of 1,700,000 foot-soldiers counted in the review at Doriscus (see above, II. § 23), he now adds 80,000 for the cavalry, 517,610 for the crews and marines of the fleet, 20,000 for Arabs with camels and Libyans with chariots, and lastly 324,000 for the land and sea forces furnished by the Thracians, Macedonians, and Thessalians, whom Xerxes had pressed into his service since he entered Europe (see II. § 25). This immense total of 2,641,610 Herodotus proposes to double, to include all the non-combatants (attendants, crews of corn-vessels, and camp-followers), giving a grand total for the entire host of 5,283,220! Rawlinson, on various grounds, reduces the estimates for the military force to about 1,500,000, taking no account of the still greater exaggerations in the number of non-combatants. "Of all these myriads," says Herodotus, "there was not one who for beauty and stature better deserved to hold this vast power than Xerxes himself."

7. πρόκροσαι . . . νῆας, they lay at anchor, arranged alternately (or in a quinquecunx), heading seaward, and eight rows deep. The scholia on II. XIV. 35 explain προκρόσους (sc. νῆας) ἔρυσαν as follows: ἄλλην πρὸ ἄλλης παραλλήλως ἀνείκυσαν κλιμακιδόν, i. e. they drew them up in parallel rows like steps; Aristarchus adds, that this would give the appearance of a theatre, κρόσσαι γὰρ αἱ κλιμακες. This means the seats of the Greek theatre, which were steps like those of a modern circus; and we may refer κλιμακιδόν (= πρόκροσαι) to the general appearance of the ships



from the sea, which, if they were arranged (for example) as in the figure, might suggest the idea of a cuneus in the theatre, especially if the shore were curved, and if the inner rows of ships were drawn up (as here) on a sloping beach. In II. 125, Hdt. says that the steps on the outside of the pyramids of Egypt were sometimes called κρόσσαι. We may, however, refer κλιμακιδόν to the irregular lines in which the ships were arranged from front to rear (as in the second figure). For another explanation, opposed to that of Aristarchus, see Liddleil and Scott, s. v. πρόκροσαι. — οὕτω (sc. ὄρμεον). — ἰεσάσης, having become seething (i. e. before the storm burst). — ἀνηλιώτης (ἀπό-ἥλιος), properly an east wind, here (east-northeast, referring to the Ἑλλησποντίας. — τοῖσι . . . ὄρμου, who were so anchored (as to allow it): for οὕτω εἶχε ὄρμου (impersonal), see G. 168, N. 3. — οἱ δὲ (G. 234; 227, 2), these. — ἀνασπασάντες (G. 279, 4). — μεταρσίας, at sea. — ἔλαβε (sc. ὁ χειμών). — Ἴπνοῦς, Owens: see below. — τοῦ χειμῶνος χρέημα, the matter of the storm, a common expression for the storm: cf. ἴδς χρέμα μέγα, a huge wild boar (Hdt. I. 36).

Most writers place Sepias, the rocky headland on which the Persian fleet was wrecked, near the southeastern point of Magnesia, or even (as Grote) beyond that point upon the southern coast. For the following account of the topography we are indebted to Professor Sophocles, who was born on the coast of Magnesia, and who has known the whole shore as a boy and studied it as a scholar:—

The east-northeast wind, the Ἑλλησποντίας of the ancients, is still the terror of navigators on the "harborless coast of Pelion" (Eurip. Alcest. 595). But it is dreaded chiefly north of Cape Nekhóri; a vessel overtaken by the wind south of this point can easily enter the channel between Thessaly and Euboea. The rocky headland directly east of the highest point of Pelion agrees best with the accounts of Sepias. Between this and the probable site of Casthanaia (four miles below) are two beaches, separated by a point of rocks. North of Sepias is another small beach, beyond which are several caves in the steep cliffs (ἐν Πηλῳ), which are probably the Ἴπνοί or Owens. On these three beaches the fleet must have been drawn up, and here the disaster must have occurred.

Page 139. — 8. Ὀρέθιαν: Orithyia, daughter of the Attic king Erechtheus, was said to have been carried off by Boreas (the northeast wind), as she was picking flowers on the banks of the Ilissus. The story is pleasantly told in the beginning of Pato's Phaedrus. — ἄρμηται, *has gone forth or spread*. — περὶ Ἄθων: see above, I. § 4, and note on I. § 2.

9. λίγους διαφθάρηαι is understood with οὐκ ἐλάσσονας. — γηοχέοντι, *being a landholder* (γηοχος or γαιήοχος). — καὶ τοῦτον, *him too* (as well as other men), object of λυπεῖσθαι. — συμφορῇ . . . παιδοφόνος, *a calamity afflicting him by the death of a child (or children)*: this seems to imply that he was accidentally the cause of his child's (or children's) death.

10. οὐκ ἐπὶν ἀριθμῶς, *there was no reckoning*. — καταϊδόντες γόησι, *singing incantations by enchanters*: γόησι is suspected by many recent editors. — δνίμφ belongs to both participles. — Θέτι, *Thetis*, the sea-goddess, mother of Achilles. It was said that the place at which Thetis was seized by Peleus was called Sepias, because she there changed herself into a cuttlefish (σηπία) to escape her lover.

Page 140. — 11. ὅπισθε ἠπείγοντο: see note on § 5, above. — ἔπωνυμίην . . . νομίζοντες, *keeping up the name*, i. e. continuing to invoke Poseidon with this title of *Saviour*.

12. τὴν ἄκρην: the southeast cape of Thessaly, often mistaken for Sepias itself. — ἰθίαν (sc. ἰδόν), *straight*. — φέροντα, *leading* (Pagasae being at the head of the bay, the Gulf of Volo). — εστ' . . . ἔπλεον, i. e. on the Argonautic expedition, τὸ κῶας being the famous Golden Fleece. — Ἄφεταί, *Aphetae*, or place of *departure*, from ἀφίημι (through ἀφετος) in its neuter sense seen in ἀφήσαν, *to set sail*.

13. πορευθείς: see note on II. § 27, above. — ἐς Μιλιίας, i. e. into the land of the Malians, at the head of the Gulf of Malis, in whose territory was the outer end of the pass of Thermopylae. — τὸ ρέθρον (G. 160, 1) belongs to ἀπέχρησε: see note on II. § 15, above.

Page 141. — οὗτος is not antecedent to δευτερος, but repeats the idea of the relative clause for emphasis.

14. ἀμπωτίς τε καὶ ῥηχίη, *ebb and flow* of the tide, which is seldom sufficient to be noticed in the Mediterranean. — ἰόντι (G. 184, 5). — βοηθόντα, *as an aid*: the future is more common in this sense (G. 277, 3). — καιομένην, *when he burnt himself* on Mount Oeta. — ἀποφανῆναι (G. 203).

15. κατ' ἃ, *at which = where*, referring to ταύτη (where η would have been more regular). — δισχιλία . . . πλίθρα, 22,000 *plethra*, i. e. in surface: the πλίθρον is a long measure of 100 (Greek) feet in length, or a square measure of 10,000 square feet; the Trachinian plain, therefore, must have contained nearly 8 square miles.

16. Ἄσωπος, not to be confounded with the Boeotian Asopus (see above, I. § 18).

Page 142. — Ἀμφικτύοσι, i. e. for the Amphictyonic Council, which met twice in each year, once at Thermopylae and once at Delphi. The word Ἀμφικτύοις (the same as ἀμφικτύοις) originally meant *neighbors*, and shows the origin of this and other similar assemblies. The hero Amphictyon, whose temple is here mentioned, was probably invented to connect the foundation of this famous council with the Greek mythology.

17. Θερμοπέλαι, from the *hot* springs. — φερόντων (like ἔχόντων just before it), *extending*: see note on § 12, above. — τὸ ἐπὶ . . . ἡπείρου (G. 160), *as regards what was on this continent* (Greece): see above, § 3.

18. τοσοῦτοι μὲν, i. e. the 2120 just mentioned.

19. ἤκοιεν represents ἤκομεν of the direct discourse (G. 200, N. 3). — οὐ γὰρ θεὸν εἶναι: the indirect discourse changes here from the optative to the infinitive (G. 246). — τῶ (= ᾧ) . . . συνεμύχθη: this aorist, being in a dependent clause, could not be changed to the optative (G. 247, N. 2). — ὀφείλειν . . . πεσεῖν ἄν, *ought to fall*: ἄν may belong to ὀφείλειν (= ὀφείλοισι ἄν), *it would be his due to fall*; or it may belong to πεσεῖν (πέσοισι ἄν), *it is his due that he should fall* (if he should test his fortune). In the former case it is very irregular in its position; in the latter, in its construction. (See *Greek Moods and Tenses*, § 42, 2, N.; § 41, N. 4.)

Page 143. — 20. Hdt. honors Leonidas, the king of Sparta who belonged to the elder branch of the royal family, by giving his genealogy through the line of Spartan kings up to Aristodemus, the great-great-grandson of Hercules, one of the semi-fabulous Heraclidae who led the Dorian invasion of Peloponnesus. The twin sons of Aristodemus — Eurysthenes and Procles — founded the two lines of Spartan kings. (See Smith's larger History of Greece, Chap. IV.)

21. ἔρσενος γόνου (G. 180, 1, N. 2): Leonidas became king in 491 B. C. — εἶχε, i. e. in marriage. — τοὺς κατεστεῶτας, *the established number of 300*, this being the regular body-guard of a Spartan king; Leonidas, however, knowing the desperate nature of the present undertaking, instead of taking youths, as usual, now took only those who had sons living, that no family might become extinct.

22. κατηγορήτο, impersonal (G. 134, N. 2), *it had been charged against them*, μηδέ(εν) being the subject. — εἶτε συμπεμψουσι: the future optative might be used (G. 243). — ἄλλοφρονέοντες, *reluctantly, or leaning to the other side*.

23. ἴνα . . . στρατεύωνται (G. 216, 2); subj. on the principle of indirect discourse. — μηδέ, *and not*, sc. ἴνα: *and that these too might not join the Persians in case they should learn, &c.* (G. 248). — ἔπιβαλλομένους, *backward, putting off*. — Κάρονεια, the same festival which kept the Spartans from Marathon: see note on I. § 8. — ὀρτάσαντες, *after keeping the festival*.



Page 144. — ἐπίναυτο (v. νόω). — ἄς δὲ καὶ . . . καὶ αὐτοὶ ἔπραττον αὐτὰ, pleonastic. — συμπεσοῦσα (like an adjective with ἦν), coincident: the Olympic festival occurred every fourth year on the first full moon after the summer solstice, about a month before the Spartan Carneia.

24. Διθεοσι (G. 138, N. 8). — περισπερχόντων, being much incensed: the word is very doubtful, and most probably a mistake for περισπερχθέντων (see Liddell and Scott). — ἀλέσθαι depends on ὀλίγων, too few.

25. ὀκῶσοι . . . ποίειεν (G. 243): the direct questions would be πόσοι εἰσίν; and τί ποιοῦσιν; — τοὺς ἡγεμόνας (G. 160, 1), by anticipation, instead of being subject of εἴησαν. — Ἡρακλείδης: see above, § 20. — πᾶν μὲν οὐ, not the whole, in antithesis to ὁ δὲ τοὺς ἕξ. — ἄλογος . . . πολλῆς, i. e. very little notice was taken of him. — ὅπως (v. ὄραω).

Page 145. — 26. ἀλλὰ . . . γάρ, but . . . since. — Δημάρτητον: Demaratus was king of Sparta in the younger or Proclid line, but was declared illegitimate and succeeded on the throne (491 B. C.) by the next heir, Leotychides; soon after which he left his country to join the Persians. He proved the most sagacious counsellor of Xerxes, but was almost always overruled by the jealousy of the Persian court-officers. — γέλωτά με ἔθει, you made fun of me. — ἀγὼν μέγιστός ἐστι, it is my utmost endeavor.

27. νόμος, (here) custom. — οὕτω ἔχων, of this nature. — τοσοῦτοι, so few. — χράσθαι (G. 269).

28. παρεῖηκε (v. παρεῖημι), let pass. — φερόμενοι, impetuously. — ἐπισηῖσαν, came up to succeed them (ἐπι-). — καίπερ (G. 277, N. 1 δ).

Page 146. — πολλοὶ μὲν ἄνθρωποι, ὀλίγοι δ' ἄνδρες, many people, but few men.

29. τρηχέως περιέπιπτον, were roughly handled: περιέπιπν = to follow round, to tend, to treat, &c. — ἐκδεξάμενοι, succeeding: see note on § 2, above. — ἀθανάτους, Immortals: this body of 10,000 picked Persians were so called because the vacancies in their ranks were immediately filled, so that the number always remained the same (Hdt. VII. 83). — καταργασόμενοι, sc. τοὺς Ἕλληνας. — οὐδὲν πλέον ἐφέροντο, gained no more: see below, § 32, μέγα τι οἴσασθαι.

30. ἄλλα τε . . . καί, showing, both in other ways, and especially [in this]. — ἐξεπιστάμενοι, used (like an infinitive) with ἀποδεικνύμενοι, showing that they thoroughly (ἐξ-) understood how to fight, &c. (G. 280). — ὅπως ἐντρέψαιεν (G. 233). — φεύγεσκον (G. 119, 10). — δῆθεν implies that the flight was a pretence. — ἄν belongs to ὑπέστρεφον in the iterative construction (G. 206), not in apodosis. — καταλαμβάνόμενοι, when they were overtaken (in their pretended flight). — εἶναι (G. 265). — ἔδυνατο (G. 126, 5; 119, 3), imperfect for ἰδύνατο.

31. ἀναδραμεῖν, leapt. "With the grave Orientals, nothing could so completely indicate an all-engrossing feeling of fear or horror as a gesture of this kind." Blakesley. — κατατερωματίζεσθαι, indirect discourse with

**ἔκκεσθαι** after **ἀπίσαντος**. — **τὴν ἀτραπὸν**, the secret path mentioned above in § 1. — **ἐνέρων** (v. **ἐνορώω**).

Page 147. — 32. **δ τι . . . πρήγματι** (G. 244 ; 188, 1, n. 2). — **διέφθαρε**, brought destruction upon. — **Πυλαγῶρον**, a portion of the delegates to the Amphictyonic council were so called. The meeting of the council was called **Πυλαία** from **Πύλαι** (see note on § 16, above), even when it met at Delphi.

33. **Πυλαγῶροι**: there is also a form **Πυλαγῶραι**. — **πάντως** **κου . . . πυθόμενοι**, having certainly gained the most accurate knowledge. Many names were current of persons said to have betrayed the pass to Xerxes ; probably it may have been made known by more than one, in a region where many favored the invasion, and many more were in terror of the invader. — **τοῦτο δέ**, and secondly. — **εἰ . . . ὀμνηκῶς εἶη**, if he should have had much to do with the region, i. e. as a consequence of having had much to do with it (G. 202, 2) : for the force of the rare perfect optative, see *Greek Moods and Tenses*, § 18, 1, with Note.

34. **ἤρασε** (v. **ἀρίσκω**). — **τῶν ἱσπρατῆγες** (see note on § 29). — **ἀρμάετο** (G. 119, 3), for **ἀρμηγετο**. — **περὶ λύχνων ἀφάς**, about lamplight.

Page 148. — **τότε** (see note on § 3, above). — **ἐν σκεπη τοῦ πολέμου**, sheltered from the war (G. 167, 3). — **ἐκ . . . χρηστή**, at so remote a period (see G. 191, n. 6) had it (the path) been shown by the Malians (G. 188, 3) to be a pernicious thing : **οὐδὲν χρηστή** (commonly **οὐδὲν χρήσιμος**), of no good, is a euphemism for bad : these words are sometimes understood to refer to the pass of Thermopylae itself (**ἑσβολήν**), and to mean that the Malians had so long ago shown the pass to be useless.

35. **Μελάμπυγον** : this was an epithet of Hercules, implying manliness and strength. — **Κερκόπων** : these Cercopes were droll, mischievous dwarfs, who appear often in the stories of Hercules, sometimes amusing and sometimes tormenting the hero. In the local legend of Thermopylae, they appear as footpads lurking about the pass (hence their seats, **ἔδρας**, at the narrowest place), where they steal the arms of Hercules while he is sleeping. Hercules seizes two of them and ties them to a pole, which he throws over his shoulders and walks away with them. They have been warned by their mother to beware of the **Μελάμπυγος** ; and on seeing this characteristic of Hercules as they are swinging behind him, they make such sport of him that finally he too begins to laugh at their jokes and releases them. A bas-relief taken from a temple at Selinus in Sicily represents Hercules carrying the two Cercopes on his shoulders. The stone called **Μελάμπυγος** probably had some imaginary resemblance to the sleeping Hercules.

36. **τὰ Οἰταίων** : the mountain (usually called Callidromus) over which the path led forms a part of the Thessalian range of Oeta : the words **ἐν δεξιῇ** refer to the march southward and eastward after crossing the Asopus. — **ρύόμενοι**, keeping guard (as protectors). — **φρουρέοντες**, guarding (as sentinels). — **ἡ κάτω ἑσβολή** (G. 141, n. 3), i. e. Thermopylae itself. — **ἐποδεδέμενοι**, having pledged themselves (or given a promise) to Leonidas.

37. ἀναβιβηκότας (G. 280). — ᾧδε, *as follows*, belongs to ἔραθον. — ἐνδύον . . . ἐνδυσόμενους (G. 199, N. 1): as they were putting on *their* armor, the middle is more exact. — οἱ βάρβαροι is subject of ἐγένοντο. — φανήσεσθαι (G. 203, N. 2).

38. μή . . . ἴσῃ, *lest they might prove to be* (G. 218 ; 216, 2).

Page 149. — φεύγοντες (G. 279, 4, N.). — ἀρχήν, *originally*, i. e. on purpose to attack them. — παρεσκευάδατο (G. 108, 4, I.). — οἱ δέ refers to Πέρσαι, the subject of the preceding clause: this is not an Attic usage (G. 143, 1).

39. ἦοι (G. 55, N. 1). — ἐπί, *besides* (G. 191, N. 2). — οὔτοι, the diviner and the deserters. — οὐκ ἔσῃ, *forbade*.

40. οὐκ ἔχεν (G. 203, N. 1), depends on λέγεται, by a change of construction (G. 260, 2, N. 1). — ἀρχήν: see § 38, above; ἀρχήν may often be translated *at all*, like Latin *omnino*. — τῇ γνώμῃ πλείστος εἰμι, *I am most strongly inclined to the opinion*: so πολὺς εἰμι (see Liddell and Scott). — κελύσαι (G. 203) depends on the phrase τῇ γνώμῃ πλείστος εἰμι. — αὐτῷ, intensive. — ἔχεν (G. 203, N. 1). — ἐλείπετο, *awaited*. — οὐκ ἐξηλείφετο, *remained undiminished*.

41. γενίσθαι . . . ἀπολίσθαι: we should expect these to be in the future, on the principle of indirect discourse (G. 203); but verbs signifying *to give an oracle* are exceptional, probably because they imply a *command*. (See *Greek Moods and Tenses*, § 23, 1, N. 2). — “The notion which gave rise to this oracle seems to be the one, that in a dire extremity the anger of the deity was only to be propitiated by a most costly offering.” Blakesley. It was related that Leonidas, before he left Sparta, gave instructions to his wife Gorgo for her conduct in widowhood; and that “funeral games were performed, as over him, in his presence.”

Page 150. — (2.) Περσίδῃσι, *descendants of Perseus*: Herod. (VII. 61) says that the Persians received their name from Perseus, son of the Greek hero Perseus; a mere device to unite the two similar names. — (3.) τὸ μὲν οὐκί . . . δέ, *not this, but, &c.* — (4.) οὄρος (= ὄρος, *boundary*), *Sparta's bounds*. — (5.) τόν (G. 140), *him*, i. e. the invading Persian. — (7.) ἔτερον, *one or the other*. — δια-δάσσηται (v. διατίομαι or δαίωμαι). — ἀποπέμψαι and οἰχεσθαι depend on τῇ γνώμῃ πλείστος εἰμι in § 40, being partly a repetition of κελύσαι, &c. in that passage. All from μένοντι δέ (§ 40) through the oracle is a sort of parenthesis.

42. τὰ ἀνέκαθεν, *by descent*. — οὐκ ἀπελείπετο, *remained not behind*, i. e. *did not separate himself* from the army. Krüger.

43. Θηβαῖοι δέκοντες: as unwilling hostages, they could have been of little service; it is probable that this is the representation made afterwards by the Thebans, to reconcile themselves with the Persian conqueror. (See § 55.) Their politics were at this time “essentially double-faced and equivocal.” Grote. A later orator, confounding Thespians and Plataeans, says of the latter, that one half the adult citizens perished in the pass,

and the remainder fought in the Athenian fleet at Artemisium and Salamis. — οὐκ ἔφασαν, said that they would not, &c. — ἀπολιποντες (G. 138, N. 8).

44. ἐς ἀγορῆς . . . πληθῶρην, until about full-market time, i. e. the last part of the forenoon, before μεσημβρία.

Page 151. — χάρος, here = space to be passed over. — τὸ μὲν γὰρ . . . ἐφύλασσετο refers to the fight of the two preceding days.

45. πολλοί refers to the Persians: but the subject changes suddenly at αἰτε γάρ. — τοῦ ἀπολλυμένου, the dying. — βώμης ὅσον εἶχον μέγιστον, their utmost strength; like ὡς μέγιστον expanded into ὡς (or ὅσον) ἐδύναντο μέγιστον. — παραχρῆμενοι (sc. τοῖς σώμασιν), making their lives of no value. — ἀτίοντες, reckless. — κατηγότα (v. κατ-ἀγνυμι). — οἱ δέ, referring to τοῖς πλείοσι, not Attic (see note on § 38, above).

46. γινόμενος, having proved himself (not having been). — τὰ στήνοματα: the names of the 300 could still be read on a column in Sparta in the time of Pausanias, 600 years afterwards. — οἶκον, his estate. — ὡς ἐούσης gives the reason of Artanes himself.

Page 152. — τοῦτον ὑπέξείρυσαν, rescued his body. The bones of Leonidas were carried to Sparta forty years later, according to Pausanias; when the column just mentioned was erected. — τοῦτο συνιστήκει, this kind of battle continued.

48. πλὴν Θηβαίων: see below, § 55. — λέων, with reference to the name Δεωνίδης. — τοῖσι . . . περιούσαι, such of them as happened still to have them (μάχαιραι) left. — καὶ χερσὶ καὶ στόμασι, as we say "tooth and nail," but of course with no comic idea. — ἐξ ἐναντίας, in front. — περισταδόν (adv. from stem of περιστήμι), so as to surround them.

49. πρὶν ἢ (G. 274, N.). — τοσοῦτο . . . εἶναι depends on ἔφη implied in what precedes. — τὸν δέ, but he, irregularly inserted, as if the sentence had not been introduced by the relative τὸν, to which πυθόμενον belongs. — ὡς ἀγγέλλοι depends on the past tense εἰπεῖν (G. 203; 201, N. 2). — εἰ . . . ἔσοιτο represents εἰ ἔσται in the direct form (G. 221, N.), if it was to be (not if it should be).

51. αὐτοῦ ταυτῆ τῇ περ ἔπεσον, there (i. e. at Thermopylae), on the spot where they fell. — σφί refers to the Spartans and Thespians. — πρότερον ἢ . . . οἴχεσθαι, like πρὶν ἢ in § 49: the subject of οἴχεσθαι is τοῖς συμμάχους understood, which is also implied (in the genitive) after τοῖς πρότερον τελευτήσασι. — ἐπιγέγραπται: this verb applies especially to inscriptions, properly called ἐπιγράμματα (see below, after the inscriptions).

Page 153. — Πελοποννήσου: the Doric form, with  $\bar{\alpha}$  for  $\eta$  (G. 30, 1). In the preceding verse, τᾶδε and τριακοσίαις are sometimes substituted (on conjecture) for the Ionic forms of the MSS., which can hardly be correct. — χιλιάδες τέτορες: the number who fought (ἐμάχοντο), although Herodotus elsewhere speaks as if 4,000 fell (VIII. 25). The inscription refers only to those from Peloponnesus, who (according to § 18) amounted to 3,100. But

later writers speak of 700 or 1,000 Lacedaemonians *besides* the 300 Spartans, and these must be included, although Herodotus makes no mention of them. The whole question of the numbers at Thermopylae is much disputed. The stern simplicity of the second inscription has made it especially famous. — ἀγγίλλαν is used for the imperative (G. 269). — In the third inscription, Μειροσιτία is Doric genitive (G. 39); and οὐκ ἔτλη = scorned (Rawlinson). — ἔξω ἤ, *except*. — Σιμωνίδης: Simonides, the great lyric poet of Ceos, was often considered the author of all three epigrams. His still more famous ode on the heroes of Thermopylae (or perhaps only a fragment) is preserved by Diodorus: —

Τῶν ἐν Θερμοπύλαις θανόντων  
 εὐκλεῆς μὲν ἂ τύχα, καλὸς δ' ὁ πόντος,  
 βωμὸς δ' ὁ τάφος, πρὸ γόνων δὲ μῦσταις, ὁ δ' οἶκτος ἔκαιος.  
 Ἐντάφιον δὲ τοιοῦτον οὐτ' εὐρώς  
 οὐθ' ὁ πανδαμάτωρ ἀμαυρώσει χρόνος, ἀνδρῶν ἀγαθῶν.  
 Ὅ δὲ σακὸς οἰκέταν εὐδοξίαν  
 Ἑλλάδος εἶλετο· μαρτυρεῖ δὲ Λεωνίδας  
 ὁ Σπάρτας βασιλεὺς, ἀρετᾶς μέγαν λελοιπῶς  
 κόσμον ἀνάαν τε κλέος.

“Of those who at Thermopylae were slain,  
 Glorious the doom, and beautiful the lot;  
 Their tomb an altar: men from tears refrain,  
 To honor them; and praise, but mourn them not.  
 Such sepulchre nor drear decay  
 Nor all-destroying time shall waste; this right have they.  
 Within their grave the home-bred glory  
 Of Greece was laid; this witness gives  
 Leonidas the Spartan, in whose story  
 A wreath of famous virtue ever lives.”

*Translated by STERLING.*

52. παρὸν = παρόν (G. 278, 2). — μεμετιμένοι (see μεθήμι in Cat. of Verbs). — οὐκ ἐθέλησαι depends on λέγεται in the first line. — τὸν εἰλωτα, *his Helot* servant: each Spartan soldier was entitled to be accompanied by seven Helots, and probably many of these fell in the first battles at Thermopylae, unmentioned by the historian (see, however, VIII. 25). — λαποψυχέοντα, (here) *faint-hearted*.

53. εἰ . . . ἦν, *if it had been* the case. — κομιδῆν, *return*: see κομίζεσθαι.

Page 154. — προσθέσθαι ἄν (= προσέθετο ἄν) depends on λέγεται in § 52. — προφασίος (G. 171, 1).

54. *ἡτίμωτο*, he was disgraced, as the perfect *ἡτίμωται* means *he is disgraced*. — ἐν Πλαταιῆσι, i. e. at Plataea, in the following year (479 B. C.). — ἀνέλαβε, he made up for. — ἐπενεχθείσαν (v. ἐπιφέρει).

55. ὡς . . . μηδίζουσι . . . ἀπικολάτο (G. 248).

Page 155. — 56. πλείνας = πλέονας. — σχόντα . . . Πλαταιέων : this attack of the Thebans on Plataea was the first hostile act committed in the Peloponnesian War (431 B. C.).

57. τῇ ἀληθείᾳ, truthfulness. — τὰς διεξόδους, "the ins and outs." — οἷα βασιλεὺς γινόμενος, since you were once their king. (See note on § 26, above.) The counsel of Demaratus (here omitted) was that Xerxes should occupy with part of his fleet the island of Cythera, off the south coast of Laconia, which would draw off the Spartans from the defence of the Isthmus, and put all Greece in his power. This wise counsel was overruled by the Persian Achaemenes. It was followed afterwards by the Athenians, in the Peloponnesian War.

58. ἀποταμύνας, sc. τινάς. — δῆλα . . . γέγονε (G. 135, 2). — τῶν (= ὧν) . . . ἀνθρώπων (G. 154, Note).

#### IV.

Page 156. — 1. ναυτικὸν στρατόν : the return of the Greek fleet from the Euripus to its position at Artemisium has been mentioned in III. § 11. After describing the battle of Thermopylae in the Seventh Book, Herodotus begins the Eighth Book with the sea-fight at Artemisium, which took place on the same three days with the battles at Thermopylae (see below, § 15). — Πλαταιέες : see I. §§ 11–13. — πεντηκοντήρους : these were vessels of the older style with fifty oars, all in one row ; while the triremes, the more modern ships of war with three banks of oars, were specially called νῆες, sometimes νῆες μακρά.

2. ἐπ' Ἀρτεμισίον (G. 191, N. 6). — ἡγεμονεύη, be commander-in-chief.

3. ἐς Σακελίην : see II. § 39. — εἰ στασιδίστουσι, ὡς ἀπολλέται (G. 223, N. 1 ; 247). — τοσοῦτῃ . . . ὄσῳ (G. 188, 2).

Page 157. — μέχρι . . . ἰδίοντο, so long as they (the Athenians) were in extreme need of them (the Peloponnesian allies) : μέχρι ὄσου here = ὄσον χρόνον. The desertion of these allies, all of whom acknowledged the headship of Sparta, would have withdrawn 113 ships. — περὶ τῆς ἐκείνου, i. e. to liberate the Greeks in Asia Minor and the islands : this refers to the beginning of the Confederacy of Delos (about 477 B. C.). See notes, p. 31.

4. Ἀφεράς : see III. § 12, above. — παρὰ δόξαν . . . ἢ ὡς κατεδόκειον, pleonastic for otherwise than as they expected, παρὰ δόξαν being more emphatic than the simple ἐτέρας. — δρησμόν, a retreat, which would have betrayed the force at Thermopylae to destruction, besides leaving Euboea

unprotected against the Persian fleet. — *προσ-μέναι . . . χρόνον*, to wait a little longer. — *Θμιστοκλέα*: Herodotus is writing after Themistocles had died in exile, when even his disinterested acts were liable to be suspected of corruption. But whatever we may think of his personal motives, we may easily believe that he used money furnished by the richer Euboeans in the way described in § 5. — *ἐπ' ᾧ . . . ποιήσονται* (G. 236, N. 2 and 3).

5. *ἐπισχέιν* (G. 265). — *ἤσπαιρε*, struggled, i. e. resisted. — *ἀπολιπόντι* represents *εἰ ἀπολίποις*, as protasis to *πέμψαι ἄν* (G. 226, 1). — *ἠπιστάτο*, imperfect, supposed (G. 126, 5; 119, 3): cf. *ἔβυλατο* above, III. § 30.

Page 158. — 8. *εἰ κως ἴδιον* (G. 226, 4, N. 1), in case they should capture them, i. e. to capture them if they could. — *καταλάβοι*, should close in about them (and save them), — an unusual meaning. — *καὶ ἐμμελλον δῆθεν . . . περιγενίσθαι*, and they were likely (as the Persians thought, δῆθεν) to make their escape (i. e. if their flight was not hindered); whereas (δέ), according to their (the Persians') talk, not even a torch-bearer was to come off alive. The torch-bearer in an army or fleet kept alive the sacred fire which was brought from home, and his person was held sacred. His fall, therefore, implied the utter annihilation of the whole army. It was a common saying that "not even a torch-bearer escaped" (*οὐδὲ πυρφόρος ἐλείφθη*), implying utter destruction.

7. *πρὸς ταῦτα ἄν*: this corresponds to *ἐκ μὲν τῆς ἀντίης* in § 6, taking the place of a clause with *δέ*. — *ὡς ἄν* (G. 216, 1, N. 2). — *οἱ μὲν*, i. e. those who sailed round Euboea; *σφεῖς δέ*, and they, i. e. the main force; both in apposition with the subject of *περιλάβοιεν*. — *ἐξ ἐναντίας*, in front, like *ἐκ τῆς ἀντίης* in § 6. — *τὰς ταχθείσας*, i. e. the two hundred.

8. *αὐτὸς περιεβάλετο, ἧσ' for himself*. — *ἀλλ' οὐ γὰρ οἱ παρέσχε ὡς τότε*, but [had not done so], for he had never had [such] an opportunity as then. — *ἔτι*, at length.

Page 159. — *ἐς ὀγδώκοντα*: a swim of about nine miles! This is matched by another later story, that, during the storm at Sepias, the same man with the help of his daughter (also a diver) destroyed many Persian ships by diving down and loosening their anchors.

9. *ἀποδέδεχθαι*, v. *ἀποδείκνυμι* (G. 202, 2, N. 1). — *ὡς γένοιτο*, that it had taken place (G. 243).

10. *ἐπιεικάντες*, ascribing or imputing. — *καταφρονήσαντες ταῦτα*, resolved on this; *καταφρονεῖν* has this rare sense only in Ionic Greek. — *ἐς μέσον* implies that they hoped to get the Greeks into the circle which they were about to make. — *ἐπιστάμενοι*, feeling sure — *ἀπονοστήσεια*, would return safe. — *ἠδομένοισι ἦν* (G. 184, 3, N. 6). — *ὅκως . . . λάμψεται* depends on the idea of *striving* in *ἀμιλλαν ἐποιεῖντο* (G. 217).

Page 160. — 11. *ὡς ἐσήμηνε*, when the signal was given (G. 134, N. 1, d). — *ἐς τὸ μέσον*: the sterns were brought together as the prows were turned toward the enemy on every side. — *ἔργον εἶχοντο*, held to the work. — *κατὰ*

στόμα, *beak to beak*. — Σαλαμίνων : the Salamis in Cyprus is meant ; but ἐν Σαλαμῖνι below refers to the island near Athens.

12. μέσον θέρος, *midsummer* : τῆς ὥρης is partitive genitive. The battles of Thermopylae and Artemisium took place in July, 480 B. C. — κατιστάτω, imperfect, = καθίσταντο. — ἀπίζοντες, *apprehending*. — ἐς οἷα = ἐπι ἐς τοιαῦτα, causal relative (G. 238). — ρεύματα ἰσχυρά, *swollen torrents*.

Page 161. — 13. ὄκως ἄν (G. 216, 1, N. 2). — τὰ Κοῖλα, *the Hollows* of Euboea are probably on the southwest side, opposite Attica.

14. ἐπεβύθεον, *came as reinforcement* : these 53 ships, added to those mentioned in § 1, raised the Athenian fleet to the full number of 200. — τὴν αὐτὴν ὥρην, *the same time of day* (see § 9, above).

15. σφι λυμαινεσθαι, *should harass them* (G. 184, 2). — τὸ ἀπὸ Ξέρξεω, *what Xerxes might do*. — οἱ μὲν refers to the Greeks both at Thermopylae and at Artemisium ; οἱ δὲ to the Persians at both places : πόρου refers to the passage by sea and that by land. — ὄκως κρατήσουσι (G. 217, N. 2).

Page 162. — 16. παραπλήσιοι, *equally matched*, not in numbers, but as is explained in the next sentence. — αὐτὸς ἕν' ἑωυτοῦ ἐπιπτε : a Corinthian speaker in Thucyd. I. 69 speaks of the armament of Xerxes as αὐτὸν περὶ αὐτῷ σφαλίντα. — τράπεσθαι (Ionic present passive), in apposition with χρέμα.

17. παλήσειε, *should suffer* : cf. ἦν τι καταλαμβάνη (G. 248). — σημαίνειν depends on προσετέτακτο and also on ἐτοίμων. — ἐς ἀναβολάς, *with delay*. The fleet had suffered so severely in the engagements, — half of the Athenian ships being disabled, — that it had already determined to withdraw ; and, by advice of Themistocles, the Greeks were slaughtering the cattle of the Euboeans for their own supplies.

18. περὶ τὰ πότιμα ὕδατα, i. e. on the northern shore of Euboea, where the Persians would land for drinking-water. — ἐπὶ τοὺς πατέρας : Attica was called the parent city of the Ionians in Asia Minor. — μάλιστα μὲν, *best of all*. — ἐκ τοῦ μέσου ἡμῶν ἕζεσθε (G. 184, 3, N. 6), i. e. *be neutral*.

Page 163. — καὶ αὐτοί, opposed to τῶν Καρῶν. — ἡ ἐχθρῶν . . . γέγονε : i. e. in the assistance given by Athens in the Ionic revolt. — βασιλεία, object of λαδόντα. — ἐπέετε ἀνεναχθῆ : Herodotus occasionally omits ἄν in this construction, contrary to the usage in Attic prose (G. 234 ; 223, N. 2). — διαβληθῆ (sc. τὰ γράμματα), *should be misrepresented* (G. 248, N.).

In the interval which follows, Xerxes is said to have brought the soldiers of his fleet to Thermopylae, that they might view the Grecian dead, — concealing the trenches where 20,000 of his own dead lay buried, — “truly a laughable device,” says Herodotus, “which deceived nobody ; on one side a thousand men lying about the field [as if these were all the Persians had lost], and on the other four thousand crowded together into one spot.” He is also related to have asked of some Arcadian deserters what the Greeks were doing. “Holding the Olympic games,” was the reply, and “seeing



wrestling and chariot-races." "And for what prize?" he asked. "An olive-wreath to the winner." Upon which a Persian officer exclaimed, "What men are these against whom we are brought out to fight?—men who contend with one another for honor, and not for gain!" At this time, too, the Thessalians (who had an old border-feud with the Phocians) sent a messenger into Phocis, offering, for a ransom of fifty talents, to save the district from being ravaged by the Persians: to which the Phocians replied, that they were free as the Thessalians to make friends with the Medes, if they chose; but they would never of their own will be traitors to the liberties of Greece. This heroic answer greatly endeared them in later times to the Athenians; but the opinion of Herodotus was, that their ancient hate would have led them to choose the side opposite to the Thessalians, whichever that had been.

19. ἐς τὴν Δαρδάνη: it is strange that Herodotus represents the whole army of Xerxes as marching into Boeotia by the road which leads through Doris and Central Phocis by the valley of the Cephissus, — a road which, by crossing a mountain ridge, avoided the pass of Thermopylae altogether. Stein remarks, that probably a part of the army at least passed through Thermopylae and took the upper road, which appears from the names of towns on that route which were burned by the Persians. This road also would be the only one practicable for the cavalry. — ποδῶν, *footlet* or *spur* (see *Lexicon*). — ἡ περ refers to Doris. — μητρόπολις, i. e. the starting-place of the Dorian emigration: the earlier home of the race was in Thessaly. — οὐκ ἔδωκε, i. e. the Thessalians advised against it.

20. ἡ κορυφή, the name Tithorea was given to one of the summits in the mass of mountains called Parnassus: the place here mentioned was probably a natural fortress described by Plutarch (*Sull.* 15), below the highest peak of Tithorea; the present Velitza. — κατὰ Νέονα, *at* (or *above*) *Neon*. — καμένη ἐπ' ἑωυτης, *lying by itself*, i. e. a solitary peak. — ἀνηνέικαντο, understand *their possessions*.

21. Παραποταμίους, "*Riverside*," a town and people of the same name on the Cephissus.

Page 164. — τὰς δὲ πόλεις . . . ἔσωρον, *were protecting their cities*, i. e. when the Persians entered Boeotia.

23. εἶτε . . . κατορύξωσι, (G. 244): the direct question being κατορύξωμεν; *shall we bury them?* (G. 256). — αὐτός before εἶναι is adjective (G. 138, n. 8). — πέρι (G. 191, n. 4). — πέραν, i. e. across the Gulf of Corinth. — Κορύκιον ἄντρον, the Corycian cave, sacred to Pan and the nymphs, was high above Delphi, in the side of one of the heights of Parnassus. It is described as about 300 feet deep, 40 feet high, and abounding in stalactites.

Page 165. — 24. ἀπώρευον, *were in sight of*. — Προνητης, a title of the Delphian Athena (*Attic Προναία*), who was so called because her temple stood on the way leading to the great temple of Apollo, being *thus before*

the temple (πρὸ ναοῦ). — διὰ πάντων, *above all*: διὰ has occasionally (in Herodotus as in the poets, not in Attic writers) a meaning of *pre-eminence, of going through or beyond*.

25. δύο κορυφαί (G. 138, n. 6), *great masses of rock detached from the mountain and thrown down, probably, by the defenders*: many such fragments are now to be seen in the pass. — ἰθὺ Βουιωτῶν (G. 182, 2). — μέγανος ἢ κατὰ ἀνθρώπων φύσιν, *of more than human stature*: ἔχοντας cannot be correct here unless there is some error in the preceding words.

26. τοῖς and δύο belong to ἥρωας. — τῆς Κασταλῆς, the famous fountain of Castalia, which flows from the cleft between the two lofty peaks, the Φαιδριάδες, which overhang Delphi. One of these peaks was called Hyampeia. These two peaks above Delphi have caused the idea that the chief peak of Parnassus, Lycoreia, has a double crest.

Page 166. — 27. τὸ ποιητέον = δ ποιητέον, as indirect question. — ἐπὶ τοῖσι κατήκουσι (v. καθ-ήκω) πρήγμασι, *on the circumstances that had arisen (or come in)*, like the Attic τὰ καθεστῶτα. — τῶν . . οὐδέν, *nothing of the kind*. — οἱ δέ, the Athenians: see note on III. § 38, above. — ἀπιέναι (v. ἀφίημι) depends irregularly on ἐπυνθάνοντο, which takes the participle τεύχοντας regularly (G. 280).

28. Ἀθηναίων τῇ τις δύναται σώζειν, for Ἀθηναίων τινὰ τῇ (= ἡ) δύνανται σώζειν. — ἐς Τροίηνα: Troezen, on the Argolic coast, was a seafaring place, sacred to Poseidon, and inhabited by an Ionic people kindred to the Athenians. It deserves to be remembered to the honor of the Troezenians, that they received the Athenian exiles "with eager good-will," and "passed a vote that they should be maintained at the public charge by a daily payment of two obols to every one, and leave be given to the children to gather fruit where they pleased, and schoolmasters paid to instruct them." (Plutarch, Them. 10.) — τῷ χρηστηρίῳ, that with reference to the "wooden walls." — ἐν τῷ ἱερῷ, *in the temple of Athena Polias*, which formed part of the Erechtheum on the Acropolis of Athens. Here was preserved the olive-wood statue of the Goddess, which was believed to have fallen from heaven, and which was decorated with the costly peplos at the great Panathenaic festival. — ὡς ἔόντι, i. e. to the serpent *as actually existing*, implying some doubt of his reality on the historian's part. — ἐπιμήνια, *monthly food-offerings*. — ὡς . . ἀπολειπύτης: it was a common ancient belief, that a city could not be taken or destroyed unless first forsaken by its divinity. Thus the Romans had a formula for summoning forth the Gods of the cities they were about to attack; while the true name of Rome and that of its tutelary divinity were said to be kept as a mystery, lest they should become known to an enemy who might thus disarm the city of its protector. (See Macrobius, Sat. III. 9.)

Page 167. — 30. προθέντος (for the more common λόγον προθέντος), *having given notice*, the usual formula for opening a debate. — τῶν (= ὧν) χωρίων, by attraction for διου χωρίων τῶν ἑγκρατέες εἰσὶ, *in which of the places they were themselves masters of*. — ἐπιλέγοντες, as if ἐλεγον or ἔγνωσαν

had preceded. — *ἴνα, where.* — *πρὸς δὲ τῷ Ἴσθμῷ,* supply *έόντες* from the clause with *μέν.*

31. *ἤκειν, had (already) come* (G. 200, N. 3); but *πυρπολίεσθαι* (regular present), *was burning:* so with *ἦκε* and *έδηξου* below.

Page 168. — 32. *τριῶν μηνῶν:* it was now September, B. C. 480, on the 20th of which the battle of Salamis was fought. — *ἀρχοντας, being Archon,* i. e. Eponymus for the year: see note on Xen. Hell. 2, III. 1. — *τὸ ἄστυ, the city proper,* all within the circuit of the walls. — *ταμίαις, stewards,* having charge of the temple-treasures.

33. *Ἀρήϊον πάγον, the Areopagus, or Mars' Hill.* — *δύο . . . ἀψααν* (G. 233). — *ἐνεδείκοντο, did they entertain them,* i. e. the proposals of the exiled family of Pisistratus.

34. *ἐκ τῶν ἀπόρων:* *ἀπορα* is used like *ἀπορία.* — *ἐμπροσθε:* the north side of the Acropolis is still sometimes called the *front;* the gateway and the only entrance are on the west side. — *ἤλπιε* has here so much force of *apprehension* that it takes *μή* and the optative like *έφοβήθη* (G. 218): for *ἤλπιε ἄν,* see G. 226, 2. — *ἱρὸν . . . Ἀγλαύρου:* the Aglaurium, a sanctuary which commemorated the place where Aglaurus, daughter of Cecrops, was said to have thrown herself from the Acropolis.

Page 169. — *πρὸς τὰς πύλας, the gates of the temple, in the precincts* of which they had ascended.

35. *Ἀρταβάνης:* an uncle of Xerxes, who had been left in chief authority at the Persian capital, although he had attempted to dissuade Xerxes from his expedition against Greece.

36. *γηγενίος, born of the Earth:* see II. II. 548, *τέκε δὲ ζεῦδος ἄρουρα.* The temple of Erechtheus was one of the three temples united in the building commonly called the Erechtheum; a second was the temple of Athena Polias (see note on § 28, above); the third was the Pandroseum, which contained the sacred olive-tree planted by Athena, and the salt spring (*θάλασσα*) made by the stroke of Poseidon's trident. These were *proofs* (*μαρτήρια*) offered by the rival deities in their famous contest for the possession of Athens, which was represented by Phidias in the group of statues on the western pediment of the Parthenon. — *ὅσον τε, about,* like *ὡς* with words denoting number or size: the *τέ* is a poetic addition (not Attic) allowed by Herodotus (G. 151, N. 4).

37. *κυρωθήναι* depends on *έμενον,* which sometimes takes the infinitive in the sense of *waiting for* something to be done. — *πρήγμα, subject* of discussion (see § 30, above).

Page 170. — *καὶ οἱ* (G. 151, N. 3).

38. *περὶ οὐδεμιῆς . . . ναυμαχίσεις, i. e. you will no longer have any country to fight for* (for *οὐ . . . οὐδεμιῆς,* see G. 283, 9). — *μή οὐ* (G. 283, 7). — *ἀναγνώσει, to prevail upon:* this meaning of *ἀναγνώσειω* is not found in Attic.

39. *συνμιξαι*, *communicare*. — *ἑαυτοῦ ποιούμενος*, *making* (or *representing*) *them as his own*.

40. *τῶν εἵνεκεν* (relative), = *τούτων ὧν*, &c.: *τούτων* depending on *λόγον*. — *πολλός*, *frequent* or *urgent*; i. e. *he had much to say*. — *ἀπολυόμενος*, *in his defence*, *sese purgans*. — *οἱ ἐγκαταλειπόμενοι*, *they who do not enter the lists*.

Page 171. — 41. *ἀναξέξης*, *break up, move off*; lit. *yoke up*, used properly of moving by land. — *ἀναπεπταμένῃ*, *open* (as a bird with its wings spread), in contrast with the narrow waters at Salamis. — *ἐς τό* (relative), supply *ἀνάγειν* or some similar verb. — *βαρύτερας* (if correct) must mean *heavier* in movement, not *larger*. — *σφέας*, the Persians. — *κινδυνεύσεις* . . . Ἑλλάδι: compare *κινδυνεύειν τῇ ψυχῇ* in III. 27.

42. *τσαόδε*, *the following* (G. 148, N. 1). — *πρὸς ἡμῶν*, *for our advantage*. — *ἐς τὴν* (G. 191, N. 6). — *ἐν αὐτοῖσι* (as above), i. e. *in what I propose*. — *μένων* = *ἦν μένης* (G. 226, 1).

43. *περιοῦσι*: cf. *περιγίνεται* in § 42. — *λόγιον* refers to the oracle, II. § 35. — *οἰκότα* is object of *βουλευομένοισι*, and is also understood as subject of *ἰκέλα*, which here is used like *φιλεῖ* = *solet*. — *βουλευομένοισι* before *οὐκ ἔθλει* is *dat. commodi*, i. e. *for their sake*.

Page 172. — *προσχωρεῖν* . . . *γνώμας*, *conform* (*go over*) *to human ideas*.

44. *τῷ μὴ ἔστω* (G. 238) : *μὴ* shows that there is a conditional as well as a causal force in the relative clause. — *ἐπιψηφίζεν ἀπὸλι ἀνδρῖ*, *to put a question to vote for* (i. e. *on the motion of*) *a man without a country*. — *οὕτω συμβάλλεσθαι*, *then* (i. e. *after declaring his country*) *to join in proposing opinions*. — *ἑαυτοῖσ'*, *to himself and his fellow-citizens*. — *ἔστω ἄν*, *so long as*: the subjunctive in the direct discourse depends on *ἔστω* (here changed to *εἴη*), which has a future (as well as present) sense; the idea being, *we can certainly be said to have a country, so long as we have 200 ships to show*.

45. *ἐπιστραμμένα* (v. *ἐπιστρέφω*), *pressing, emphatic*. — *εἰ μάλιστα καλῆσται*: the apodosis is suppressed, *it will be well*. — *τὸ πᾶν* . . . *φέρουσι*, i. e. *with them rests the whole fortune of war*. — *οἰκέτας*, (here) *our households*. — *Σίριν*, a town near Sybaris in Southern Italy. — *καὶ* . . . *αὐτήν*, *and which* (G. 156): a relative is seldom repeated in a new case, but a personal or demonstrative takes its place.

46. *δοκέειν*, used absolutely (C. 268). — *μὴ* . . . *ἀπολίπωσι* (G. 218; 216, 2). — *οὐκέτι* belongs to *ἀξιόμαχοι*. — *οἱ περὶ Σαλαμίνα* (G. 141, N. 3): *ἀκροβολισάμενοι*, *after skirmishing*.

Page 173. — *Αἰακίδας*: among the descendants of *Aeacus* were *Peleus* and his son *Achilles*. It is not to be supposed that the ship was sent for images of these heroes; but it was believed that they would come in person, though unseen, to help the Greeks.

47. *Δημαρήτω*: see note on III. § 57. — *Θριασίῳ πιδῶ*, between *Paros* and *Eleusis*. — *δτεὼν κοτε εἴη*, indirect question, like *ἔτι εἴη* (below). — *πρόκατε* (= *πρόκα τε*), *suddenly, all at once*. — *ἱακχον*, the song sung by

the procession of the initiated (*μύσται* or *μυσημένοι*) as they marched along the Sacred Way from Athens to the temple at Eleusis at the annual festival of Demeter: the name comes from the frequent recurrence of the verse *Ἰακχ', ὦ Ἰακχε*, in which Dionysus (or Bacchus) was invoked under the name of Iacchus.

48. *αὐτός* belongs to the omitted subject of *εἶπαι* (see G. 138, n. 8): *ἔφη* is still understood. — *ἐρήμων εἰούσης*, causal. — *Μήτηρ καὶ τῇ Κοῦρῃ*, to Demeter (the Earth-mother or Ceres) and Core (the Daughter, Proserpine or Persephone; *Κόρη*, Ionic *Κοῦρη*). — *μυεῖται*, is initiated: the term probably refers to the candidates for initiation having their eyes closed or covered. — *τὴν φωνήν* (G. 159).

Page 174. — 49. *οὐδὲ εἷς*, *ne unus quidem*, more emphatic than the simple *οὐδέ τις*. — *ἐκ τοῦ κομποροῦ*, *after the dust*. — *ἐπὶ Σαλαμίνας*, *towards Salamis*; but *ἐπὶ τὸ στρατόπεδον*, *into the camp*. — *καταπτόμενος*, *calling to witness*; properly used of *clinging* to the image of a God who is invoked.

50. *θηησάμενοι*: see note after § 18, above. — *Φαλήρα*, the old port of Athens; see map, and note on Xen. Hell. ii. 4, 11.

Herodotus now describes a discussion (here omitted), in which an immediate attack on the Greek fleet at Salamis was urged by all the Persian commanders except Artemisia, the queen of Halicarnassus. She advised distracting the Greeks by threatening various parts of their coast with attack. But her counsel seemed timid and slow, and was overruled by the majority, whom Xerxes followed. Herodotus also remarks, that the army and navy of Xerxes, when they reached Attica, were as numerous as they had been before the storm at Sepias and the battles at Artemisium and Thermopylae, the losses being made up by accessions from the Greeks. This, however, may well be questioned.

The movement mentioned in the words *ἀνήγον τὰς νέας ἐπὶ τὴν Σαλαμίνα*, seems to have consisted in sailing across to some position southeast of Salamis, from which an attack could be made the next day on the Athenian fleet, which was lying in the Bay of Salamis (on the east side of the island). — *ὅτι . . . μέλλουεν* (G. 250, n.).

51. *ἐπορεύετο*, *began its march*. — *συγχώσαντες*, *having destroyed (dug away)*: the road along the shore from Megara to Corinth is here artificially made on the steep side of the Scironian cliff (*Σκιρωνίδες*), and it is still rendered impassable by an ordinary rain-storm. This is the place at which the robber Sciron kicked travellers into the sea, until he was himself served in the same way by Theseus. (He has resumed his old business in later years, and a new Theseus is sadly needed there.)

Page 175. — *φορμὸι ψάμμου πλῆρες*, *gabions*.

52. *περὶ τοῦ παντὸς δρόμον θέοντες*, *running a race for the whole*, i. e. *having everything at stake*. — *ἄνηρ ἀνδρὶ παραστάς*, *each man with his neighbor*. — *τέλος* (G. 160, 2). — *ἐξερράγη*, *the excitement broke out (like a storm)*. — *οἱ μὲν*, as if *πολλοὶ θίγον* preceded; to this corresponds *Ἀθη-*

ῥατοὶ δέ, &c. — ἀμύνεσθαι depends on some word like καλέοντες understood with Ἄθηναῖοι, &c.

53. λαθόν, *secretly*. — ἐπεδέκοντο πολίητας: after the great losses sustained at Thermopylae and later at Plataea, Thespieae was obliged to admit new citizens. This Sicinnus was an Asiatic by birth, and probably spoke Persian. — λάβρη = λάβρα (G. 182, 2). — φρονίον τὰ βασιλῆος, *favoring the King's cause*. — παρέχα, *affords you an opportunity*.

Page 176. — περιδῆτε διαδράντας, *allow to escape*: notice the tense of the participle (G. 279, 3). — πρὸς ἑαυτούς, *against each other* (G. 146, N. 3).

The first object of Themistocles was certainly to make a retreat of the Greek fleet impossible, as he believed that thus only could the progress of Xerxes be checked. He also wished to divert the attention of the Persian commanders from their original plan of attack to an entirely new one of cutting off a retreat, thus making them careless at the critical moment, and perhaps inducing them to divide their fleet. It can hardly be doubted, however, that here — as in his later stratagem (§ 85) — he had a crafty scheme for “laying up treasure” (ἀποθήκην μέλλων ποιήσεσθαι, § 84) with the King, in case the Greek cause should fail or he himself (as actually happened) should be driven to seek the protection of Persia.

54. τοῦτο δέ, *secondly*. — ἀνήγον . . . Σαλαμίνα, *they brought their west wing up to Salamis, sailing round the island (or surrounding the island, i. e. with ships stationed at important points)*. This refers to the ships which formed the west wing as they were stationed the evening before the battle (see note on § 50). — οἱ ἀμφί . . . Κυνόσουραν τεταγμένοι, *those who had been stationed about Ceos and Cynosura*: it is now generally agreed that this Cynosura must be some point of Salamis, and not the Cynosura of the bay of Marathon. The word (lit. *dog's tail*) means simply a *long point of land*, and the eastern point of Salamis suits the description better than any other. Ceos must be some place or point in the immediate neighborhood. — κατεῖχον . . . πορθμόν: the ships just mentioned, which were lying off Cynosura at nightfall, now advanced and blockaded the channel between Salamis and the peninsula of Piraeus (in which is Munychia). — ἀπεβίβαζον τῶν Περσέων (cf. πολλοὺς τῶν Περσέων, above), sc. τινάς (G. 170, 1). — ὡς . . . ἔξουσομένῳ, *because (they thought) both the men and the wrecks would be especially likely to be brought ashore here*. — ἐν πόρῳ, &c., i. e. *in the passage where the battle was to be fought*.

The description of Herodotus, thus interpreted, agrees in all essential points with that of Aeschylus. The great tragedian, who had fought in the Athenian ranks of Marathon, was also in the battle of Salamis. It is to be assumed that no account of the position of the Persian fleet on that eventful morning can be correct, which does not agree with his description in the “Persians.” This tragedy, exhibited in Athens in 472 B. C., contains a graphic account of the battle, which a messenger, just arrived at the Persian court from Salamis, narrates to Queen Atossa, the mother of

**Xerxes.** The three principal points mentioned by Herodotus in § 54 are prominent in Aeschylus. The landing of Persian troops on Psyttaleia, and their slaughter, are made a most important part of the story (see note on § 75). The stratagem of Themistocles is mentioned as the chief cause of the Persian defeat. In consequence of this, Xerxes first orders a triple line of ships "to guard the passage out and the roaring straits" (i. e. the southern entrance of the straits of Salamis); then "others ("to guard," or "to sail") in a circle round the isle of Ajax" (i. e. Salamis). The former are the ships described by Herodotus as holding "all the channel as far as Munychia"; the latter must be "the west wing," which the Persians *bring round* to Salamis (*κυκλοῦμενοι*). This last is made clearer by the statement of Diodorus, that Xerxes sent round the Egyptian ships to blockade the passage between the northwest point of Salamis and the mainland of Megara. This is the movement to which Aristides refers in § 58. We may suppose that other ships were placed at other points around Salamis, where they would be of service if the Greeks made their expected attempt to escape by night. Aeschylus then describes the disappointment of the Persians when no signs of flight appeared; and their consternation, at break of day, when, as the sun rose, they heard the solemn paean — the war-cry of the Greeks — and the blast of the trumpet echo from the hills of Salamis. He represents the attack as begun by a Greek ship. The battle seems to have been fought chiefly within the straits, so that the Persian right extended towards Eleusis, and their left towards Piræus (§ 62). The Persians probably advanced in line from the open sea into the narrows, where they were soon thrown into confusion from want of room. Aeschylus speaks of the *stream* (*ῥέμα*) of the Persian fleet, which probably refers to their mode of entering the straits. The Persians were so soon thrown into confusion, that the fight must have rapidly lost its regularity, and probably no systematic plan of the Greek commander was carried out. This explains the confused accounts which we have of the progress of the battle, as to which Herodotus (§ 64) confesses himself unable to give details.

The battle of Salamis was fought on the 20th of September, 480 B. C.

55. *συνεστηκότων, in conflict* (see note on II. § 36, above). — 'Αριστέδης: Aristides, who had been one of the generals at Marathon, was banished from Athens by *ostracism* (see Dict. of Antiquities) in 482 B. C.; but his sentence had been revoked since the invasion of Xerxes had begun, on the motion of Themistocles, his bitter enemy and rival. Recalled too late to return to Athens, he thus joined the Athenians in their camp at Salamis the night before the eventful battle, bringing news of the movement of the Persians which was most welcome to Themistocles.

Page 177. — 56. *περὶ τοῦ, &c., on the question, &c* — *ἴσον ἐστὶ, it is all one.* — Πελοποννησίοισι is to be joined with ἀποπλόου.

57. *ἐξ ἐμέο, at my instigation.* — *παραστήσασθαι, to bring them over, i. e. to my opinion.* — *ὡς οὐ ποιεῦντων . . . ταῦτα, because (as they will say) the barbarians are not really doing this* (G. 277, N. 2).

58. ἦσαν καὶ ἐκπλώσαι, indirect discourse for ἦσαν καὶ ἐξέπλωσαν. — τοῖς ἐπορμόντοσιν shows that the sea between Salamis and Aegina was occupied during the night by part of the Persian fleet (see note on § 54).

Page 178. — ἐπέθειντο here takes the accusative, as in II. § 34.

59. ἐς τὸν τρίποδα: this tripod was erected after the battle of Plataea. A portion of the pedestal, 16 feet high, is now in Constantinople; and the names of the states which "overthrew the Barbarian" (including the Tenians) are still to be read in the Doric inscription. (See Rawlinson's Herodotus, IV. p. 395.) — τῇ Δημνίῃ: see § 11, above. — κατέδρα, supply τὸ ναυτικόν.

60. τῶν Τηνίων is adnominal genitive with ῥήματα where we should expect ἐπὶ and the genitive with λεγόμενα. — καὶ οἱ (G. 151, N. 3) . . . ποιησάμενοι, used irregularly for the genitive absolute, as if other speakers besides Themistocles were to be mentioned in apposition. — ἐπιβατείων, marines, fighting men on a ship, as opposed to sailors and rowers: ἐπιβαίτης originally means any one who embarks (ἐπιβαίνει); see below, § 89. — προηγόρευε εὖ ἔχοντα ἐκ πάντων, i. e. made the best speech of all. — τὰ δὲ ἔπεα . . . ἀντιτιθέμενα, and his words throughout contrasted things nobler with things baser. — δσα refers to τούτων. — καταστάσι, constitution. — καταπλέσας, having brought to an end. — τριήρης: see § 46, above. — ἀνήγον, got under way, i. e. began to advance: in the next line, the middle is used in the same way, without νῆας.

61. ἐπέκαστο, were close upon them. — ἐπὶ πρῶμην ἀνακρούεσθαι (also without ἐπὶ) is to back water: the statement is, that most of the ships at first backed water and were on the point of running ashore on the island behind them. — ἐξαναχθεῖς, advancing from the line. Ameinias is said to have been a brother of Aeschylus; another brother, Cynegeirus, fell at Marathon (I. § 20). — φανείσαν agrees with γυναῖκα implied in the preceding accusative.

Page 179. — ἀνακρούεσθε (G. 200, N. 7).

62. κατά, opposed to. — πρὸς ἰσπέρης and πρὸς τὴν ἠῶ here are northwest and southeast; Eleusis and the Piraeus giving the general direction of the Persian line. — Θεμιστοκλῆος ἐντολάς; see § 18, above. — χρῆσομαι . . . οὐδέν (G. 188, 1, N. 2). — εὐεργέτης ἀνεγράφη: "Recording the name is repeatedly spoken of in the inscriptions of Assyria and Babylonia as the highest object of man's ambition. See Esther vi. 1." (Rawlinson.)

63. τῶν νεῶν, i. e. Persian, as τούτους refers to certain Persians. — ἔμπελλε . . . συνοίσασθαι, the result was bound to be such, &c. — ἦσαν καὶ ἐγένοντο, were and proved themselves. — αὐτοὶ ἑαυτῶν, compared with themselves (i. e. at other times): the comparative here takes two constructions, a genitive and a clause with ἦ, the former being inserted merely for emphasis.

64. μετεξέτερος, individuals. — Ἀρτεμισίην: as Artemisia was queen



of Halicarnassus, the birthplace of Herodotus, he makes more special mention of her. (See also note on § 50, above.) — *καὶ ἤ*: see below.

Page 180. — *ἤμπροσθε γάρ*: the clause introduced by *γάρ* ends with *ἔουσα*, after which *ἔδοξε οἱ*, it pleased her, irregularly takes the place of a personal verb belonging to *καὶ ἤ*. — *πρὸς . . . μάλιστα*, close upon. — *τὸ καὶ συνήνεκε*, which succeeded too: see § 66, below. — *φέρουσα*, bearing down. — *ἀνδρῶν τε . . . καὶ*: this implies that the ship was *not only* (τέ) manned by Calyndians, *but also* (καὶ) bore the king (?) of Calynda (a Carian town): *ἐπιπλώοντος* is genitive absolute.

65. *εἰ μὲν καὶ τι . . . ἐγγόνεα*, even if we admit that she had had some quarrel with him, still, &c. — *μέντοι* is used like *δέ* in apodosis (G. 227, 2). — *παραπείσοισα*: Herodotus used *συγκυρέω* (as well as *συμπέτω*) with the participle, like *τυγχάνω* in Attic (G. 279, 4).

66. *ἀπὸ τούτων*, by what she had done (not especially κακόν). — *καὶ τὸν* (G. 143, 2): so *καὶ τοῦτε*. — *φάσαι*, assented (imperfect). — *ἐπισταμένους*, recognizing; but *ἠπιστέατο*, believed (wrongly). — *αὐτῇ συνήνεκε*, proved fortunate for her (Kriiger), as in § 64, above; *γενόμενα* being causal: but *συνήνεκε* may perhaps be taken with *γενόμενα*, happened to result fortunately, like *συνεκίρησε* in § 65 (we have, however, *συνήνεκε γενέσθαι* in § 66). — *καὶ τὸ . . . γενέσθαι*, and especially the circumstance, that, &c., referring to *τὰ τε ἄλλα*. — *γεγῶνασ' μοι* (G. 184, 3, N. 6).

67. *ἀπὸ δέ* (sc. *ἔθανον*) = *ἀπέθανον*.

Page 181. — *ἐν χειρῶν νύμφῃ*, in the hand-to-hand conflict. — *ἀποδεξόμενοι* here belongs to *ἀποδείκνυμι*, as *ἀποδεξάμενοι* in II. § 17: see note on I. § 6.

68. *ὡς . . . ἀπολοίατο* (G. 122, 2), i. e. that the collision was not accidental. — *ὡς προδόντων*, sc. *τῶν Ἰώνων*, because (as the Phoenicians charged, *ὡς*) they had been traitors: the genitive absolute is more emphatic than the simpler *ὡς προδόντας* would have been. — *τοιοῦδε*, as follows. — *κατεδέυτο . . . κατέδυσε*: notice the difference in the voice and the tense. — *τῆς καταδυσάσης νεός*, the ship which had sunk them. — *ἔσχον*, took possession (not had or held).

69. *ἐκέλευσε*, sc. *τινάς* as subject of *ἀποταμῖν*. — *αὐτοί* refers to the Phoenicians generally, who were to be taught a lesson. — *ὅκως . . . ἴσῃ*, whenever he saw (G. 233). — *ἐπὶ*, at the foot of: the eminence on which Xerxes sat during the battle is low compared with the higher mountain of which it is a projection. — *πατρῶθεν*, i. e. adding his father's name to his own, in the Athenian style. — *προσεβάλετο . . . πάθεος*, i. e. he contributed somewhat (τι) to this disaster of the Phoenicians (G. 170). — *φίλος ἴων*, sc. *τοῖς Ἴωσι*.

Page 182. — 70. *ἐν τῷ πορθμῷ*, between Psyttaleia and the Piræus. The battle was fought between Salamis and the mainland, so that this remote position of the Aeginetans could still be called in the channel: hence *ἐπιπλώοντων* and *ἐπιπλώουσας*.

71. **διάκουσα νέα**, (sc. *πολεμίων*). — *τὴν προφυλάσσουσαν ἐπὶ Σαλαμῶν*: see note on III. § 5. — *κατακοπέντα*, *badly mangled, cut up*. — *τῆς στρατηγίδος*, *the flag-ship* (of Themistocles). — *ἐς τὸν μηδισμόν* refers to the charges made against the Aeginetans before the battle of Marathon: see I. § 3. — *ὑπό*, *to the protection of*.

72. **ἤκουσαν ἄριστα**, *gained the greatest glory*: *εὖ* (or *κακῶς*) *ἀκούειν* = *bene* (or *male*) *audire*. — *Ἀρτεμισίην*: see § 65, and note on § 64. — *πρότερον ἢ εἶλε* = *πρὶν εἶλε*, *before he had captured, priusquam cepisset* (G. 240, 1; 232, 2). — *ἢ* after *μὲν* = *or*. — *δε ἂν Ἐλη*, [to anybody] *who should take her alive* (G. 248). — *γυναῖκα*: so Demosthenes afterwards resented the Athenians' fear of the later queen Artemisia of Caria (the builder of the Mausoleum), calling her *βάρβαρον ἄνθρωπον, καὶ ταῦτα γυναῖκα*, *a barbarian, and a woman at that*.

Page 153. — *ἦσαν δὲ . . . Φαλήρω* repeats the statement of the last sentence in § 71, after the digression.

73. **ὡς δὲ . . . γίνεσθαι**, *and when they came, &c.* (G. 260, 2, n. 2). — *ἶρὸν Ἀθηναίης Σκιράδος*: this was probably on the southern point of Salamis. — *οὔτε τι . . . εἶδόν τε . . . εἶδόν τε*. — *ἤρῶντο* (v. *ἀρώμαι*), *prayed*.

74. **οἶοί τε**, *ready*. — *ἐπ' ἐξεργασμένοισι*, *after all was over*. — *εὐ μέντοι*, &c.: Herodotus, who evidently disbelieved this story, (as Rawlinson remarks) "recorded it more on account of its poetic character than from ill-will towards Corinth."

75. **κατεφόνευσαν**: this is represented by the messenger in the *Persians* of Aeschylus as taking place after the battle, and as the worst disaster of the day. The Persian here slain are called "the finest, the bravest, the noblest, and the first in the King's confidence." (See § 54, above.)

Page 154. — 76. **Κωλιάδα**: this was on the Attic coast, a little more than two miles southeast of Phalerum. — *ἀποπλήσαι*, *to fulfil*, governs *τὸν χρησμόν*, which is explained by *τόν τε ἄλλον . . . Μουσαίω*, and irregularly by *τὸ εἰρημένον*, &c.: for the latter we should expect *τὸν κατὰ τὸ ναυήγια . . . εἰρημένον*. — *ἔλελθέε*, *had escaped the notice of*. — *φρίξουσι* in the oracle must mean *shall roast* (i. e. *cook*) with the wood of the oars which shall drift ashore. The MSS. have *φρίξουσι*, which might mean *shall shudder* at the sight of oars (?). The following words, *ἀπελάσαντος βασιλέως*, favor the common emendation *φρίξουσι*.

77. **χώμα διαχούν**, *to build a mole or dam* from the Attic shore to Salamis. He also (*τέ*) began a bridge of boats, and pretended to be preparing for another sea-fight, while he was really planning a retreat (*δρησμόν*). — *ἐκ παντὸς νόου*, *in real earnest*. — *πολεμήσειν* is irregular after *παρεσκευάσται* (G. 202, 3).

78. **παραγίγνεται**, *travels* (lit. *comes in, arrives*). — *οὔτω*, *with such skill*.

Page 155. — *δῶν ἂν ἦ* (G. 225). — *μη οὐ* (G. 283, 7; 263, 1, n.). —

κατ' ἄλλον, *by one after another*, a strange expression (perhaps a mistake) for κατ' ἄλλον καὶ ἄλλον. — λαμπαδηφορίη, *torch-race*, like λαμπάς (I. § 7).

80. Μαρβόσιον: see below, § 86. — παρείμενον, *in attempt*, i. e. *so far as he could*, belongs to the subject of ποιέειν. — ἐς τοσοῦτο ἐγένετο, *thus far did matters advance*. — ὡς τάχεις εἶχε (G. 168, N. 3). — διαφυλαξούσας . . . βασιλίῃ, *to guard the bridges for the King's passage* (G. 265). — Ζωστήηρος: Zoster is a promontory of Attica about half-way between the Piraeus and Sunium. — ἐπὶ πολλῶν, *to a great distance*.

Page 186. — 81. ἤλαπτον, *they supposed*, followed by εἶναι in indirect discourse (G. 203).

82. εἰ λίσσονται . . . τοῦτ' ἂν . . . ἐργάσαιντο: the direct form would have the same tenses and moods (G. 227, 1). — ἤσυχίην μὴ ἔχων, *to avoid keeping quiet* — ἀγοντι μὲν = εἰάν μὲν ἀγῆ (G. 226, 1). — οὔτε . . . ἔσται, *neither can anything succeed*. — κομῆς, *return*. — τὸν ἐπίτερον αἰεὶ καρπὸν, *the harvest of each successive year*. — ἀλλά belongs to ἐπίτερον εἶναι (sc. ἔφη). — ἐς δ' ἔλθῃ, *until he comes*, without ἂν (G. 232, 3; 234).

83. μεταβαλόν, *turning*, i. e. from the others to the Athenians. — ἀρμέατο, *were eager (set out)*. — καὶ ἐπὶ σφῶν αὐτῶν βαλλόμενοι, *even taking it upon themselves*, i. e. *on their own responsibility*. — ἄλλοι = οἱ ἄλλοι.

Page 187. — πολλοῖσι, *many occasions*. — ἀναλαμβάναν, *retrieve*. — εὖρημα, *good luck or godsend*: the idea is, that the rescue of ourselves and of Greece is a piece of special good fortune.

84. καταβῶλλον τὰ ἰδῶματα: the Persian religion, like the Jewish, was uncompromisingly hostile to idols (iconoclastic). A Persian therefore might commit acts with no sacrilegious intent which would be gross impiety in the eyes of a Greek. — ἀπειραστίωσι: see II. § 9, above. — ἀλλ' . . . γάρ, *but, since*. — ἐπιμεληθῆναι (G. 270), *let us care for*: we should expect δεῖ here. — καὶ τις (G. 150, N.). — ἀποθήκην: see note on § 53. — τὰ περ ἐγένετο: Themistocles took refuge in Persia after the death of Xerxes, when he claimed the favor of the King on the ground of the services rendered to the Persian cause at this time, confessing and boasting that his action had been treacherous to the Greeks. It may be doubted whether he deceived the Greeks, or the Persians, or both. Grote remarks: "There existed in the mind of this eminent man an almost unparalleled combination of splendid patriotism, long-sighted cunning, and selfish rapacity. . . . Moreover, a clever man tainted with such constant guilt might naturally calculate on being one day detected and punished, even if the Greeks proved successful."

85. δὲβαλλε, *deceived them*. — Connect σιγᾶν τὰ (= δ) ἐνετείλατο.

Page 188. — ἀπέπλων ὀπίσω: after this, Themistocles sent threatening messages to many of the Greek islanders, by which he extorted large sums of money, which laid the foundation of his great wealth of 80 or 100 talents. At Andros he demanded payment in the name of "those mighty Gods of Athens, Persuasion and Necessity"; but the Andrians refused in

the name of their "two unprofitable Gods, who never desert their island, Poverty and Helplessness," and submitted to a siege, in which they baffled all the efforts of the Athenians.

86. ἔδοξε with προτέμψαι (G. 202) means *it seemed good*; but with εἶνα (G. 203) it means *it seemed*, and so with the following infinitive. — οὐκ ἔφη, i. e. *said that he would not*. — τριήκοντα μυριάδας: this is the army which remained in Greece during the winter, and was defeated at Plataea in the following year (479 B. C.).

87. οὐδὲν μέρος, i. e. *no important part*, compared with the host with which he entered. — οἱ δὲ (G. 227, 2).

Page 189. — ἴνα . . . γίνωτο ἐλαύνων, *wherever he happened to come in his march*, depends on the frequentative force of ἐπιτάσσων (G. 233). — ἄρμα τοῦ Διὸς: see note on II. § 13, above. — ἀπέλαβε, *receive back*: so ἀποδίδωμι means *give back* or *repay*. — νεμομένας, *as they were in pasture*, refers to the eight white mares (called simply ἵπποι λευκοί in II. 13) which drew the sacred chariot: compare the poetic use of ἀφ' ἵππων, &c., referring to the chariot.

88. τῆσι νηυσί: see §§ 80 and 96. — ἐμπιπλάμενοι, *gorging themselves*.

89. ἔδε, *as follows*, after λεγόμενος; not ἔδε λόγος (without ὁ): this is probably a specimen of the tales current in Greece which were invented to malign the servile temper of the Asiatics. — χαμαινεσθαι (sc. τὸν βασιλέα), *was suffering from the storm*. — ὥστε = ἄτε (G. 277, N. 2). — ἐπιβατέων, here probably simply *passengers*: see note on § 60.

90. κηδόμενος (G. 280). — οἴκε = τοῖκε.

Page 190. — ἀποσωθῆναι, *was brought safe*. — ὡς δὲ ἐκβῆναι (G. 260, 2, N. 2).

91. οὔτε ἄλλως οὔτε τὸ . . . πάθος, *neither in other points, nor as to this which [is said to have] happened to the Persians*. — ἀντίξουν μὴ οὐκ ἂν ποιῆσαι τοιόνδε, *opposed to the idea that he would have done something like this*: μὴ is used because of the negative idea of ἀντίξοος (G. 283, 6), while οὐ is added because of οὐκ ἔχω (G. 283, 7.) — τοὺς μὲν καταβιβάζω (sc. ἂν) is added (by apposition) to explain ποιῆσαι ἂν; but δὲ οὐκ ἂν . . . ἐξέβαλε reverts to the construction which ποιῆσαι ἂν represents (ἐποίησε ἂν).

92. τραπόμενοι, after the fruitless siege of Andros: see note on § 85. — ἐγένετο ἀνδριάς, *a statue was made*.

93. τῷ γενομένῳ, *to him who had shown himself*. — διενέμοντο, *gave their votes*; lit. *distributed among themselves*, because all voted for some of those present.

Page 191. — δεύτερα (adverb), *in the second place*. — συνέξιπτον, *happened (fell out) to agree*: see § 30. — ἐμονουόντο, *had but one vote apiece*.

94. ἀκρίτων, in active sense: Krüger, however, interprets it *unjudged*, with their merits undecided. — ἀπιστήια μὲν: we must understand ἀδραγαθίης or some such word; Plutarch says (Them. XVII.), Ἐπρυβιάδη μὲν

ἀσπίδας, ἑκάστη (L. a. Themistocles) δὲ σφύρας ἀριστέων ἔβουαν. (Stein will even insert the word in the text.) — *ἑκάστη*: the 300 knights were the regular body-guard of a Spartan king when he went into battle; Leonidas, however, chose a special band of 300 to accompany him to Thermopylae (see note on III. § 21).

95. ὅς . . . ἔχου depends on the idea of *saying* in ἐπέειπε. — Τιμόδημος: we must suppose this man to have been a native of Belbina, a little island near Sunium, and to have been made an Attic citizen and enrolled in the deme of Aphidnae. Plato and many other writers tell the same story of a Seriphian, without making him a citizen of Athens. — *ἴδον*, *if I were*, = εἰ ἦν (G. 222; 226, 1), and *if thou wert*. — Ἀθηναῖος must here mean *born in Athens*.

96. ναυρούς, sc. στρατός. — ὁ ἔλιπε παραγόμενος, unless ὁ is inserted before the participle, will mean *which remained to (belonging to) Xerxes*. — προσέμυθε, *arrived at*. — Κόχη, in Aeolis, on the coast of Asia Minor.

In the following spring, the army of Mardonius re-entered Central Greece, and again occupied Athens; the Athenians, as before, retreated to Salamis. At the great battle of Plataea, in which the Greeks were commanded by the Spartan Pausanias, Mardonius was defeated and slain, and his army nearly annihilated. This disaster, with the defeat in the sea-fight at Mycale, on the same day, was the final act of the Persian wars in Greece.

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## THUCYDIDES.

THUCYDIDES is by universal consent acknowledged to be the first of Greek historians. The conscientious care with which he collected and sifted his materials, the calm unprejudiced spirit in which he judged both events and persons, the clear conception which he formed of the tendencies of his age, and of the secret springs of political action, and the acuteness displayed in the philosophic observations with which (unfortunately too seldom) he accompanied his narrative, have rarely been equalled and never surpassed. His sole work is the History of the Peloponnesian War, in eight books, which includes the period from the beginning of the war in 431 B. C. to the middle of 411 B. C., where it breaks off suddenly. Xenophon finished the history of the war, and continued the narrative to the battle of Mantinea (in 362 B. C.), in his Hellenica, a work which makes the greatness of Thucydides conspicuous by striking contrast.

Little is known of the life of Thucydides: in the first sentence of

his history he calls himself "an Athenian," and states that he began to write his account of the Peloponnesian War at the very beginning of the struggle, foreseeing its magnitude and the importance of the prize at stake. He elsewhere tells us that he continued his labors until after the end of the war in 404 B. C. (See page 117.)

The passage here given is taken from the fourth book. It contains the account of the fortification of the Messenian Pylus in 425 B. C. by the Athenians under Demosthenes (the same general who twelve years later fell a victim in the disastrous Sicilian expedition), the attempt of the Spartans to dislodge them, the blockade of the Lacedaemonian force in the little island of Sphacteria, the appointment of Cleon to the chief command, and the final surrender of 292 Lacedaemonians, including 120 real Spartans, — such a prize as had never before fallen into an enemy's hands. The account is especially enlivened by the brilliant and amusing episode of Cleon, the leather-dresser and politician, the great popular leader of the day at Athens, who complained bitterly (and probably with reason) of want of energy in the siege of Sphacteria, saying it would be easy to take the island "if the generals were men," and he would have done it himself if he had been general. Nicias resigned his office of general, and nominated Cleon as his successor. The latter accepted unwillingly, and only in consequence of the clamor of the people; but he did it with the characteristic boast, that within twenty days he would either bring home the Lacedaemonians as prisoners or leave them dead on the island. This promise he actually performed to the letter, and the Spartan prisoners were brought back as Cleon's prize. Thus the attempt of Cleon's enemies to make him ridiculous and to ruin him ended in giving him still greater glory and wider influence.

The present extract begins with the second chapter of the fourth book, and ends with the forty-first. About one third of the whole passage, as it stands in Thucydides, is here omitted.

Page 192. — 1. τοῦ ἔρος, i. e. the spring of 425 B. C. — ἤγειρο δέ, &c., a form of words often used by Thucydides in describing the Peloponnesian invasions of Attica, of which this was the fifth. — τὰς . . . ναῦς, i. e. the ships mentioned at the end of Book III. In the preceding winter Athens had voted to send 40 ships to Sicily, and had chosen three commanders, one of whom, Pythodorus, went immediately; — whence the two others are called here τοὺς ὑπολοίπους.

2. ἄμα παραπλέοντας, as they coasted along (G. 277, n. 1). Corcyra (Corfu) lay on the route by which the Athenians usually sailed to Sicily, following the coast as far as possible. — φυγάδων: these were of the expelled oligarchical party, restored and sustained by the Spartans: they had already (B. C. 427) provoked a bloody and desperate revolution in Corcyra. —

αὐτόν, i. e. to Corcyra. — καὶ λιμὸς ὄντος, &c.: here καὶ connects τιμαρὰν and νομίζοντες, while ὄντος is causal. — κατασχέσειν τὰ πράγματα, *that they should gain the mastery.* — ἐξ Ἀκαρνανίας, Demosthenes had commanded an army in Acarnania the year before. — αὐτῷ δεηθέντι, *at his own request.*

3. ἐγένοντο . . . κατὰ τὴν Λ., *arrived off the coast of Laconia.* — ἤπνευοντο, *wished to press on* (G. 200, N. 2).

4. ἤξιον, *called upon them, asked them.*

Page 193. — εὐπορίαν, sc. οὖσαν (G. 280). — ἐπὶ πολλῆς χώρας, i. e. *a large extent of the country:* ἐπὶ πολὺ is used as a neuter noun and one of the subjects of ὄν (see § 16). — σταδίους, i. e. about 46 miles. — ποτὶ οὖση (G. 204, N. 1). — τὴν πόλιν δαπανᾶν, *to put the state to expense.*

5. ὕστερον . . . κοινώσας, implying that he communicated his plan to them without success. — ὑπὸ ἀπλοίας, i. e. detained by the storm which brought them into Pylus. — περιστάσιν, *coming round, of setting to work* (Arnold), agreeing with στρατιώταις. — λογάδην, *picking the stones, an adverb of manner.* — ὡς . . . ξυμβαίνει, *as each piece happened to fit* (G. 233). — πηλόν, *mortar.* — ἐγκυφότες (sc. οὕτως) ὡς, *stooping [in such a way] that, as a final clause; or ὡς μέλλοι may be taken like ὡς . . . ξυμβαίνει, above* (G. 233). — ὅπως μὴ ἀποπίπτοι (G. 216).

6. τὰ ἐπιμαχότατα, *the parts most exposed to attack.* — ἐξεργασάμενοι (G. 279, 4). — αὐτό, *of itself, naturally* — ἐποίησαντο, sc. τὸ πρᾶγμα. — ὡς . . . οὐχ ὑπομενοῦντας σφᾶς, *accusative absolute* (G. 278, 2, N.; 277, N. 2), *in the belief that they (the Athenians) would not withstand them* (σφᾶς, *Athenians*). — ληψόμενοι agrees with the subject of ἐποίησαντο, and is therefore not in the accusative absolute. — ἐν ταῖς Ἀθήναις, *in Attica, all of which was politically a part of Athens: see, below, ἐν τῇ Ἀττικῇ.*

7. ὡς . . . καταλημμένης, we should expect the acc. (G. 280); but the genitive is occasionally used, as this case generally follows πυθάνομαι (G. 171, 2). — οἰκετὸν σφίσι (sc. εἶναι), *as we say, it came home to them.*

Page 194. — πρὸ ἐσβαλόντες refers to the invasion of Attica. — χαμῶν, *bad weather.*

8. οἱ ἐγγύτατα τῶν περιόκων, i. e. those who were nearest to the city of Sparta. The *perioeci* were descendants of the old Achaean population of Laconia, which had been subjugated by the Dorian invasion; they formed an intermediate class between the Dorian aristocracy (οἱ Σπαρτιάται αὐτοί) and the Helots (who were slaves). — ὑπερνεχθεῖσαι, *carried over the isthmus by machines.* A canal had been cut through this Leucadian isthmus about two centuries before, but it had since been choked by sand so as to be impassable. — περὶς here means *land force*, as it opposed to naval forces: see note on Herod., II. § 23. — προσπλέοντων (temporal). — φθάσας, *hastily.* — ἀγγεῖλαι (G. 265).

9. καὶ connects εἰργασμένον and ἐόντων, as both contain reasons for ἀπίκτοντες . . . αἰρήσαν. — ἦν . . . ὤμισι might have been εἰ . . . ὤμισι (G. 248). — ἐς αὐτόν (G. 191, N. 6).

10. **Σφακτηρία**, the long island now called *Sphakia*, which nearly closes the entrance to the great bay of Navarino. The channels on both sides, however, are now much wider than they were in 425 B. C. See plan of Pylus. — τῆ μὲν . . . τῆ δέ, *on one side* (i. e. the northern), *and on the other*.

Page 195. — **ὀκτὴ ἢ ἐννία**, sc. **ναυσὶ διάπλουι**, i. e. eight or nine ships could sail through the channel abreast. — **ἀντιπρόροις**, *with their prows facing* (any one entering the bay).

11. **τῶν καταλαφθεσῶν**: of the five ships left him (§ 6) two had been sent to summon Eurymedon (§ 8). — **προσσταύρωσι**, *he built a stockade* (to defend them) *in addition* to the protection afforded by the fort. — **παρεγόμενοι** (G. 279, 2).

12. **ἦν προσβάλλη**, sc. **ὁ πεζός** (G. 248). — **ἐλαίους**, i. e. the Lacedaemonians.

13. **ἄραγες**: Thucydides often uses **αἴρω** intransitively (perhaps with **ναῦς** or **στρόλιον** understood) of *making a movement* with a fleet or an army.

Page 196. — **οἱ δὲ . . . ἐποιούντο**: the meaning is, that they made divisions, each containing few ships; and made their attacks with single divisions, allowing the others to rest in the mean time. — **ἐν μέρει**, *in turn*, belongs equally to **ἀναπαύοντες** and to the following words. — **εἴ πως . . . θύοιεν**, *in case they should succeed in capturing the fort, &c.* (G. 226, 4, N. 1).

14. **ἐγένετο**, *made himself* (not *was*). — **σχεῖν**, like **προσσχέειν** above, *to effect a landing*. — **ἀποκνοῦντας** follows **ὄρων** (G. 280). — **τῶν νεῶν** (sc. **τινάς**) belongs to **ξυνδιατρίψασιν**. — **ξύλων**, (mere) *timbers*. — **φειδομένους** belongs to the omitted subject of **περιδεῖν**. — **πεπονημένους** (G. 279, 3). — **ὀκειλαντας** belongs to **τοῖς ξυμμάχοις**, which is subject of **κρατήσαι** as well as of **ἀποκνήσαι**.

15. **τοιαῦτα** and **πολλά** (G. 159, N. 2). — **παρεφεροῖα** was applied to those parts of the ship (either at the bow or the stern) which were beyond the seats of the rowers, **ἔξω τῆς εἰρεσίας**. — **περιερρή** (v. **περιρρέω**), *slipped from around* (his arm). — **προσβολῆς** depends on **δ**, being attracted from the antecedent clause where it would depend on **τρόπαιον**. — **τῶν Ἀθηναίων . . . ὑποχωρούντων** (G. 277, 2), connected by **καί** with the causal dative **χαλεπότητι**.

16. **καὶ ταύτης**, *and that too*, as often **καὶ ταῦτα**. — **ἐπὶ πολὺ τῆς δόξης** is nearly equivalent to **πολὸν μέρος τῆς δόξης**, **ἐπὶ πολὺ** being used almost like a substantive (see § 4). The meaning is, *it made at that time much of the glory of the one* (the Spartans) *that they were peculiarly an inland people, &c., and of the others* (the Athenians) *that they were maritime, &c.* — **ἐν τῷ τότε** (G. 141, N. 3). **ἠπαρόταις**, predicate after **εἶναι** (G. 138, N. 8); so **θαλασσίαις**, sc. **εἶναι**.

Page 197. — 17. **παρ-ἐπεψαν**, *sent along* (the coast). — **Ἀσίνην**, on the Messenian Gulf. — **ἐπιζόντες . . . μηχαναῖς**: the principal idea is in **ἐπιζόντες . . . εἶναι** (G. 203, N. 2), while **ὑψος μὲν ἔχεν** interrupts the main construction, depending loosely on the idea of *thinking* implied in **ἐπιζόντες**



(G. 203), — *hoping, although the wall was high, still to take it by their engines, since it was particularly easy to land* (ἔπειδῃ ἀπόβασις μάλιστα ἦν). — *ship καθορμίσωνται* (G. 244, last ex.). — ἦν μὲν . . . ἐθέλωσι, sc. οἱ Λακεδαιμόνιοι (G. 247); an apodosis like *ὡς ναυμαχίσοντες, to have a sea-fight*, is to be supplied from *ὡς ἐπὶ ναυμαχίαν*. — *εἰ δὲ μή, otherwise*; see *Greek Moods and Tenses*, § 52, 1, N. 2: the full sentence would be *ἦν δὲ μὴ ἐθέλωσι*. — *ὡς αὐτοὶ ἐπισπλευσόμενοι, with the intention of themselves sailing in against them* (G. 277, N. 2). — *καὶ οἱ μὲν, i. e. the Lacedaemonians*. — *ἃ διενόθησαν*: see § 9. — *φράξαι, in apposition with the antecedent of ἃ*. — *οὔτε . . . ἔτυχον ποιήσαντες* (G. 279, 4), *nor did they happen to do*.

18. *γνόντες, perceiving, i. e. that the entrances were open*. — *ἐκάτερον*: see § 10. — *καὶ μετεώρους . . . ἀντιπύρους, both already afloat and with prows pointing towards them*. — *ὡς διὰ βραχέος, as (was likely) at so short a distance*, belongs to what follows. — *ἔηρωσαν, disabled, seldom used of ships*. — *αὐτοῖσι ἀνδράσιν* (G. 188, 5, N.). — *ἐν τῇ γῆ, where we should expect ἐς τὴν γῆν*; by a mixture of two expressions, *ἐν τῇ γῆ οὐσαις* and *ἐς τὴν γῆν καταπεφηνυλαίς*. Krüger remarks that this use of ἐν for ἐς is found in Attic Greek only with the perfect. — *πληροῦμεναι, i. e. as they were taking their crews on board*. — *ἀναδοῦμενοι, making fast to them* (G. 98, N. 1).

19. *ἐπισβαίνοντες, see ἐπισπλευσόμενοι in § 17, above*.

Page 198. — *τῶν νεῶν, genitive after ἐπιλαμβανόμενοι* (G. 171, 1), instead of accusative after ἀνθεῖλον. — *ἐν τούτῳ . . . παρήν* (for ἐν τούτῳ τῷ ἔργῳ . . . ᾧ τινι μὴ καὶ αὐτὸς παρήν), *each man believed that there had been slow progress in any work in which he had not been personally present*: *κεκωλύσθαι* represents the impersonal *κεκώλυται, there has been a hindrance*, of the direct discourse; for ᾧ μὴ τινι παρήν, see G. 232, 1. — *ἀντηλλαγμένους, mutually changed*. — *περὶ τὰς ναῦς* belongs to *ἐγένετο θόρυβος*. — *ὡς εἰπεῖν* (G. 268). — *ἄλλο οὐδὲν ἤ, i. e. they were doing nothing else than*. — *ὡς ἐπὶ πλείστον, as far as possible*. — *περιέπλεον, they sailed round the island*, in token of defiance. — *καὶ ἀπὸ πάντων, i. e. from all*, as well as from the few mentioned in § 8.

20. *τὰ τέλη, the magistrates, used like αἱ ἀρχαί, the authorities*: it takes masculine participles (G. 138, N. 4). — *ὡς ἐπὶ συμφορᾷ μεγάλῃ, upon what they acknowledged (ὡς) to be a great calamity*. — *παραχρῆμα, on the spot*, belongs to *ὄρωντας*; and *ὃ τι ἂν δοκῇ* to *βουλευέαν*. — *ἀδύνατον εἶναι* (G. 280). — *παθεῖν* and *κρατηθῆναι* depend on *κινδυνεύειν*. — *παθεῖν τι* is a common euphemism for *θανεῖν*. — *τὰ περὶ Πύλον* is used as if *σπασαμένους* preceded, *having made a truce for the neighborhood of Pylus*: like *σπένδεσθαι ἀναίρεσιν τοῖς νεκροῖς, to make a truce for the removal of the dead* (Thucyd. III. 24).

21. *Λακεδαιμονίουσιν . . . παραδοῦναι* (G. 271). — *ἔπλα ἐπιφέρων, like πόλεμον ἐπιφέρων*.

Page 199. — *σίτον τακτὸν καὶ μεμαγμένον, meal* (lit. *grain*) *in a fixed quantity and ready-kneaded*: a *χοῖνιξ* was about a quart, and a *κοτύλη* about half a pint. — *κρέας, a piece of meat*, of course limited in size. — *θερά-*

ποντες are Helots. — ὁρῶντων τῶν Ἀθηναίων, *under the inspection of the Athenians*. — ὅσα μὴ ἀποβαίνοντας, *so far as (they can) without landing*.

22. ὃ τι δ' ἄν . . . παραβαίνωσιν καὶ ὅτιοῦν, *and whatever of these terms either party shall transgress, even in any particular*, = ἦν τι . . . παραβαίνωσιν (G. 232, 3). — λελύσθαι, *shall (at once and beyond question) be void* (G. 202, 2, N. 2). — ἐσπίσθαι αὐτάς, *that it (the treaty) shall be considered as having been made*. — μέχρι οὐ, *until*, takes the subjunctive or optative like the simple μέχρι (G. 239, 2) : for ἄν omitted, see G. 239, 2, N. 1. — οἱ ἐκ τῶν Ἀθηνῶν, *lit. the ambassadors from Athens, by prolepsis (πρόληψις, anticipation)*. — ἐλθόντων (sc. τῶν πρέσβων), *on their return*. — λελύσθαι, *perfect (as above), shall be (finally) void*; while ἀποδοῦναι is the aorist infinitive in its ordinary use (G. 202), *shall return*. — ὁμοίως οἰασπρ *refers to the condition of the ships*. — παραλάβωσιν *refers to the future* (G. 232, 3), its apodosis being found in ἀποδοῦναι. — ἐπὶ τούτοις, *on these terms*.

Four chapters here omitted contain the speech of the Spartan embassy in the Athenian assembly. "Their proposition was in substance a very simple one, — Give up to us the men in the island, and accept, in exchange for this favor, peace, with the alliance of Sparta." Grote.

23. τοσαῦτα (G. 148, N. 1) refers to the speech here omitted. — ἐπιθύμειν, κωλύεσθαι, δέξασθαι, and ἀποδώσειν represent in the direct discourse ἐπιθύμουν, ἐκάλοντο (G. 203, N. 1), δέχονται, and ἀποδώσουσιν. — σφῶν, the Spartans (G. 144, 2). — διδομένης, *offered* (G. 200, N. 2). — τὰς σπονδὰς . . . ποιέσθαι πρὸς αὐτούς, *that they now had the treaty in their own power, to negotiate it with them (the Spartans) whenever they might please*. — ἐτοίμος is here declined with two terminations (G. 63, N). — ποιέσθαι is middle, and has σπονδὰς understood as its object.

24. τοὺς ἐν νήσῳ is subject of κομισθῆναι : ὅπλα and σφῶς αὐτούς are objects of παραδόντας. — ἐλθόντων, see § 22, above. — Λακεδαιμονίους, subject of κομίσασθαι, *recover*. — ἀπὸ . . . ξυμβάσεως, i. e. by the Thirty Years' Truce, made in 445 B. C., by which Athens gave up all her rights in Peloponnesus. (See Thucyd. I. 115; Grote, Vol. V. Chap. 45.) — κατὰ ξυμφοράς, *in consequence of defeats*. — δεομένων . . . σπονδῶν, *being then somewhat more in need of a truce*: for τι, see G. 160, 2.

Page 200. — 25. ξυνέδρους, i. e. a committee. — σφίσιον (G. 144, 2), i. e. for the Spartans. — οἵτινες . . . ξυμβήσονται (G. 236, N. 3). — πολὺς ἐνέκειτο, *was vehement against them* (G. 138, N. 7). — γινώσκειν . . . πρότερον, imperfect infinitive (G. 203, N. 1). — ἔχοντας . . . αὐτούς (G. 280). — οἵτινες, causal relative (G. 238). — εἰ διανοοῦνται (G. 248, 1). — τι belongs to ξυγχωρεῖν (G. 159), *to make any concession*. — οὐ τυχόντες, *not having gained [their object]*. — ποιήσοντας, like ὄν, depends on ὁρῶντες.

26. ἰσχυρίζομενοι, *maintaining stoutly (ἰσχυρῶς)*. — λελύσθαι, used as in § 22. — ἀδίκημα, *as an act of injustice*, follows τὸ τῶν νεῶν.

27. τὰ περὶ Πύλον ἐπολεμείτο, passive for τὰ περὶ τὸν Πύλον πολεμῆν, *to carry on the war about Pylus* (G. 198). — ὅποτε . . . εἴη, belongs only

to the preceding clause, *except, in case of a wind, &c.* (G. 233). — ἐβρομάκοντα, see § 17.

Page 201. — εἰ τις παραπέσοι (sc. καιρός), *in case one should occur* (G. 226, 4, n. 1), not an indirect question. — ὥστε . . . σώσαι, connected with καιρόν.

28. ὅτι μὴ μία, *except one*; here ὅτι was originally the relative ὃ τι, and the ellipsis was ὃ τι μὴ ἦν μία (*none which was not one*). — ὅσον εἰκός ἕδωρ, *such water as was to be expected* (i. e. on the coast, ἐπὶ τῇ θαλάσῃ). — αἱ μὲν . . . ἄρμου, i. e. some of the ships came near the shore for the crews to take their meals, while others were anchored at some distance from the shore.

29. οὕς, causal, = ἐπεὶ αὐτούς (G. 238). — ἡμερῶν (G. 179, 1). — ἐν νήσῃ, sc. ὄντας. — αἴτιον ἦν (G. 135, N. 4). — τὸν βουλόμενον, *quemvis*, subject of ἐσάγειν. — ἀληθευμένον, v. ἄλλω (G. 102). — τάξαντες, &c., *having fixed [its price] at a large sum*, i. e. *offering a high price for it*. — ἐσαγαγόντι, past to the future idea of *giving* implied in ἐπισχνοόμενοι. — τῆς νήσου, partitive genitive.

30. ἐτήρουν ἀνέμῳ καταφέρεισθαι, *they watched [for a chance] to be carried in by the wind*: opposed to ἔσοι δὲ . . . ἤλισκοντο. The intermediate words explain ἀνέμῳ καταφέρεισθαι. — τοῖς δέ, as if τοῖς μὲν (referring to the Athenians) had preceded ἀπορον. — ἀφαιδής, *reckless, without regard to risk*: the following clause with γάρ gives the reason of their recklessness. — τετιμημένα χρημάτων, *rated in money*, i. e. since it was understood that a certain sum would be paid for them if they were injured (G. 142, 3). — οἱ ὀπλῖται, i. e. of the besieged. — ἐφύλασσον, *were watching* (for them). — κατὰ τὸν λιμένα, i. e. on the side of the great harbor. — καλωδίῳ, *by a cord*, diminutive of κάλω. — μήκωνα, *porrpy-seed*, which mixed with honey was taken to relieve hunger. — λίνου σπέρμα, *flax-seed*.

Page 202. — σφᾶς (G. 144, 2) is the object of λαθάναν, to which τοὺς ἐσπέμποντας or τὸ ἐσπέμπαν is understood as subject.

31. τὴν φυλακὴν ἐπιλάβοι, *might come upon their blockade*. — ἔχοντάς τι λσχυρόν, *having some strong ground of confidence*. — δεξάμενοι (G. 277, 2).

32. καλύμης, see § 24. — ταῦτά οἷς διέβαλλεν = ταῦτά ἐκείνοις οὕς (G. 153, N. 1). — for the case of εἰπῶν and ψευδής, see G. 138, N. 8. — φανήσεσθαι may depend on ἀναγκασθήσεται, in the exceptional construction noticed in G. 202, 3 (see *Greek Moods and Tenses*, § 27, N. 2, a); or it may depend on γνοῦς irregularly, and by a change of construction. — καὶ ἄρμημένους . . . γνώμη, *even somewhat more inclined in mind*. — ἀπεσήμαινεν, *he alluded*. — ῥάδιον εἶναι depends on the idea of *saying* implied either in ἀπεσήμαινεν or in ἐπιτιμών. — παρασκευῇ, *with a (proper) force*. — εἰ ἄνδρες εἴεν, *if the generals were men*, representing εἰ ἄνδρες εἰσὶν of the direct form (like εἰ μὴ πιστεύουσι and εἰ δοκεῖ above); not the same with εἰ ἄνδρες ἦσαν. — αὐτός γ' ἂν . . . ποιῆσαι τοῦτο, *he would have done this himself, if he had been in command*. See G. 211 and 222 (ποιῆσαι ἂν = ἐποίησα ἂν). — αὐτός is adjective (G. 145, 1); for its case see G. 138, N. 8.

33. ἐς τὸν Κλέωνα, *against Cleon*. — ὅ τι οὐ . . . πλέα, [asking] *why he did not sail, even as things stood*. — εἰ φαίνεται, *if it appeared*, might have been εἰ φαίνοντο, like εἰ . . . εἴεν in § 32. — τὸ ἐπὶ σφῶς εἶναι, *so far as they (the generals) were concerned* (G. 268, N.). — ἀφίναί, *resigned*. — παραδοσέοντα (desiderative of παραδίδωμι), *wished to transfer it [the command]*.

Page 203. — οὐκ ἐφη . . . στρατηγεῖν (G. 138, N. 8). — οὐκ ἂν ολόμνος . . . τολμήσαι, here *τολμήσαι ἂν = τολμήσειεν ἂν* (G. 211): compare *ποιήσαι ἂν* in § 32.

34. ἐξαγεῖραι (transitive), *sought to escape from what he had said*. — οὐκ ἔχων ὅπως . . . ἐξαπαλλαγῆ, *indirect question for πῶς ἐξαπαλλαγῆ*; (G. 244), *not knowing how he should longer evade, &c.* — οὕτε φοβείσθαι . . . πλεύσειναι τε λαβὼν, &c. represents οὕτε φοβούμαι . . . πλεύσομαι τε λαβὼν, &c., of the direct form; so below, ταῦτα ἔχων ἢ ἄξω . . . ἢ αὐτοῦ ἀποκτενῶ. For λαβὼν and ἔχων see G. 138, N. 8. — ἐκ τε Αἰνου, *from Aenos*, on the coast of Thrace; this τε would naturally stand after πελταστάς. — ἦσαν βεβοηθηκότες, *periphrastic pluperfect* (G. 118, 4). — αὐτοῦ, *on the spot*. — ἁσμένους ἐγίγνετο, *were pleased with what had happened*, lit. *it happened to them pleased* (G. 184, 3, N. 6). — τοῦ ἑτέρου, *one or the other (of two)*. — ἀπαλλαγῆσθαι depends (in sense) on λογιζομένους, being in apposition with τεύξεσθαι. — χερῶσασθαι would regularly stand in the same construction (i. e. in the future), but it depends on the idea of *hoping* implied in the preceding words (see G. 203, N. 2): translate ἢ σφάλεισι . . . χερῶσασθαι, *or, if they should be disappointed in this calculation (i. e. in getting rid of Cleon), [hoping] to get the Lacedaemonians into their hands*. — σφάλεισι = εἰ σφαλείμεν (G. 226, 1).

35. διαπράξασθαι and προσελόμενος belong to Κλέων understood. — προσ-ελόμενος, *taking, in addition to himself*; so προσ-θαβε — ὠρηγντο, *were eager*. — ῥώμην . . . παρέσχεν, *also the burning of the island gave him encouragement*. — στρατοπέδῳ follows προσβάλλοντας. — βλάπτειν ἂν depends on ἐνόμζε, to be supplied from the preceding clause.

Page 204. — 36. τοῖς ἰσχύτοις προσίσχοντας (G. 138, N. 8): the Athenians were obliged to land on the edge of the island to take their meals. — διὰ προφυλακῆς, *under guard* (lit. *an outpost*). — κατὰ μικρὸν τῆς ὕλης, *a small extent of the forest*: cf. ἐπὶ πολὺ, § 4, above, and note. — θαβε κατακαυθέν (G. 279, 2): for [καί] see below. — ἑλάσσουσι, *for a less number than they pretended*: ἕπονών (with πρότερον) is imperfect participle (G. 204, N. 1). — τήν τε νῆσον . . . οὖσαν: this clause is transferred from its usual place after ποιεῖσθαι by Classen, on Krüger's suggestion: καί above is enclosed in brackets by Classen. Without these changes the passage is hardly intelligible. — ἀξιόχρων . . . ποιεῖσθαι, i. e. *a thing which deserved greater pains on the part of the Athenians*.

37. ὡς ἦξων (G. 280, N. 4). — ἅμα γενόμενοι = ξυνελθόντες. — σφίσι, the Athenians. — κελείεν παραδοῦναι depends on προκαλούμενοι, but is also understood with βούλοντο: *summoning them, if they wished, to command*,

στ. — ἐφ' ᾧ, on condition that (G. 236, N. 2) : τηρήσονται, as passive. — συμβαλήῃ : the active would be συμβαίνειν τι, to make some agreement (G. 159, N. 2). See §§ 55, 56. — νυκτός, i. e. before daybreak, included in τῇ ἑσπερίᾳ. — ἄλιγον belongs to πρὸ τῆς ἕω. — τῆς νήσου, partitive genitive after ἑκατέρωθεν, which implies that they landed from both sides.

38. ἄδῃ, as follows. — διετετάχατο (G. 118, 5, N.). — καὶ ὁμαλώτατόν τε καὶ περὶ τὸ ὕδωρ, and what was at the same time (τέ) most level and near the water. — αὐτὸ τοῦσχατον, the very farthest [corner] of the island, explained by τὸ πρὸς τὴν Πύλον.

Page 205. — λίθων (G. 167, 4). — λογάδην : see § 5. — εἰ . . . καταλαμβάνοι, i. e. if they should be driven to a forced retreat ; βίαιοτέρα : the comparative implies greater compulsion than they then had reason to expect.

39. οἷς ἐπέδραμον (G. 187), see δρόμῳ, end of § 37 : ἐπιτρέχω in this sense may take the accusative. — λαθόντες τὴν ἀπόβασιν, not being perceived in their landing (G. 160, 1) : although this belongs to Ἴ�θηναῖοι, it is connected by καὶ to the other descriptive clause ἐν τε ταῖς ἐναῖς ἐτι, which refers to φύλακας. — αὐτῶν refers to φύλακας : the participial clause is more prominent in the genitive absolute than if the participle agreed with its noun. — ἐς ἔφορον : see § 27. — ἅμα δὲ ἔφ (G. 186). — θαλαμίων : these were the rowers of the lowest bench of a trireme, those of the upper and middle benches being called θρανῖται and ζυγῖται. — ὡς ἕκαστον (sc. ἔτυχον), in various ways. — κατεῖχον (neuter), were stationed.

40. διίστησαν, divided themselves — πρὸς ὃ τι ἀντιέξωνται, indirect question (G. 244). — ἀμφίβολοι, properly, in a position in which they were attacked on every side (πανταχόθεν βαλλόμενοι) ; here perhaps simply in perplexity, not knowing which way to turn : see § 47, below. — ἑκατέρωθεν : on either side.

41. οἱ περὶ (G. 141, N. 3). — ὅπερ ἦν πλείστον = τὸ πλείστον, or οἱ πλείστοι, the greater part — ἐξ ἐναντίας, in front of them, opposed to ἐκ πλαιγίου, on the sides. — οὗτοι, i. e. οἱ ὀπλίται, called ἐκείνοι below.

Page 206. — προσκίοντο (G. 233 ; see 127, VI.). — καὶ οἱ, and they (G. 151, N. 3). — προλαμβάνοντες τῆς φυγῆς, getting the start in flight (lit. securing beforehand a part of their flight), like προλαμβάνειν τῆς ὁδοῦ (G. 170). — τραχιῶν ὄντων, sc. τῶν χωρίων, expressing the cause of προκαταλαμβάνοντες, and connected by καὶ to the causal dative χαλεπότητι. — ὄπλα, i. e. the heavy arms of ὀπλίται.

42. προσπίπτοιεν, sc. οἱ ψιλοί (G. 233). — ὄντας (G. 280). — τῷ ἀμύνεσθαι, in their defence. — νεωστὶ κεκαυμένης, see § 36. — ἐχώρα πολλὸς ἀνω, rose thick. — τὸ πρὸ αὐτοῦ, what was before him, αὐτοῦ referring to τινὰ understood as subject of ἰδεῖν.

43. πλοῖοι, cuirasses of felt (Liddell and Scott), or perhaps “stuffed clothing of wool or felt” (Grote). — ἔστυγον, were proof against : στέγω (cf. Latin tēgo) means to keep out what is outside (as applied to a ship which does not

*leak*), or *to hold* a liquid without leaking. — βαλλόμενον, *when they* (the Lacedaemonians) *were hit*. — οὐδὲν . . . χρήσασθαι, compare τί τούτοις χρήσασθαι; (G. 188, 1, N. 2). — τοῦ προορᾶν (G. 262, 2): τῇ ὄψει adds little to the meaning of προορᾶν, *to look forward with the sight*. — κινδύνου τε . . . καὶ οὐκ ἔχοντες, these two clauses denote the *circumstances* of what precedes (G. 277, 6). — καθ' ὃ τι . . . σωθῆναι, indirect question depending on ἐλπίδα; the idea being, they were in despair when they thought how they could defend themselves and be saved.

44. ἀναστρέφεσθαι (like Latin *versari*), *to move about* in a place; sometimes simply *to be*. — ξυγκλησάντες, *closing their ranks, forming a close body*. — ἐνέδοσαν, *gave way, retired* — πολλῶ (G. 188, 2).

Page 207. — παρὰ πάν, *sc. τοῦ ἐρύματος*. — ἦπερ ἦν ἐπίμαχον refers to παρὰ πάν, as if this were an adverb like πανταχῆ.

45. χωρίου ἰσχυί, *owing to the strength of the place*. — περίοδον αὐτῶν καὶ κύκλωσιν οὐκ εἶχον = περιέναι αὐτοὺς καὶ κυκλοῦσθαι οὐκ εἶχον: with the verbal nouns ἔχω has the same force as with the infinitive. For αὐτῶν, see G. 167, 3. — ἐξ ἐναντίας, *in front, i. e. directly upon them* — ὥσασθαι, like ἐξέλασθαι below. — σφῶν τῆς κυκλώσεως, like αὐτῶν κύκλωσιν above. — ἐς τὰ πλάγια, the act of *surrounding, κύκλωσις*, implies an attack upon the sides (G. 191, N. 6).

46. ἀπέραντον ἦν, *it (the business) was endless* — ἔφη, &c.: the direct discourse would be: ἄλλως (in vain) πονοῦμεν ἡμεῖς · εἰ δὲ βούλεσθε ἐμοὶ δοῦναι . . . μέρος τι, περιέναι (G. 265) . . . ὀδῶ ἢ ἂν αὐτὸς εὖρω, δοκῶ βιάσασθαι (*I have a mind to force*) τὴν ἐφοδον. When δοκῶ has this meaning, the dependent infinitive does not stand in indirect discourse (G. 202 and 203). — κατὰ νότου αὐτοῖς, *in their rear* (G. 184, 3, N. 4). — κατὰ τὸ ἀεὶ παρεῖκον . . . νήσου, i. e. *wherever he could find a place which offered a foothold on the steep cliffs of the island*; ἀεὶ being used as in ὁ ἀεὶ βασιλεύς, *whoever was king*. — περιελθὼν Ἰλαθεν, *he got round unobserved* (G. 279, 4). — τοὺς μὲν, the *Lacedaemonians*; τοὺς δέ, *his friends*. — τῷ ἀδοκῆτῳ, *by the unexpected act, or by the unexpectedness of the act* (G. 139, 2).

47. γιγνόμενοι . . . συμπτώματι, *falling into the same mischance*: σύμπτωμα (rare in classic Greek) means properly the *coincidence* of one thing with another (whence our *symptom*); then *accident, mischance*. — ὡς ἐκάζουσαι (G. 268). — τῷ ἐν Θερμοπόλει, *sc. συμπτώματι*, depending on τῷ αὐτῷ (G. 186). — οὗτοί τε corresponds to ἐκεῖνοί τε, and the following words (through ὑπεχώρον) belong to it, leaving οἱ Λακεδαιμόνιοι without a verb. — πολλοῖς τε . . . καὶ ἀσθενείᾳ σωμάτων gives two reasons for ὑπεχώρον, and διὰ τὴν σιτοδείαν gives the reason for ἀσθενείᾳ.

48. γνοῖς (G. § 138, N. 2, δ) would regularly have been γνόντες: see ἔπαυσαν. (G. 135, N. 1.)

Page 208. — ὅτι . . . διαφθαρησομένους: after γνοῖς we might have either ὅτι διαφθαρῆσονται (-σοιντο) or διαφθαρησομένους without ὅτι (G. 280); a mixture of constructions like this in so simple a sentence probably comes from mere carelessness. — εἰ πως ἐπικλασθεῖεν (G. 226, 4, N. 1;

248, 2), in case they should be broken in spirit: if [τὰ ὅπλα παραδοῦναι] is not an interpolation here (as it seems to be), it must depend on the idea of *compulsion* or *persuasion* implied in the preceding words. — τοῦ δεινοῦ (G. 175, 2). — παραδοῦναι may depend on ἐκήρυξαν or on βούλοιντο (or on both): either they proclaimed (to them) to surrender, *ἔκ.*, if they wished; or they proclaimed (to them), if they wished to surrender, *ἔκ.*, to do so. — ὅστε βουλεύεσθαι, on condition that (G. 266, 2) they (the Athenians) should determine. — ὁ τι . . . δοκῆ (G. 232, 3). — παρήκαν . . . ἀνέσεισαν, lowered their shields and waved their hands, to signify assent. — προσίσθαι, assent to (lit. admit): the participial construction common with δηλώω (G. 280) is not used here, as the expression δηλοῦντες προσίμενοι would be awkward.

49. ἑκείνων, the Lacedaemonians. — ἐφθρημένον, chosen as successor (ἐπι-). — εἰ . . . πάσχοιεν, in case anything should happen to those (the other two).

50. διακηρυκέσασθαι, to send heralds over (δια-), implying to ask; on which idea ὁ τι . . . ποιεῖν depends. — ἐκείνων . . . ἀφέντων, the Athenians not letting any one of them (the Lacedaemonians) go on this errand. — ἀπήγαγεν ὅτι (G. 241, 1, end): the quotation is here direct, and ὅτι is not to be translated. — μηδὲν αἰσχρὸν ποιούντας, provided ye do nothing disgraceful.

51. διακομίσαντο, carried their dead over (δια-) to the mainland.

Page 209. — 52. ὀκτώ, genitive with ἀποδέοντες (G. 77, 2). — Σπαρτιάται: of the 292 prisoners, about 120 were full-blooded Spartan citizens, some of them of the first families in Sparta; the others were Lacedaemonian perioeci (see note on § 8). — σὺ σταδία, not a regular hand-to-hand battle, pugna stataria. — ἐν αἰς . . . ἀπήσαν, while the ambassadors went away; but the emendation ἀπήσαν, were absent, is generally accepted here. — λάθρα, as described in § 30. — ἐνδεεστέρως . . . ἐξουσίαν, i. e. more sparingly than the state of his supplies required.

53. ἀπέβη, was fulfilled (lit. came out). — ὥσπερ ἐπέστη, as he undertook to do: see § 34. — μάλιστα qualifies παρὰ γνώμην. — ἤξιον . . . παραδοῦναι, i. e. they did not think it possible for the Lacedaemonians to surrender their arms (lit. they did not expect the Lacedaemonians to surrender, *ἔκ.*). — ἀποθήσκειν, sc. ἤξιον.

54. μὴ εἶναι (G. 283, 6). — καὶ τινος . . . τῶν ξυμμάχων: Thucydides seems to wish to relieve the Athenian citizens from the charge. — δι' ἀχθῆδονα, to annoy him. — εἰ . . . κάγαθοί: the question was asked in a way which implied that those who were not killed were not καλοὶ κάγαθοί. — εἶναι ἄν = ἦν ἄν. — τὸν ἀτρακτον, the shaft, used both for a spindle and for an arrow; the words λέγων τὸν οἰστόν imply that ἀτρακτος was not the common Attic name for arrow. — ὁ ἐντυγχάνων . . . λίθοις, he who happened to be struck by (lit. he who met with) stones, *ἔκ.*

Page 210. — 55. μέχρι οὐ τι ξυμβῶσιν (G. 239, N. 1), until they should have come to some (τι) agreement: see § 37 (συμβαθῆ). — ἐξαγαγόντες

(G. 138, N. 8). — *ὡς ἐς πατριδα ταύτην*, for *ἐς ταύτην ὡς ἐς πατριδα*, to be joined with *πέμψαντες*. These “Messenians of Naupactus” were settled in this place (in Ozolian Locris, north of the Corinthian Gulf) by the Athenians, who took them under their protection after the surrender of Ithome (in Messenia) in 455 B. C. (For the revolt of the Helots and the long siege of Ithome, see Grote, Chap. XLV.) — *οὐσης*, shown by *ποτέ* to be imperfect (G. 204, N. 1), *which was a part, &c.* See § 4, above; and *ἀμαθὲς ὄντες*, below. — *δυόφωνοι*, of the same (Greek) dialect.

56. *μη . . . τι νεωτερισθῆ*, *lest some revolution of still greater magnitude should be stirred up for them in the country*: this represents an active construction *νεωτερίζεν τι τῶν κατὰ τὴν χώραν*, *to revolutionize some of the affairs in the country*. For *σφίσι*, see G. 184, 3, N. 4. — *ἐνδηλοὶ εἶναι*: a participle is understood, to be supplied from *οὐ ῥαδίως ἔφαρον* (G. 280, N. 1). — *κομίζεσθαι*, *to recover*. — *φοιτάντων*, genitive absolute with a pronoun to be supplied from *αὐτοῖς*. See note on § 39, above. — *ἀπράκτους*, active, = *οὐδὲν πράξαντας*.

In the year after the taking of Sphacteria (B. C. 424), the historian Thucydides was appointed to a command in Thrace, where he had a family estate in a district rich in gold mines. While he was in command, Amphipolis was suddenly attacked by the Spartan Brasidas. Thucydides was summoned to bring aid; but Brasidas entered Amphipolis a few hours before Thucydides with his fleet sailed into the mouth of the Strymon, at Eion, about three miles below Amphipolis. For this misfortune or fault the historian was banished from Athens. His exile (of “twenty years,” as he says) he spent in regions under the Spartan rule, chiefly in Peloponnesus, gathering the materials of his history. His death took place about B. C. 401, when he was near the age of seventy.



## SOME OF THE IMPORTANT DATES OF GREEK HISTORY.

Legislation of Solon . . . . .	B. C. 594
Tyranny of Pisistratus and his Sons . . . . .	560 - 510
Conquest of Asia Minor by Cyrus . . . . .	546
Hippias, son of Pisistratus, expelled . . . . .	510
Democratic Constitution of Clisthenes . . . . .	507
Ionic Revolt in Asia Minor . . . . .	500
Defeat of the Revolt: Miletus taken . . . . .	494
First Persian Invasion: Battle of Marathon . . . . .	490
Invasion of Xerxes: Thermopylae and Artemisium (July), Salamis (September) . . . . .	480
Battles of Plataea and Mycale . . . . .	479
Athens fortified by Themistocles . . . . .	478
Confederacy of Delos . . . . .	(about) 477
Cimon banished: Ascendency of Pericles . . . . .	461
Thirty Years' Truce between Athens and Sparta . . . . .	445
<b>PELOPONNESIAN WAR . . . . .</b>	<b>431 - 404</b>
Death of Pericles . . . . .	429
Seditions at Coreyra . . . . .	427
Pylus and Sphacteria . . . . .	425
Peace of Nicias (Truce for Fifty Years) . . . . .	421
Sicilian Expedition . . . . .	415 - 413
Revolution at Athens: Oligarchy of 400 . . . . .	411
Sea-Fight at Arginusae . . . . .	406
Battle of Aegospotami . . . . .	405
Capture of Athens: Thirty Tyrants . . . . .	404
Athenian Democracy restored . . . . .	403
Retreat of the Ten Thousand . . . . .	400
Death of Socrates . . . . .	399
Battle of Leuctra: Spartans defeated by Epaminondas . . . . .	371
Battle of Mantinea: Death of Epaminondas . . . . .	362
Accession of Philip of Macedon . . . . .	360
Phocian or Sacred War . . . . .	357 - 346
Amphissean Sacred War . . . . .	339
Battle of Chaeronea: Death of Isocrates . . . . .	338
Death of Philip: Accession of Alexander . . . . .	336
Campaign of Alexander: Conquest of Persia . . . . .	334 - 330
Death of Alexander . . . . .	323
Death of Demosthenes . . . . .	322

# INDEX

TO THE SYNTAX OF GOODWIN'S ELEMENTARY GREEK GRAMMAR, WITH  
PARALLEL REFERENCES TO HADLEY'S AND CROSBY'S GRAMMARS.

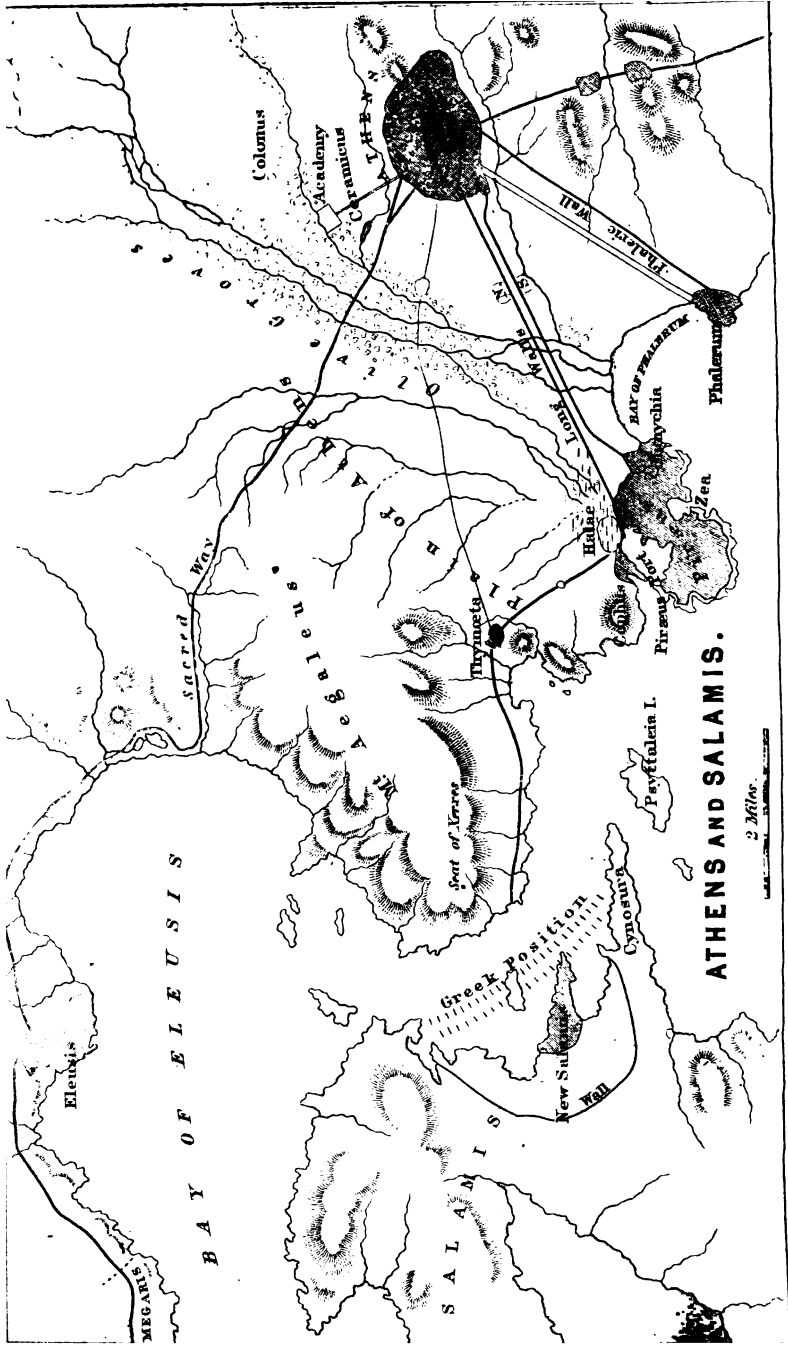


Goodwin.	Hadley.	Crosby, 1871.	Goodwin.	Hadley.	Crosby, 1871.
§ 133	485	57 s	§ 157, 1	539	400
134	485	400, 571, 666 s	157, 2	543	484
135, 1	497	568	158	544	472
2	515	569	159	547	477 s
3	514	493 s	160, 1	549	481
186	540	59 a, 893 b	2	552	483
187	499	393 s	161	550	482
N. 1	675	394 c	162	551	472 g
2	500	393 d	163	545	476 d
3	501	396	164	553	480 c
4	—	394 b	165	553	480 b
138	498	504, 498 s	166	556	480 a
139, 1	493	506	167	558	435 s
2	495	507	168	559	415 s
140	524	516 s	169	570	421 s
141	525	520 s	170	574	423 s
N. 1	530	522 s	171, 1	576	424 s
2	527	530 e	2	—	432
3	492	526	3	—	407
4	509	527 s	172	575	414
5	—	527	173, 1	577	429
6	—	664	2	—	431 c
142, 1	538	523, 1	3	—	429 f
2	—	523, 2, 3	174	579	404 s
3	—	523 b	175	585	408
4	538	524	176	582	412
143	525	518 s	177	583	699
144, 1	667	536	178	578	431
2	668	539	179	591	433
145	669	540 s	180	587	444
146	670	537	181	587	437 b
147	675	538	182	588	445
148	678	542 s	183	790	675
149	682	564	184	594	452 s
150	683	548	185	595	452 s
151	503	549 s	186	603	449 s
152	510	551	187	605	699
N. 1	811	551 f	188, 1	606	466 s
2	812	559 a	2	610	468
153	818	554 s	3	600	461
154	817	551 s	4	600	458
155	815	564 b	5	604	465 s
156	808	562	169	613	469 a

# INDEX.

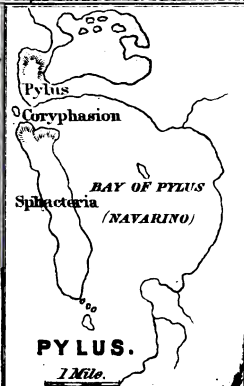
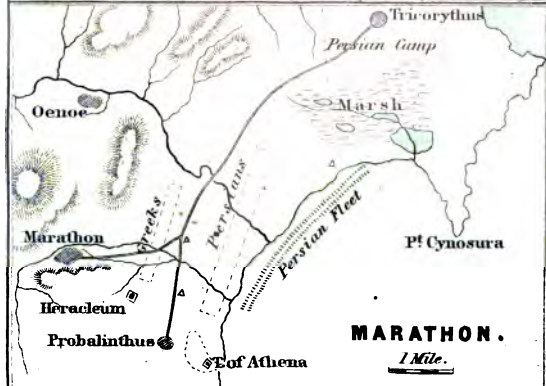
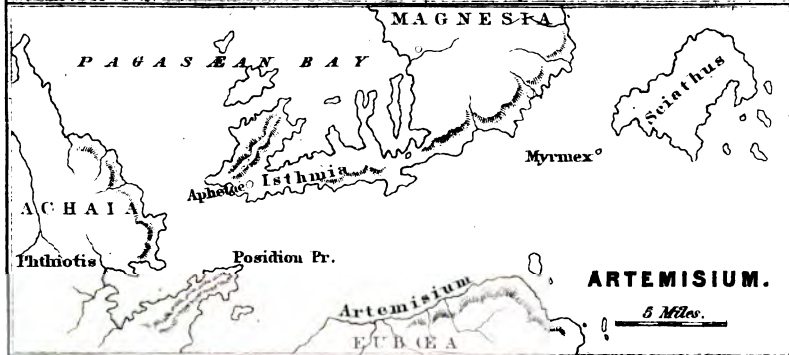
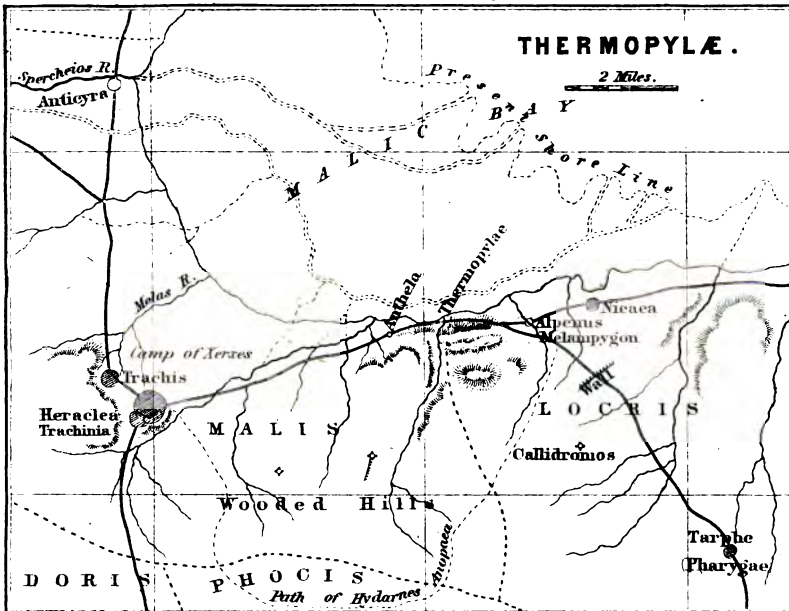
Goodwin.	Hadley.	Crosby, 1871.	Goodwin.	Hadley.	Crosby, 1871.
§ 190	612	469 b	§ 286	710 c, 885 a	642
191	614	688 s	287	771, 875 f	671 d
192	620	688 a	288	822	558 a
193	614	699	289	755, 758	641 d
194	—	686 s	240	771	703 d
195	684	577	241	783 s	62 k
196	698	80 a	242	735, 783	643 e
197	698	586 s	243	735 s	643 s
198	694 b	586	244	787	647
199	687	578 s	245	735 c, 736 a	646
200	695	590 s	246	714, 753	659 s
N. 1	699	609	247	738	643 s
2	702	594	248	729, 731	643 e
3	698	612	249	863 b	701 i
4	699	604	250	869, 877, 731	701 j
5	701	591 s	251	721, 834	638
6	712	268	252	723, 755	655 s
7	—	609 s	253	720 a, 833	628 a
8	—	597	254	720 b, 723 a	628 c
9	—	601	255	720 e	617 b
201	698	—	256	720 c	647
202	720	590 s	257	845	627
203	733	643 s, 659 s	258	763	663 s
204	788	660	259	763, 778	663 a
205, 1	697	602	260	764	663 d
2	707	606	261	767	663 d, e
206	746	618	262	780 - 82	663 f
207	744	618	263	550, 764	664, 713
208	745	620	264	778	522 d
209	747	619	265	765	664
210	748	618	266	770	671
211	783	658 a	267	613	671
212	757	621 s	268	772	665, 671 c
213	719	613 s	269	784	670
214	727	623	270	508 b	670
215	739	624 s	271	id.	670 a
216	739	624 s, 650	272	779, 541	670 b
217	756	624 b	273	508 b	669
218	748	624 s, 650	274	769	703 d
219	732	631 s	275	785	673
220	745	631 s	276, 1	785	673
221	744	631 a	2	786	673
222	746	631 b	277	788	674
223	747	631 c	278	790	675
224	748	631 d	279	796	677
225	729 b, 749 a	634	280	808	659, 677
226	751, 722, 788	635 s	281	804	682, 3
227	750	649 s	282	824	687
228	830	639	283, 1	832	686 b
229	755	549	2	833	686 a
230	755	640	3	837	686 c
231	757	641	4	835	686 d
232	761, 757 s	641	5	840	686 e
233	758	641	6	838	718 d
234	759, 738	641	7	846	713 f
235	760 d	649	8	848	713 a, j





**ATHENS AND SALAMIS.**

2 Miles.

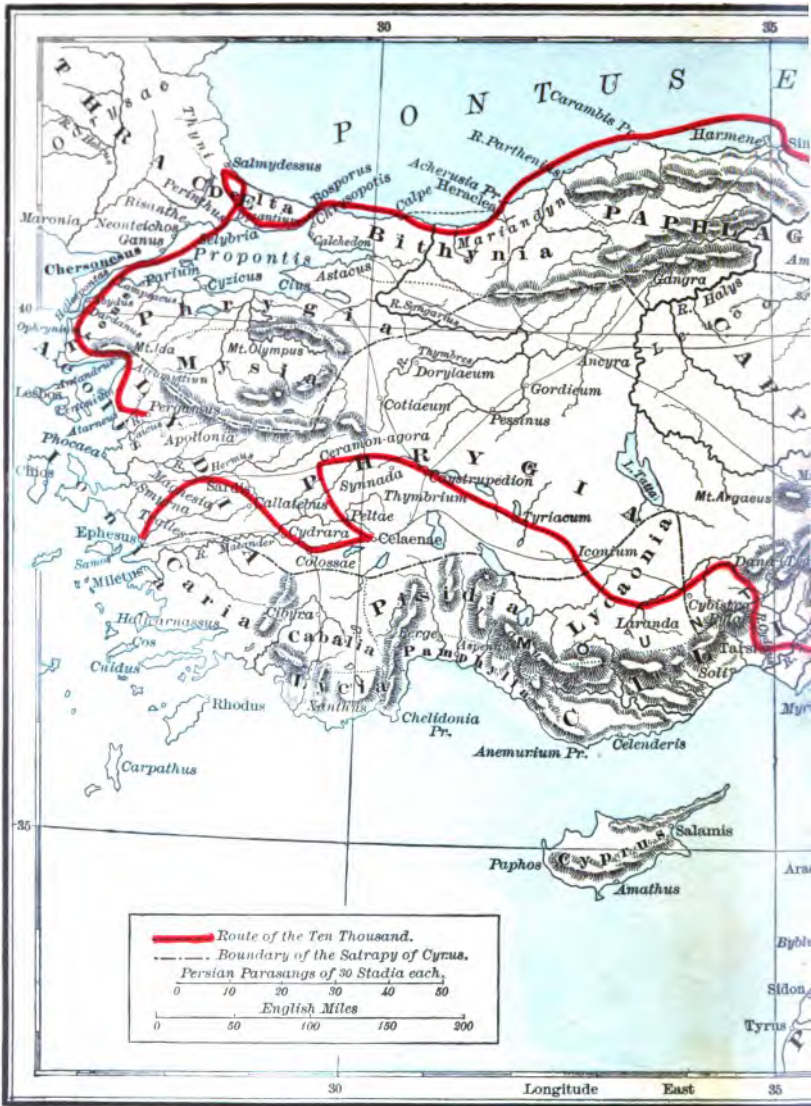








# MARCH OF THE TEN THOUSAND FOR XENOPHON



# THE THOUSAND GREEKS. XENOPHON'S ANABASIS.

